

# How to Explain Who Is the God of the Old Testament

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If we've been in the church any length of time, we all have a set of core religious doctrines that we believe in; salvational doctrines that define who we are and doctrines that we're prepared to die for. But it's one thing to believe a certain religious doctrine and quite another to be able to teach somebody else that same doctrine—it's totally different and frankly, more difficult. It's one thing to believe it, it's something else to teach it.

We have proved the doctrines we believe in, but sometimes when we try to explain our beliefs to others, we stumble. When we attempt to explain the doctrine to others, we kind of trip over ourselves because maybe we didn't understand it as well as we thought we did; or it's hard to verbalize. A couple of times I have mentioned Albert Einstein, who is the greatest theoretical physicist of all time. He once said:

*If you can't explain it to a six-year-old, you don't understand it yourself.*

Sometimes, when we try to explain what we believe, we come up short. We find out that maybe I didn't understand or don't understand it as well as I thought I did. We are called to understand our beliefs so well, that we can be teachers of those beliefs, and those doctrines. Let's go to Hebrews 5:12 to see that. We have a calling to be teachers. Sometimes in this life, but for sure in the next life. This is out of the New Living Translation which says it clearly. The author is telling the Hebrews:

**Hebrews 5:12** *You have been believers so long now that you ought to be teaching others. Instead, you need someone to teach you again the basic things about God's word. You are like babies who need milk and cannot eat solid food.* (NLT)

A number of them just didn't get it or didn't study it enough or didn't know it well enough to be able to teach it. Obviously, there were also some who weren't obeying what they had been taught. William Arthur Ward was an American poet and author, born in 1921 and died in 1994 and he said this about teaching:

*The mediocre teacher, tells. The good teacher, explains. The superior teacher, demonstrates. The great teacher, inspires.*

And is that ever true. We need to be able to give inspiring answers when somebody asks us what we believe. We have a duty to do that, to understand scriptures well enough and to be passionate enough, that when asked—not that we push our beliefs on other people—to give inspiring answers. In 1 Peter 3:15. Peter suggests that we be ready to do that. This is out of the New International Version.

**1 Peter 3:15** *But in your hearts revere Christ as Lord. [but notice the next sentence] Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. [Be ready to give an answer for what you believe and the hope you have] But do this with gentleness and respect ... (NIV)*

Not jamming it down somebody's throat, but kindly, gently, respectfully, giving an answer when someone asks a question. Of course, we have to be able to simply and clearly explain why we believe what we believe. We should be able to do that, so that anybody who has an interest, we could then give them an inspiring, uplifting, very clear answer.

So, if somebody asked us the question, personally—one on one,

“Why do you believe God the Father is the God of the Old Testament?”

If somebody asked us that directly, what would you say? If you look on our website, we have all kinds of materials. We have sermons that take many hours, if you went through them all. We have white papers; we have frequently asked questions about the subject. You could spend hours and hours of study, but what if somebody asked you about it personally. Right now, right here, show me out of God's Word why you believe what you believe. What would you say? How could you give an answer to that, an answer that was clear and simple and concise to prove what we all believe? How could you summarize this mountain of material that is there and all the scriptures in the Bible—hundreds and hundreds—how could you summarize all of that in a clear, coherent way—and relatively briefly so that somebody could understand. That is if they were asking a sincere question about why we believe what we believe and frankly why that sets us apart from most churches of God. This is what we are going to address today. The title of the sermon is:

### How to Explain Who Is the God of the Old Testament

There are going to be eight points and frankly, each of these eight points, each one could be expanded into a paper or into a sermon or something of great length with many scriptures. That would be very easy to do, but that's not what I'm going to attempt to do today. Rather, I will only give limited scriptures on each of those eight points to keep it a summary that is simple and flows fairly quickly from one point to another. There are dozens of scriptures proving each point.

I got to thinking about this several weeks ago. How do you summarize such a great and grand subject as this? How can you take that and summarize it in a way that you could have a conversation with somebody in a fairly short period of time—in under an hour let's say—walking somebody through why we believe what we believe. What I am hoping to do is to provide a simple, easy to understand outline which summarizes this great truth in our Father's Word. An outline which could hopefully be an overview and a

starting place for further study for those who might be looking at this subject for the first time.

