

The Trinity in the Old Testament

One of the many amazing things is, the Old Testament teaches the Doctrine of the Trinity, even though Jews, some of whom believe in the Old Testament, do not believe in the Trinity. This is another of the many examples of how the Old Testament is a complete and solid foundation laid for the New Testament.

This also is a wonderful illustration of how *alive and powerful* the Word of God is—if you study this, along with a reputable study on the Trinity in the New Testament, you will actually have a fuller and more complete understanding of the Trinity than did the Apostle Paul. In fact, in all areas of theology, it is possible for you to know as much or even more than the Apostle Paul knew, even though he is clearly the greatest of the Apostles in terms of doctrinal understanding.

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	The Trinity in the Old Testament (the Abbreviated Version)	

Preface: The word *Trinity* is found nowhere in the Bible—not in the New Testament and certainly not in the Old. However, this does not make the doctrine of the Trinity an invalid doctrine. God the Father—Who planned out His creation, God the Son—the revealed member of the Trinity Who executed the plan of God, and the Holy Spirit—the unseen but real strength and power of the Trinity, are found in both the Old and New Testaments. Although I may spend a little time on the functions of the Trinity, primarily, in this doctrine, I will dwell on the clear teaching of the Old Testament on the Trinity.

What we need to understand is, God is Unified, God is One Whole, but He exists in three persons, who are identical in essence, yet different in personality and function. Now, I believe that there is some sort of a relatively small movement which teaches that God is one in number and that the Trinity is merely a way for God to convey His various relationships with us and with His creation. I don't know that I buy into that, and this movement appears to be a splinter group, a cult, and has contributed little else, theologically speaking. Furthermore, this has never been a part of mainstream Christianity; so, I am going to assume that the Trinity is real rather than anthropopathic. Furthermore, when God presents Himself using the language of accommodation, it is done so that we can better understand what He is doing on our behalf. However, the Trinity being anthropomorphic in nature does not necessarily clarify anything, if God is One in person. I realize that this is not a fully realized argument; and, at some other time, I may launch into such an examination. However, for the time being, we will assume, as essentially all of Christendom has done over the past 2000 years, that God is One in essence, but 3 in personality. God the Father, God the Son and God the Holy Spirit are all co-equal members of the Trinity with the same divine essence. For me to depart from the accepted faith, I would need a great deal of Scripture which pushes me in that direction or, from such a movement which proposes a fundamental doctrine which is out of step with historical Christianity, then I would have to see much more in that movement beyond the preeminence of that doctrine.

The building of a house can be likened to the function of the Trinity. You have the plans for a house, which is God the Father, who many never be seen by anyone directly associated with the house. You have the workmen who show up, are seen, and actually do the work—that is God the Son. And then you have the power for the power tools—also unseen—and that is God the Holy Spirit.

One of the amazing things is, there is no evidence that anyone in the Old Testament or living during that time understood the Trinity. However, when looking back, from our perspective, 2500 years later, the Trinity is indeed found in the Old Testament. In fact, as we examine all of these instances after the fact, you will find yourself being surprised that the Trinity was not a well-developed doctrine during the time of the Old Testament.

Like many doctrines at this website, this tends to be rather long and as complete as possible. After reading this doctrine, you should be convinced that, the idea of the Trinity in the Old Testament is not based on a handful of verses and some shaky interpretation, but upon good, solid and abundant evidence.

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The Trinity in the Pentateuch

