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## **JESUS CHRIST IS THE GOD OF THE OLD TESTAMENT**

A number of different groups are now claiming that God the Father was the God who dealt with human beings during Old Testament times. That is simply not true. It was Jesus Christ who created Adam and Eve. And it was Jesus Christ who dealt with Moses and the people of Israel. It was Jesus Christ who dealt with the Old Testament prophets, sending them to the people of Israel.

Now the point is that claiming that God the Father dealt with human beings during the Old Testament is clearly **a challenge to Jesus Christ's status** and position within the greater plan of God. It is a way of dishonoring Jesus Christ, something that has serious consequences. What was Jesus Christ doing during OT times, if not working with human beings? Has He always existed together with God the Father? Or did God the Father create Jesus Christ?

Or, as some people believe, did God the Father and Jesus Christ **take turns** in dealing with human beings? Did God the Father **sometimes** deal with human beings, while **at other times** Jesus Christ dealt with human beings? Is that what happened? Exactly what was Jesus Christ's status during OT times?

Beware of people who put forward clever-sounding arguments that challenge Christ's existence as God during the Old Testament. Before considering any such arguments we all need to establish the clear and unambiguous facts about what the Bible tells us about Jesus Christ's OT existence. And there is a lot. With the facts as a foundation, we can **then** evaluate any arguments that challenge those facts.

So let's look at some Scriptures.

All things are delivered unto Me of My Father: and no man knows the Son, but the Father; **neither knows any man the Father, except the Son**, and *he* to whomsoever the Son will reveal *him*. (Matthew 11:27)

That's a very clear statement. It means that Abraham and Moses and King David did not "know" God the Father. Before New Testament times no human being "knew" God the Father. This means that **God the Father had not personally dealt with any human being** during the Old Testament.

The Greek word twice translated in this verse as “knows” is “epiginoskei”, a form of the verb “epiginosko”. Now the Greek verb “ginosko” is the basic verb for “to know”, and “epiginosko” is a strengthened form of the verb “ginosko”. “Epiginosko”, here used with the accusative case, implies a **greater level of understanding** (i.e. of “knowing”) than merely referring to “ginosko”.

So note:

Jesus Christ did **not** say that “no man **ginosko** the Father”! Christ said that “no man **epiginosko** the Father”. You might ask: what’s the difference here? Why argue about “ginosko” and “epiginosko”? You either know someone or you don’t, right? Well, it’s not quite that simple.

The point is this:

A very few individuals in Old Testament times (e.g. King David) did in fact “**know**” about **the existence** of God the Father. But that’s all they knew. They **didn’t actually know** anything about **the person and the character** and attributes of God the Father, other than that this particular God was in authority over Jesus Christ. And they didn’t know Him as “the Father”. And none of them had **any** kind of relationship with God the Father. And none of them prayed to God the Father.

So in New Testament Greek terms we might say the following:

While a very few people in the OT “**ginosko**” (knew about the existence of) God the Father, none of them “**epiginosko**” (were personally acquainted with) God the Father. And that is basically what Matthew 11:27 tells us, that they didn’t really “know” the Father personally.

It is exactly the same as the first part of this verse, where