In Point 1. we have to walk through this in a way that makes clear sense. We will see that the first five points lead up to the actual question involved. Then the last three points actually address the question involved.

### **1. In the Old Testament, the terms Almighty God, Most High God and the name Yehovah are all the same Being.**

This Being has a name which is *Yehovah*. He has a title, *Almighty God, Most High God* and in some places, *the Highest*. This first point is—all those titles and that name, refer to the same Being. Let's go to Psalm 91:1. Again, we could spend the next hour going through this first point but we are talking about an overview and a summary. This scripture is very clear, unequivocal, easy to understand for any of us.

**Psalm 91:1** *He that dwelleth in the secret place of the Most-High shall abide under the shadow of the Almighty.* (KJV)

There is a secret place that belongs to the Most-High and that secret place is the shadow—really in the presence—of the Almighty. Here we see very clearly that the Almighty and the Most High refer to the same Being. These are titles. Almighty and Most High are superlatives. There can only be one Most High, there can only be one Almighty and they refer to the same Being.

With that understanding, look at Exodus 6:2 and see the name of this Being. We'll read verses 2 and 3. There are dozens and dozens of scriptures that back each one of these.

**Exodus 6:2** [We are told] *And God spake unto Moses, and said unto him, I am the LORD:* (KJV)

In the King James, that's all caps, LORD. But that name is Yehovah; I am Yehovah.

*3) And I appeared unto Abraham, unto Isaac, and unto Jacob, by [if you are looking in the King James, "the name of" is in italics, it's not in the original] the name of God Almighty, but by my name JEHOVAH was I not known to them.* (KJV)

Here we see here that God Almighty's name is Yehovah. We just read in Psalm 91 not only is His title *Almighty*, His title is *Most High*. One of his titles is *Almighty*. The important point we're making in this first point is *Almighty, Most High* and we're going to see in a minute, the *Highest* and *Yehovah* are the same Being. That is fundamental to our understanding of this subject today. Notice Psalm 18:13. David is writing or singing here. We have another title introduced.

**Psalm 18:13** *The LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire.* (KJV)

We see here also, Yehovah has the title of *Almighty* and *Most High* and also the *Highest*. Which is a superlative; there is only one, the Highest. Very quickly and very clearly, we see that *Yehovah, the Almighty, the Most-High, the Highest* are specifically referring to the same Being. That's point number one; His name is *Yehovah* and He has these titles.

The second point we need to make as we walk through this subject is:

## **2. We are the children of Yehovah.**

We are the children of the Almighty. We are the children of the Highest. All of us are His children. Let's go to Proverbs 14:26 and see that. Solomon is writing and he is telling us something very fundamental and very important.

**Proverbs 14:26** *In the fear of the LORD is strong confidence [fear means "reverence", "respect". Notice]: and his children shall have a place of refuge.* (KJV)

We see that Yehovah, the Almighty, the Most-High has children. He has children on this earth and all humans are His children since He created the first human beings. Now for a reference in the New Testament, Luke 6 and just one verse, verse 35. This understanding that we are children of Yehovah, the Almighty, the Most High is carried into the New Testament. Christ is speaking.

**Luke 6:35** *But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons [the King James says "children"] of the Most-High. For He is kind to the unthankful and evil.* (NKJV)

When you put it all together, we are sons of the Most-High, we are sons of the Highest, we are sons of the Almighty, we are sons of Yehovah. Now would that carry through after Christ's death? Let's go to 2 Corinthians 6:17; Paul is writing to the Corinthian church; this is his second recorded letter. Probably the third overall, the first one was not recorded. Notice what Paul tells us.

**2 Corinthians 6:17** *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing [the word "thing" in the King James is in italics]; and I will receive you ...* (KJV)

Notice verse 18.

*18) And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* (KJV)

So, we see again, the Almighty, the Most-High, Yehovah, is our Father. Christ referred to God Almighty, His Father, sixty-nine times in the gospels. He introduces the concept of God Almighty and Yehovah being *our Father*.