1. The 4th word of Gen. 1:1 is Elohim, which can be translated *God* or *gods*. The *-im* ending is the plural ending in the Hebrew. This word takes on a masculine singular verb here, and for that reason, some have called this the *plural of excellence*, indicating that God is so excellent that, this could only be expressed with a plural noun. Although I am not saying this is wrong, at the same time, always bear in mind that the first title used for God is a plural word.
2. Before we go further, we should make a quick stop at Deut. 6:4: [Listen, O Israel, Jehovah is our God \[Elohim\] Jehovah is one](#). I have carefully maintained the order of the Hebrew words, and note two things: the parallelism and the italicized words. The italicized words are inserted, and every translator inserts them; sometimes the nouns are mixed around a bit (e.g., [Hear, O Israel: The LORD our God is one LORD](#) or [Hear, O Israel: The LORD our God, the LORD is one](#)). You will note that *Jehovah* occurs twice and suggests a parallelism. In the Hebrew, the subject is not necessarily found first, but the parallelism suggests that *Jehovah* is either the subject both times or it is the predicate nominative both times. So Moses could be saying, “[Listen, O Israel, our God is Jehovah, One is Jehovah;](#)” or, “[Listen, O Israel, Jehovah is our God \[and\] Jehovah is one.](#)” The latter makes the most sense to me, as the numeral *one* is found more often as a modifier than as a noun.
 - 1) However, the numeral *one* is not necessarily *one in number* but it is used for something which represents a unity, as in, [a man and a woman shall leave their parents and they will become one flesh](#). Even in sexual union, a man and a woman are still two distinct people; however, what they form is a union. So, Moses was not making the point that Jehovah God is a single God, although Christians do believe in one God; but that [Jehovah is our Elohim \(plural\) and Jehovah is one](#), indicating unity rather than number.
 - 2) The Hebrew word found in these passages is *ʿechâd* (אחד) [pronounced *eh-KHAWD*], which means, *one, first, certain, only; each, every*; but it can also mean a *composite unity*; possibly *particular; anyone*. Strong's #259 BDB #25. To unified use of *one*: Gen. 11:6 34:16 Ex. 24:3 Num. 13:23 Jer. 32:38–39
 - 3) There is another word which is used for *singularity*: *yâchîyd* (יחיד) [pronounced *yaw-KHEED*], which means *single, solitary, only one* [as in *only-begotten, only child*]. Strong's #3173 BDB #402. It can be found in Gen. 22:2, 12, 16 Judges 11:34 Psalm 35:17 Prov. 4:3 Jer. 6:26 Amos 8:10 Zech. 12:10
3. Now let's return to creation. Although it is clear that God created all that is, with and through Jesus Christ (John 1:1–14), we are going to restrict ourselves to the Old Testament. On the 6th day, God created man. we read: [God](#) [plural noun] [said](#) [masculine singular verb], ["Let Us make](#) [plural verb] [man in Our image,](#)

after **Our** likeness: and let them have dominion over the fish of the sea, and over the birds of the sky, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth" (Gen. 1:26).

Up until now, even though we had the plural noun *Elohim*, we would always find a masculine singular verb; however, this time, the verb *to make* is a plural verb. This is followed by two words which plural suffixes (*our*). When God designed man, there is apparently a different approach to man than God creating even the heavens and the earth. Up until the creation of man, the verbs have all been masculine singular; now, the verb *to make* is in the plural. Man will be created trichotomous and, apparently, with a greater complexity than what God had already created. We can attest to this complexity, as we can usually recognize human life, but giving it greater definition than that eludes even those in the medical profession. For instance, just how alive is a person who is hooked up to medical machinery which, for instance, breathes for him? Just how alive is the fetus in the womb? These are almost more moral questions than they are medical, as medicine and science cannot say with complete certainty what these lives are. Science, in most cases, is able to sustain these lives or to destroy these lives, but giving them further definition, beyond a guess as to how viable these examples are, is outside of medicine's ability. So, when God created a body with a soul and a spirit, this is a creation which man to this day does not fully apprehend. Scientists may tell us that we are 98% identical to chimps,¹ in terms of DNA, but people with an IQ above room temperature don't have any problems distinguishing their fellow human beings from chimps. So, as a result, we have a large percentage of scientists who believe that we evolved from primates, as our DNA is so similar; yet there are a significant number of scientists who do not believe that such an evolution occurred. As a result, there are scientists out there who want to create life in order to harvest portions of it to attempt to cure this or that disease; and there are even some who would want to try human cloning; and there are many out there who view these things as morally repugnant, and in different amounts. It is because, we do not know exactly what the soul is, how it is connected to the body, and we medically don't know what the soul is doing or where it can be found with respect to fetuses, lobotomized patients or comatose patients. Some think that the key to life is the EEG (electroencephalograph) readings of the brain (which is what we use, essentially, to determine if someone is dead). However, a 3 week old fetus has EEG readings; and who knows before that? My only point in all of this is, we are wonderfully made, put together with a variety of elements, that, in and of themselves, are clearly not alive; and that, somehow (by the breath of God), we are made alive. And so, when God made man, all 3 members of the Trinity were involved.

1) There is a similar use of *us* in Gen. 11:7 Isa. 6:8, where the trinity is also found.

4. The Trinity is implied in Gen. 48:15–16 **And he blessed Joseph and said, May God** [the Father], **before whom my fathers Abraham and Isaac walked, the God who fed me all my life to this day** [the Holy Spirit would have led Jacob], **the Angel who redeemed me from all evil** [Jesus Christ is the *revealed* member of the Trinity, as well as our Redeemer], **bless the lads. And let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow like the fishes into a multitude in the midst of the earth.**
5. Now and again, if you get into doctrinal discussions with people, someone might say, "There are no 3 Gods in the Bible; Deut. 6:4 reads: "**Hear, O, Israel. Jehovah our God is one Jehovah.**" And it is hard to argue with that—there it is, right in front of us, **one Jehovah**. Not *two* and certainly not *three*. But then, this exact same word is found in Gen. 2:24 **Therefore shall a man leave his father and his mother, and shall cleave to his wife and they shall be one flesh.** Now, even though parents ought to function as a unit, they are still 2 separate people acting as one. This was, in fact, something which my parents did very well. I had no idea, for pretty much all of my life, that they disagreed about disciplining me. I did not know that I could work one parent, but not the other. All of their disagreements about discipline were played outside of my hearing. I did not know that one parent was hard and the other was easy. They developed a cohesive strategy and stuck with it. Ideally, you will have this in a school. The principal sets the policy, and the teachers and staff adhere to that policy.

The Trinity in the History of Israel

6. Joshua 5:13–15 **And it happened, when Joshua was beside Jericho, he lifted up his eyes and looked. And, behold, there stood a Man in front of him with His sword drawn in His hand. And Joshua went to Him and said to Him, "Are You for us, or for our foes?" And He said, "No, but I have come as the Commander of the**

¹ I forget what the actual percentage is.

army of Jehovah.” And Joshua fell on his face to the earth. And he worshiped and said to Him, “What does my Lord say to His servant?” And the Commander of Jehovah's army said to Joshua, “Take your shoe off your foot, for the place on which you stand is holy.” And Joshua did so. Before Joshua is a Man, before Whom, Joshua bows (we do not bow to angels—Ex. 23:24 Rev. 19:10). The ground upon which the Man stands is holy, so this is the Revealed Member of the Trinity, Jesus Christ, in His preincarnate form. However, this man before whom Joshua bows, where there is hallowed ground, says that He is the Commander of the army of Jehovah, name used only for God.

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7. In fact, let's simply approach this from the standpoint of the Angel of Y^ehowah:²

1) **The Angel of Jehovah** is identified as Jehovah.

- (1) Genesis 22:11-12 But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." And he said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me."
- (2) Genesis 31:11, 13: "Then the angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am. I am the God {of} Bethel, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth.' "
- (3) Exodus 3:2-4 And the angel of the LORD appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. So Moses said, "I must turn aside now, and see this marvelous sight, why the bush is not burned up." When the LORD saw that he turned aside to look, God called to him from the midst of the bush, and said, "Moses, Moses!" And he said, "Here I am."
- (4) Exodus 13:21 And the LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night.
- (5) Exodus 14:19 And the angel of God, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them.
- (6) Judges 6:11-12, 22-23: Then the angel of the LORD came and sat under the oak that was in Ophrah, which belonged to Joash the Abiezrite as his son Gideon was beating out wheat in the wine press in order to save {it} from the Midianites. And the angel of the LORD appeared to him and said to him, "The LORD is with you, O valiant warrior." When Gideon saw that he was the angel of the LORD, he said, "Alas, O Lord GOD! For now I have seen the angel of the LORD face to face." And the LORD said to him, "Peace to you, do not fear; you shall not die."