Christ has many glorious titles, but He is not the Almighty. Christ is not the Highest, Christ is not the Most-High. Christ has well over a dozen titles in scripture, but not Almighty, Highest or Most-High. That is reserved for His Father, as He clearly says in the New Testament. We are the children of Yehovah, we are the children of the Highest, we are the children of the Almighty.

That leads us to the third point.

### **3. Christ is the Son of the Highest. He is the Son of the Most High, He is the Son of the Almighty. He is the Son of Yehovah.**

In Luke 1:32, we break into the account where the angel Gabriel is talking to Christ's mother on earth—Mary—and notice what he has to say about Christ.

**Luke 1:32** *He shall be great, and shall be called the Son of the Highest [couldn't be clearer]: and the Lord God shall give unto him the throne of his father David: (KJV)*

Now move to verse 35 out of the New King James.

*35) And the angel answered and said to her [said unto Mary], The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. (NKJV)*

The Greek word for *Highest* here is Strong's #5310 and it's the Greek word *Hupsistos* and it means, "the Highest", "the Supreme God", "the Most-High". Spiros Zodiates in his Complete Word Study Dictionary of the New Testament says this about Strong's #5310, *Hupsistos*:

*Figuratively with the definitive article Hohupsistos, the Most High, spoken of God as dwelling in the highest heavens and as far exalted above all other things.*

Then he notes that this word is used in Mark 5:7, that's where the unclean spirit called Christ the Son of the Most-High,

"Why are you bothering me, Son of the Most High?".

Zodiates specifically refers to Acts 7:48 where Stephen, before he was martyred and murdered declared the Most High doesn't dwell in temples made by men. So, we see very clearly in this third point, Christ is the Son of the Highest—the Most High, the Almighty, Yehovah. Those terms have to refer to His Father, Christ's Father. He is the Son of the Most-High.

Now, walking through this, we come to the fourth point.

#### **4. The Father is Christ's God.**

A very important point. I think several years ago, it never occurred to me to think, who was Christ's God? I never thought of that question. But it is very apparent what the Bible says. The Father is Christ's God. Look at John 20:17. Jesus is speaking with Mary Magdalene and she discovered the tomb was empty and was distraught and didn't know what to do and Christ appeared to her.

**John 20:17** *Jesus saith unto her [Mary Magdalene], Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (KJV)*

It couldn't be clearer. God Almighty, Yehovah, the Most-High, is the God of Jesus Christ. Was that thought carried through and taught by the apostles after Christ died, was resurrected and spent forty days with them and then ascended back up to heaven. But what happened after that? Did they continue that understanding? Let's go to Ephesians 1:17. Ephesians was written approximately twenty-five years after Christ's resurrection. So, let's see what Paul says about the understanding of Who is Christ's God.

**Ephesians 1:17** *That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: (KJV)*

You see these scriptures are so clear and so plain—these are not fuzzy scriptures. They are absolute and clear. Christ's God is the Father, whose name is Yehovah and His title is Highest, God Almighty, the Most-High. It couldn't be clearer.

Now we come to the fifth point as we build up. This isn't going to be a long sermon because this is a summary and hopefully, we can make these scriptures part of us where we can explain fairly quickly and easily and give understanding to anyone who might ask us. We are building up to the main subject of Who is the God of the Old Testament.

The last point of building up to the subject is:

#### **5. Christ has always been subject to His God, the Father.**

He has always been subject. In other words, He was subject to God the Father before He became a human, He was subject to His God, the Father while He was a human and after being resurrected, He was subject to God the Father after He was resurrected. We are going to look at three scriptures showing that Christ came to do His Father's will. There are so many scriptures; He kept saying it over and over again. However, we will just cover three. Look at John 5:30. All three are in John for ease of turning pages,

but we could go other places too. Christ is speaking here. This is out of the New Living Translation.

**John 5:30** *I can do nothing on my own. [He isn't a renegade; He hasn't gone rogue] I judge as God tells me. Therefore, my judgment is just, because I carry out the will of the one who sent me, not my own will. (NLT)*

Very clear; absolutely clear, that He is here to do His Father's will and He doesn't do anything on His own. He and His Father talk and communicate in ways that we can't comprehend as humans, but it's a fact. Now we will go to John 8:28. Three scriptures showing that Christ came to do His Father's will. There are so many more. Even in John, there are so many more.