2) The Angel of Jehovah is distinguished from Jehovah.

- (1) Genesis 24:40 "And he said to me, 'The LORD, before whom I have walked, will send His angel with you to make your journey successful, and you will take a wife for my son from my relatives, and from my father's house;
- (2) Exodus 32:34 "But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin."
- (3) Isaiah 63:9 In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His mercy He redeemed them; and He lifted them and carried them all the days of old.
- (4) Zechariah 1:12-13 Then the angel of the LORD answered and said, "O LORD of hosts, how long wilt Thou have no compassion for Jerusalem and the cities of Judah, with which Thou hast

² These points are taken from http://gracebiblechurchwichita.org/?page_id=28 accessed August 29, 2011. The same reasoning is found in Lewis Sperry Chafer, D.D., Litt. D., The. D.; *Systematic Theology*; Kregel Publications; ©1976 Dallas Theological Seminary; Vol. 1, p. 302. Chafer is quoting Dr. W. H. Griffith Thomas from *Principles of Theology* under the heading "The Doctrine Anticipated."

been indignant these seventy years?" And the LORD answered the angel who was speaking with me with gracious words, comforting words.

- 3) Therefore, the Angel of Jehovah is the Second Person of the Trinity:
 - (1) The Second Person of the Trinity is the visible God of the New Testament. John 1:18 **No man has seen God at any time; the only begotten God [Jesus Christ the Son], who is in the bosom of the Father, He has explained {Him.}** John 6:46 **"Not that any man has seen the Father, except the One [Jesus Christ] who is from God; He has seen the Father.** 1 John 4:12a **No one has beheld God at any time;**
 - 4) The Angel of Jehovah never appears after the Incarnation.
 - 5) Both the Angel of Jehovah and Jesus Christ are sent by the Father.
 - 6) Since neither the Father nor the Holy Spirit can be seen by man, and since Jesus Christ has been seen, it is concluded that Jesus Christ is the Angel of Jehovah or the visible member of the Godhead in the Old Testament.
8. In Judges 13, we have the Angel of Jehovah, Who is identified as God (Judges 13:13–22); who yet appears to be distinct from God in Judges 13:9a (**And God listened to the voice of Manoah, and the Angel of God came again to the woman as she sat in the field.**). And then the Spirit of Jehovah is mentioned at the end of that chapter in v. 25.
9. The Trinity is found in 1Sam. 23. **And these are the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said: The Spirit of Jehovah spoke by me, and His Word was in my tongue. The God of Israel said, The Rock of Israel spoke to me: he who rules over men justly, ruling in the fear of God, is as the light of the morning, as the sun rises, a morning without clouds. The tender grass springs out of the earth through shining after rain (1Sam. 23:1–4).** In fact, you will observe that the entire Trinity is found in this verse.
10. 2Sam. 23:1–3 is David speaking by means of the Spirit: **Now these are the last words of David. Thus says David the son of Jesse; thus says the man raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel: The Spirit of Jehovah has spoken by me, and His Word was on my tongue. The God of Israel has said, "The Rock of Israel has spoken to Me: 'He who rules over men must be just, ruling in the fear of God.'**" The Rock of Israel is often a reference to the revealed member of the Trinity (Jesus Christ to us) and here, the God of Israel refers to God the Father.

The Trinity in Psalms and the Other Writings

11. We find two members of the Trinity in Psalm 2:6–8: [The Lord in the Heavens says to God the Son]: **"As for me, I have set My King on Zion, my holy hill." I will tell of the decree: The LORD [God the Father] said to Me [God the Son], "You are my Son; today I have begotten You. Ask of Me, and I will make the nations Your heritage, and the ends of the earth Your possession.** It should be clear by these few words that this cannot refer to David; the nations would not be his heritage; he would never possess the ends of the earth; therefore, this must refer to God the Son, David's Greater Son, the King-Messiah. David chose Zion for his own seat of power for his kingdom, and, in so choosing, made this the place from which our Lord would reign in the Millennium. However, this passage is not even reasonably applied to David.
12. Psalm 45:6–7: **Your throne, O God, is forever and ever. The scepter of Your kingdom is a scepter of uprightness; You have loved righteousness and hated wickedness. Therefore God, Your God, has anointed You with the oil of gladness beyond Your companions.** God the Father anoints God the Son beyond all His companions, which refers to members of the human race. The throne here is the throne of God the Son.
13. Psalm 51:11 **Do not cast me away from Your presence and do not take Your Holy Spirit from me.** David is praying to God the Father in this psalm. *Do not cast me* is the 2nd person masculine singular, Hiphil imperfect, with a negative and a 1st person singular suffix. The key is, to Whom do we direct our prayers? God the Father. David is praying not to be taken from *Your Presence*, which is God the Son. David prays that the Holy Spirit not be taken from him—God the Holy Spirit.
14. **Who has ascended into heaven and descended? Who has gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His Son's name? Surely you know!** (Proverbs 30:4)
15. Literally, Eccles. 12:1a reads: **Remember also your Creators in days of your youth...** *Creators* is a masculine plural, Qal active participle.

The Trinity in the Prophets

16. The Trinity is implied in Isa. 6:3 **And one cried to another, and said, Holy, holy, holy, is Jehovah of Hosts; the whole earth full of His glory.**
17. Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. And the Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD (Isaiah 11:1-2).
18. "Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations (Isaiah 42:1).
19. Isa. 48 is spoken by God, although we may not, at first understand which member of the Trinity is speaking. However, generally speaking, the revealed member of the Trinity is Jesus Christ. In Isa. 48:3, we read: "I have declared the former things from then; and they went out of My mouth; and I made them hear; suddenly I acted, and they came about." This is clearly God and not Isaiah speaking, because Isaiah did not act in order to make his own words come to pass. He speaks of His wrath in v. 9, He speaks of refining Israel in v. 10, and of His name being profaned in v. 11. Then He says (vv. 12–13): "Listen to Me, O Jacob, and Israel My called: I am He; I am the First; surely I am the Last. My hand surely founded earth, and My right hand has stretched out the heavens; I called to them, they stood up together." Clearly this is God Who is speaking, and, as we will find out, God the Son, the Revealed Member of the Trinity. Isa. 48:16: "Come near to Me, hear this; I have not spoken in secret from the beginning. **From its being, I was there; and now the Lord Jehovah, and His Spirit, has sent Me.**" The Lord Jehovah refers to God the Father; His Spirit, of course, is the Holy Spirit. The One speaking is Jesus Christ, the revealed member of the Trinity. The singular verb here is sometimes used, even with a plural subject, when that subject is split up, as it is here. It is also possible that this should read ...the Lord Jehovah has sent Me and His Spirit. The exact understanding can be cleared up at a later date; that we find the Trinity here is clear.
20. Isa. 54:5 reads, literally: For your Makers [are] your husbands; Jehovah of Hosts is His name; and your Redeemer is the Holy One of Israel; the God of the whole earth shall He be called.
21. The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To bring good news to the afflicted; He has sent Me to bind up the brokenhearted, To proclaim liberty to captives, And freedom to prisoners (Isaiah 61:1).
22. Isa. 63:7–10 seems to be talking about more than a singular God: I will mention the loving-kindnesses of **Jehovah**, the praises of **Jehovah**, according to all that **Jehovah** has benefitted for us, and the great good to the house of Israel by which He benefitted them according to His mercies, and according to the multitude of His loving-kindnesses. For He said, "Surely they are My people, sons that will not lie;" so He was their **Savior**. In all their affliction He was afflicted, and the **Angel of His Presence** saved them; in His love and in His pity He redeemed them; and He bore them, and carried them all the days of old. But they rebelled, and troubled **His Holy Spirit**; therefore He was turned to be their enemy, and He fought against them. Whereas, we may have difficulty explaining Who is Who in this passage, there is clearly more going on than a singular God figure.
23. In Daniel 7:13, we have two members of the Trinity: I was looking in the night visions. And behold! One like **the Son of Man came** with the clouds of the heavens. And **He came to the Ancient of Days**. And **they brought Him near before Him**. God the Son comes to God the Father.
24. We find God the Father and God the Son in Hosea 1:4–7 as well: **Yahweh said to him**, "Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel on the house of Jehu, and will cause the kingdom of the house of Israel to cease. It will happen in that day that I will break the bow of Israel in the valley of Jezreel." She conceived again, and bore a daughter. Then he said to him, "Call her name Lo-Ruhamah; for I will no longer have mercy on the house of Israel, that I should in any way pardon them. But **I will have mercy on the house of Judah, and I will save them by Yahweh their God**, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."
25. In an amazing prophecy of Jesus Christ, we find the following words: "Awake, O sword, against **My Shepherd**, and against the **Man who is My companion**," says **Jehovah of Hosts**; strike the Shepherd, and the sheep shall be scattered. And I will turn My hand on the little ones (Ezek. 13:7). Jehovah of the Armies, who is God, speaks of His Shepherd, Who is Jesus Christ, Who will be struck and His sheep will be scattered (the Jews). Besides speaking of the Trinity, this is an amazing prophecy.