**John 8:28** *Then said Jesus unto them [He was talking to the Jews that were around Him], When ye have lifted up the Son of man [on the cross], 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. (KJV)*

He is not off on His own. He is not doing something that is a secret to His Father or is against His Father's will. Now look at John 12:49-50; Christ is speaking.

**John 12:49** *For I have not spoken of myself; but the Father which sent me [meaning the One who sends is superior to the one who goes], he gave me a commandment, what I should say, and what I should speak. 50) And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. (KJV)*

These three scriptures, among dozens and dozens of others, shows that Christ is subject to His Father in every matter. Now let's look at two scriptures showing that Christ now sits at the right hand of His Father—now. Mark 16:19. This is forty days after His resurrection and shortly before He left them for the last time—the final time until He returns.

**Mark 16:19** *So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. (KJV)*

The Almighty, the Highest, the Most High, Yehovah. Was that understanding confirmed by the apostles, after this event occurred? Did they continue to teach that? Let's got to Romans 8:34. Romans was written a little over thirty years after Christ's resurrection. This is quite a long time in the life of the New Testament church, but notice the teaching.

**Romans 8:34** *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. (KJV)*

So, all the apostles knew for a certainty that Christ was sitting at the right hand of God while they were preaching the gospel all throughout the Middle East, all up into France, Great Britain and off to the east, even as far as India and around the Mediterranean. They knew, when they were doing that the Father was supreme in heaven and Christ was at His right hand. There was no doubt about that, there was no question about that.

Let me read from Barnes notes referring to Christ being at the right hand of God and when this was written and what it meant to be on someone's right hand.

It was esteemed the place of the highest honor to be seated at the right hand of a prince. So, to be seated at the right hand of God, means that Jesus is exalted to the highest honor of the universe. The highest honor that the Father could bestow on another being would be at His right hand.

Then, MacLaren's Exposition of the Bible says this:

According to His own words, that in His ascension, Christ was but returning from whence He came and entering into the glory which He had with the Father before the world was. That impression of a return to His native and proper abode is strongly conveyed to us by the narrative of His ascension.

That is exactly what scripture records. This wasn't a new thing for Jesus Christ. He was at His Father's right hand, then He became a human and when He was resurrected after spending forty days on this earth teaching the apostles, He went right back to where He was before. Where was He before? Let's go to John 6:62. Christ is speaking to the disciples fairly early in His ministry and notice He asks them a question. At that time, they didn't understand what He was talking about, they didn't understand what was going to happen down the road. They didn't understand He was going to die and be resurrected and ascend up to heaven again at God's throne. Christ is speaking to the disciples, notice what He says.

**John 6:62** *What and if ye shall see the Son of man ascend up where he was before? (KJV)*

There are all kinds of critics who say, and I had one man say this to me, that before Christ came to earth as the Son of God, God's throne—he used the almost blasphemous term—that the throne was a two holer. If you can imagine that. It was like they were absolutely equal; they were the same. That's what the trinity teaches, plus the Holy Spirit of course. We see here that He ascended up to where He was before and where He was before, which, as we just read, was at the right hand of the Father. Now let's go to John 17:1; this is Christ's prayer after He instituted the New Testament Passover; the bread, the wine, the foot washing—all occurring at the beginning of the fourteenth. Christ instituted that and this is His prayer after those events occurred.



**John 17:1** *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: (KJV)*

What is He referring to about glorifying His Son?

2) *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

3) *And this is life eternal, that they might know thee the only true God [because He was Christ's God, as we have proven], and Jesus Christ, whom thou hast sent.*

4) *I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

5) *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (KJV)*

What was that glory? He said, give Me the glory I had before. We just read that glory was going to the right hand of the Father. Sitting at the right hand of His Father was the glory He had before. That is what scripture tells us; it is so clear. But sometimes, because of our past teaching or interpretation or in my case, fuzzy headed logic, we didn't see it. The point is, that Christ has always been at the right hand of His Father except when He came to this earth. Therefore, during the time of the Old Testament, Christ was at the right hand of the Yehovah, His Father. Which confirms that the Father, who is the Almighty, the Most High, Yehovah, has always been supreme. If Christ has always been at His right hand as the Father's servant, later as His Son and worked with the Father for an eternity but always at His right hand. The Father has always been Supreme. Look at Ephesians 4:6; Paul understood this and he was trying to teach that very concept to all of us, by extension, through his letter to the Ephesians. Notice what He says.