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26. The **Father, Son and Holy Spirit** are all found in the Old Testament³:

1) The Father:

- (1) "Do you thus repay the LORD, O foolish and unwise people? Is not He your Father who has bought you? He has made you and established you (Deuteronomy 32:6).
- (2) "He will cry to Me, 'Thou art my Father, My God, and the rock of my salvation.' (Psalm 89:26).
- (3) For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace (Isaiah 9:6).
- (4) For Thou art our Father, though Abraham does not know us, And Israel does not recognize us. Thou, O LORD, art our Father, Our Redeemer from of old is Thy name (Isaiah 63:16).
- (5) But now, O LORD, Thou art our Father, We are the clay, and Thou our potter; And all of us are the work of Thy hand (Isaiah 64:8).
- (6) "Have you not just now called to Me, 'My Father, Thou art the friend of my youth?' (Jeremiah 3:4)
- (7) "Then I said, 'How I would set you among My sons, And give you a pleasant land, The most beautiful inheritance of the nations!' And I said, 'You shall call Me, My Father, And not turn away from following Me.' (Jeremiah 3:19)

2) The Son:

- (1) "I will surely tell of the decree of the LORD: He said to Me, 'Thou art My Son, Today I have begotten You (Psalm 2:7).
- (2) Do homage to the Son, lest He become angry, and you perish in the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him! (Psalm 2:12)
- (3) Who has ascended into heaven and descended? Who has gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His Son's name? Surely you know! (Proverbs 30:4)
- (4) "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 And was presented before Him. "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. (Daniel 7:13-14).

3) The Holy Spirit:

- (1) As found in the Law: Genesis 1:2 6:3 31:3 Exodus 35:31 Numbers 11:17 11:25, 26, 29 24:2 27:18
- (2) As found in the history of Israel: Judges 3:10 6:34 11:29 13:25 14:6, 19 15:14 1Samuel 10:6, 10 16:14 19:20, 23 23:2 1Kings 18:12 22:24 2Kings 2:16 1Chronicles 12:18 15:1 2Chronicles 18:23 20:14 24:20 Nehemiah 9:20, 30
- (3) As found in the writings (Psalms, Proverbs): Job 33:4 Psalm 51:11 104:30 106:33 139:7 143:10
- (4) As found in the Prophets: Isaiah 11:2 30:1 32:15 34:16 40:13 42:1 44:3 48:16 59:21 Isaiah 61:1 63:10–11, 14 Ezekiel 2:2 3:12, 14, 24 8:3 11:1, 5, 24 36:27 37:1, 14 39:29 43:5 Joel 2:28–29 Micah 2:7 3:8 Haggai 2:5 Zechariah 4:6 7:12 12:10 Malachi 2:15

27. These verses must be balanced with verses which seem to be contrary:

- 1) I [God the Father] will set his [a reference to both David and to Jesus as King] hand also in the sea, and his right hand in the rivers. He [God the Son] shall cry to Me, My Father, You are My God, and the Rock of My deliverance [resurrection from the dead]. And I [God the Father] will make Him [God the Son] My first-born, higher than the kings of the earth (Psalm 89:25–27).