**Ephesians 4:6** *One God and Father of all, who is above all [including above Jesus Christ His Son], and through all, and in you all. (KJV)*

Look at 1 Corinthians 11:3, Paul even gives this concept in a bit more detail. He's trying to get this scrambled church to understand some basics of the Father and the Son.

**1 Corinthians 11:3** *But I would have you know [he's speaking to the Corinthians, but to us today as well], that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. (KJV)*

That was written almost thirty years after Christ was resurrected and He was resurrected to His Father's right hand. The highest glory that can be given to another being, by the Father, other than the glory He has inherent in Himself—the Father. But all these scriptures in this fifth point, plainly reveal that Christ has always been subject to Yehovah, who is His Father, who is His God.

With all this background, the answer becomes clear to the question—Who is the God of the Old Testament? When you look at it with an open mind, and sometimes it's hard to take the plunger and flush the mind of past understanding and past learning and even past indoctrination if you would call it that.

Point six, we are getting to the subject.

## **6. Who was the God of Abraham, Isaac and Jacob?**

The God of the fathers, the fathers of the Jews and the fathers of Israel, who is the God of Abraham, Isaac and Jacob? Again, it is so clear if we just read the scriptures and accept them for what they say. Acts 3:13; Peter is speaking on Pentecost to the Jews who saw the miracles and came rushing into that area and there was great excitement. Peter was trying to tell them what was going on. Notice what he says to the Jews.

**Acts 3:13** *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers [Peter being a good Jew], hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. (KJV)*

It couldn't be clearer that the Father of Christ was the God of Abraham, Isaac and Jacob—the God of the Jews, the God of Israel. Go two chapters further to Acts 5:30. Now Peter is talking before the Sanhedrin and he's in trouble with them, they are not happy with him.

**Acts 5:30** *The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. (KJV)*

Resurrected Jesus. Who on earth could that be but one Being? It was the Father of Jesus; the one who raised Jesus up.

*31) Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. (KJV)*

Here we see that the God of the fathers of the Jews is distinguished from His Son. It's impossible to read this scripture and say that Christ is the God of the Old Testament, or is the God of Abraham, Isaac and Jacob. Therefore, the God of the fathers could not be Jesus Christ. It's absolutely clear that the God of the Jew's fathers had to be the Father of Christ—Yehovah, the Almighty, the Most High and the Highest. Notice what happened to Paul when he was struck down on the road to Damascus. Notice what instruction was given. In Acts 22:12. Paul is struck down and the Father and the Son decided on a way to make an impression on Paul and to heal him of, what we think was his blindness that he was struck down with.

**Acts 22:12** *And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,*

*13) Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. (KJV)*

Notice what he says, this is Ananias speaking under the inspiration of God Almighty and Jesus Christ.

*14) And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. (KJV)*

Ananias is prophesying and says, “Paul, God Almighty struck you down and one of the things that’s going to happen to you, is that you are going to see this Just One and you’re going to hear what comes out of His mouth. So, we see here that the God of their fathers is distinguished from the Just One. God of the fathers is separate from the Just One. So, we have to ask the question, who would Paul see and who would Paul hear and who is this Just One? Let’s go back to Acts 3:13, we were just there. I left out a verse on purpose. We read it before but we need to imprint these scriptures in our minds.

**Acts 3:13** *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. (KJV)*

I stopped there, but let’s go on to verse 14.

*14) But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; (KJV)*

Now we see now who the “Just One” is. The only conclusion we can draw is the Just One” has to be Jesus Christ. Did Paul talk about that? Did Paul carry this forward in his teachings in the New Testament? Look at 1 Corinthians 9:1; Ananias prophesied that Paul would see and hear the “Just One”. Paul is speaking about the “Just One”. He is defending his apostleship; he was being attacked by some.

**1 Corinthians 9:1** *Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? (KJV)*

We see here, very clearly, he’s telling us, “I saw Christ, I spent time with Christ.” After he was struck down, he went out alone, by himself for an extended period of time. We don’t know exactly how or when that occurred but Christ spoke to him and appeared to him directly just as Christ appeared to the disciples after He was resurrected. We read Acts 22, which tells us the God of our fathers chose Paul and Paul would see and hear the Just One, His Son. We see without a doubt that the God of Abraham, Isaac and Jacob is the Father, whose name is Yehovah, who has the titles of the Almighty, the Most-High, the Highest.

If we're seeking to know who the God of the Old Testament is, we need to ask another very critical question. That leads us to point seven.

## **7. Who made the covenant with Abraham and who spoke to Moses?**

The God of the Old Testament did that. Who was it who made the covenant with Abraham and who was it that spoke to Moses? Let's go back to Exodus 6:2 and now let's read it with the question,

"Who made the covenant with Abraham and spoke to Moses? Who was that Being that did that?"

**Exodus 6:2** *And God spake unto Moses, and said unto him, I am the LORD: 3) And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty [His title], but by my name JEHOVAH was I not known to them. 4) And I [Yehovah, God Almighty, the Highest, the Most-High] have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. (KJV)*

It couldn't be clearer that Yehovah, the Almighty and the Most High, told Moses, spoke to Moses, Moses in his presence, made the covenant with Abraham. Was this confirmed in the New Testament? Did the apostles continue to teach that? Acts 3:25; This is confirmed by Peter in Acts 3:25 in the New Testament. Again, it, is so clear and confirmed over and over again that there is no doubt.

**Acts 3:25** *Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. (KJV)*

Who made the covenant? Who is the God of the fathers?

*26) Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. (KJV)*

Here we see that the God of the Jew's fathers was the One who made the covenant with Abraham and here He is distinguished from His Son and here we are told He raised up His Son. It could not be clearer. We see without a doubt in scripture that the God of Abraham, Isaac and Jacob is indeed the Father and the Father is the one who made the covenant with Abraham.

In determining who is the God of the Old Testament, we have to ask one more question; this is the last point.

## **8. Who is the God of Israel?**

If you want to know Who the God of the fathers is, the nation of Israel—the twelve tribes—Who is the God of Israel. Who is the God of the Old Testament? Who was the God who Israel worshipped? Go to 1 Kings 18:36; we're breaking into the time of King Ahab who was the king of the Northern Ten Tribes. He was king from 875 B.C. to 853 B.C. Notice what we find. This is the time of Elijah.

**1 Kings 18:36** *And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. (KJV)*

So, Elijah said that the God of Israel is Yehovah. Now, was that understanding carried forward into the New Testament? Go to John 4:20; we're breaking into Christ addressing the woman—the Samaritan woman—at the well. He is talking about the fathers of the Jews, because He was a Jew obviously.

**John 4:20** *Our fathers [the Jews' fathers] worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.*  
*21) Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. (KJV)*

Christ is saying that the one that the Jews worshipped was the Father, His Father—Christ's Father.

*22) Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*  
*23) But the hour cometh, and now is, when the true worshippers shall worship [who? Is Christ the God of the Old Testament?] the Father in spirit and in truth: for the Father seeketh such to worship him. (KJV)*

It's clear that the Jews worshipped Christ's Father, the Father—Yehovah, the Almighty, the Most-High, the Highest. Let's follow that up and ask the question, Paul being a good Jew—the Pharisee of the Pharisees—who was Paul's God? Who did Paul worship? Notice what Paul says in Romans 1:8. Again, these scriptures are so clear. Paul makes a distinction between God the Father and His Son.

**Romans 1:8** *First, I thank my God through Jesus Christ ... (KJV)*

Remember Christ said in the outline of the prayer that we should ask our prayers in His name? Paul understood that.