³ The Points taken directly from <http://www.godandscience.org/apologetics/triunity.html> accessed August 28, 2011.

- 2) Isa. 43:1, 10–11: But now thus says Yahweh who created you, Jacob, and he who formed you, Israel: Don't be afraid, for I have redeemed you; I have called you by your name, you are mine. You are My witnesses, says Yahweh, and my servant whom I have chosen; that you 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 Yahweh; and besides Me there is no Savior. The Trinity is eternal; they were not formed nor does God form any kind of god, e.g., the Archangel Michael, to somehow be Christ (as the blasphemous Jehovah Witnesses maintain and mistakenly quote John 1:1–3 to prove).
- 3) Hosea 13:4: Yet I am Yahweh your God from the land of Egypt; And you will know no God but Me, And besides Me there is no Savior. There is no Savior besides Jesus Christ, the God of Israel.

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And just in case you don't look it up, here are a few Old Testament verses where the Trinity is clearly proclaimed:

The Trinity in the Old Testament (the Abbreviated Version)

1. The 4th word of Gen. 1:1 is Elohim, which can be translated *God* or *gods*. The *-im* ending is the plural ending in the Hebrew. This word takes on a masculine singular verb here, and for that reason, some have called this the *plural of excellence*, indicating that God is so excellent that, this could only be expressed with a plural noun. Although I am not saying this is wrong, at the same time, always bear in mind that the first title used for God is a plural word.
2. Before we go further, we should make a quick stop at Deut. 6:4: [Listen, O Israel, Jehovah is our God \[Elohim\] Jehovah is one](#). I have carefully maintained the order of the Hebrew words, and note two things: the parallelism and the italicized words. The italicized words are inserted, and every translator inserts them; sometimes the nouns are mixed around a bit (e.g., [Hear, O Israel: The LORD our God is one LORD](#) or [Hear, O Israel: The LORD our God, the LORD is one](#)). You will note that *Jehovah* occurs twice and suggests a parallelism. In the Hebrew, the subject is not necessarily found first, but the parallelism suggests that *Jehovah* is either the subject both times or it is the predicate nominative both times. So Moses could be saying, "Listen, O Israel, our God is Jehovah, One is Jehovah;" or, "Listen, O Israel, Jehovah is our God [and] Jehovah is one." The latter makes the most sense to me, as the numeral *one* is found more often as a modifier than as a noun. However, the numeral *one* is not necessarily *one in number* but it is used for something which represents a unity, as in, [a man and a woman shall leave their parents and they will become one flesh](#). Even in sexual union, a man and a woman are still two distinct people; however, what they form is a union. So, Moses was not making the point that Jehovah God is a single God, although Christians do believe in one God; but that [Jehovah is our Elohim \(plural\) and Jehovah is one](#), indicating unity rather than number.
3. Now let's return to creation. Although it is clear that God created all that is, with and through Jesus Christ (John 1:1–14), we are going to restrict ourselves to the Old Testament. On the 6th day, God created man. we read: [God \[plural noun\] said \[masculine singular verb\], "Let Us make \[plural verb\] man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the birds of the sky, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth"](#) (Gen. 1:26). Up until now, even though we had the plural noun *Elohim*, we would always find a masculine singular verb; however, this time, the verb *to make* is a plural verb. This is followed by two words which plural suffixes (*our*). When God designed man, there is apparently a different approach to man than God creating even the heavens and the earth. Up until the creation of man, the verbs have all been masculine singular; now, the verb *to make* is in the plural. Man will be created trichotomous and, apparently, with a greater complexity than what God had already created. We can attest to this complexity, as we can usually recognize human life, but giving it greater definition than that eludes even those in the medical

The Trinity in the Old Testament (the Abbreviated Version)

profession. For instance, just how alive is a person who is hooked up to medical machinery which, for instance, breathes for him? Just how alive is the fetus in the womb? These are almost more moral questions than they are medical, as medicine and science cannot say with complete certainty what these lives are. Science, in most cases, is able to sustain these lives or to destroy these lives, but giving them further definition, beyond a guess as to how viable these examples are, is outside of medicine's ability. So, when God created a body with a soul and a spirit, this is a creation which man to this day does not fully apprehend. Scientists may tell us that we are 98% identical to chimps (I have forgotten the exact percentage here), in terms of DNA, but people with an IQ above room temperature don't have any problems distinguishing their fellow human beings from chimps. So, as a result, we have a large percentage of scientists who believe that we evolved from primates, as our DNA is so similar; yet there are a significant number of scientists who do not believe that such an evolution occurred. As a result, there are scientists out there who want to create life in order to harvest portions of it to attempt to cure this or that disease; and there are even some who would want to try human cloning; and there are many out there who view these things as morally repugnant, and in different amounts. It is because, we do not know exactly what the soul is, how it is connected to the body, and we medically don't know what the soul is doing or where it can be found with respect to fetuses, lobotomized patients or comatose patients. Some think that the key to life is the EEG (electroencephalograph) readings of the brain (which is what we use, essentially, to determine if someone is dead). However, a 3 week old fetus has EEG readings; and who knows before that? My only point in all of this is, we are wonderfully made, put together with a variety of elements, that, in and of themselves, are clearly not alive; and that, somehow (by the breath of God), we are made alive. And so, when God made man, all 3 members of the Trinity were involved.

4. Isa. 48 is spoken by God, although we may not, at first understand which member of the Trinity is speaking. However, generally speaking, the revealed member of the Trinity is Jesus Christ. In Isa. 48:3, we read: "I have declared the former things from then; and they went out of My mouth; and I made them hear; suddenly I acted, and they came about." This is clearly God and not Isaiah speaking, because Isaiah did not act in order to make his own words come to pass. He speaks of His wrath in v. 9, He speaks of refining Israel in v. 10, and of His name being profaned in v. 11. Then He says (vv. 12–13): "Listen to Me, O Jacob, and Israel My called: I am He; I am the First; surely I am the Last. My hand surely founded earth, and My right hand has stretched out the heavens; I called to them, they stood up together." Clearly this is God Who is speaking, and, as we will find out, God the Son, the Revealed Member of the Trinity. Isa. 48:16: "Come near to Me, hear this; I have not spoken in secret from the beginning. **From its being, I was there; and now the Lord Jehovah, and His Spirit, has sent Me.**" The Lord Jehovah refers to God the Father; His Spirit, of course, is the Holy Spirit. The One speaking is Jesus Christ, the revealed member of the Trinity. The singular verb here is sometimes used, even with a plural subject, when that subject is split up, as it is here. It is also possible that this should read *...the Lord Jehovah has sent Me and His Spirit*. The exact understanding can be cleared up at a later date; that we find the Trinity here is clear.
5. In Daniel 7:13, we have two members of the Trinity: *I was looking in the night visions. And behold! One like the Son of Man came with the clouds of the heavens. And He came to the Ancient of Days. And they brought Him near before Him.* God the Son comes to God the Father. *And to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom one that shall not be destroyed* (Daniel 7:14). God the Father gives to God the Son an everlasting kingdom.
6. We find God the Father and God the Son in Hosea 1:4–7 as well: **Yahweh said to him,** "Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel on the house of Jehu, and will cause the kingdom of the house of Israel to cease. It will happen in that day that I will break the bow of Israel in the valley of Jezreel." She conceived again, and bore a daughter. Then he said to him, "Call her name Lo-Ruhamah; for I will no longer have mercy on the house of Israel, that I should in any way pardon them. **But I will have mercy on the house of Judah, and I will save them by Yahweh their God,** and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."

I strongly recommend reading the complete Doctrine of the Trinity in the Old Testament (HTML) (PDF).

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