*8 continued) ... for you all, that your faith is spoken of throughout the whole world. (KJV)*

Paul distinguishes His God from Christ and the fact is, when Paul was converted on the road to Damascus and understood who Jesus Christ was, Paul didn't change who He

worshipped. He always worshipped the Father and if Paul suddenly changed who He worshipped; do you think he might say something about that? Of course, he didn't because he has always, being a good Jew, worshipped the Father and was introduced to His Son. Paul's God was Yehovah. Paul's God was the Father. Paul's God was the Almighty and the Most High and the Highest. So, it's plain to see, closing out this eighth point that the God of Israel was the Father. His name is Yehovah, His titles are the Almighty, the Most- High and the Highest. Now let's try to summarize all that we have seen so far about Who is the God of the Old Testament.

### *The First Point.*

We've seen today, hopefully plainly and clearly, that in the Old Testament, the Almighty God, the Most-High God, the Highest, whose name is Yehovah, all are the same Being. Those three titles and God's name all refer to the same Eternal Being.

### *The Second Point*

We learned that we are children of Yehovah; children of the Highest.

### *The Third Point*

We learned that Christ is the Son of the Most-High, the Almighty.

### *The Fourth Point*

We learned that Christ's God was His Father.

### *The Fifth Point*

We learned that Christ has always been subject to His Father, before He came to earth, while He was on earth and after He was resurrected. All to the right hand of the Father, as the Father's Servant, as the Father's Son.

### *The Sixth Point*

We learned was that Yehovah was God of the fathers, Abraham, Isaac and Jacob. We also have seen that Yehovah was the God of Israel.

I added the scriptures up and it's taken about twenty-eight scriptures. We've referred to a couple of them a couple of times so let's say twenty-five scriptures. Obviously, there are ten times, twenty times, thirty times more scriptures. These—the one's that clicked with me—are the key scriptures of walking through the subject fairly, hopefully simply and fairly shortly to prove Who is the God of the Old Testament.

As we wrap this up, here are some questions that must be answered by those who believe Christ is the God of the Old Testament. They have to answer these questions.

I'll just give you four—there are many others—but for time's sake and to keep it simple. I'm not going to answer the questions because you already know the answers; we have already covered the answers. These must be answered by those who insist that Christ is the God of the Old Testament.

A. The first commandment—you shall have no other gods before Me.

If Christ was the God of the Old Testament and said, “you shall have no other gods before Me”, then He would be setting Himself above God Almighty, His Father. We know He wouldn't do that. He would be putting Himself before God Almighty.

B. When that enormous curtain that was rent at Christ's death—that curtain was enormous. Some accounts say it was at least a foot thick. One account said it took 300 priests to lift it up and put it in place after it was cleaned. This enormous curtain was just rent right down the middle. We ask the question, Christ was on the cross, He died, the curtain was rent, so who was symbolically on the other side? Was it Christ's Father? Or did somehow, Christ Himself appear on the other side? He was in two places simultaneously—how does that work?

C. The wave sheaf ceremony during the days of Unleavened Bread. We know it symbolizes Christ as the first of the first fruits, being presented before the throne of whom? Was He presented before His Father, God Almighty, Yehovah or was He presented to Himself?

When you walk through this you begin to say, we just didn't understand this—never thought it through.

D. The day of Atonement.

The goat on which Yehovah's lot fell, whose blood was offered as a sin offering, ultimately representing Jesus Christ and was taken inside the Holy of Holies. Who was in the Holy of Holies, symbolically, to receive Christ's blood? Did He present His blood to Himself or did He present His blood to His Father? When you think deeply about these four questions, it makes absolutely no sense that Christ was the God of the Old Testament.

The doctrine that Christ was the God of the Old Testament by all of us and I am pointing the finger at myself, was just accepted without being really thought through. It was just accepted. Back then, in those days, if it came from headquarters, we just accepted it and we never thought through the consequences of that teaching. Hopefully this outline will help cement in our minds, the fundamental truth about the Father and His Son and hopefully it was simple enough and easy enough to understand as an overview. It is by no means comprehensive or complete, but if we go through and cement these scriptures in our minds and are asked, we can be ready to give an answer to this all important question to somebody who might sincerely ask, “Who is the God of the Old Testament?”.