

# "My Name is in Him"

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## Introduction

**Jehovah made a remarkable promise to Israel:** He will send **His Angel** before them, and then adds this striking statement: "**my name is in him.**" This is not merely an angel among many, but a unique figure who carries the very name of God himself. Throughout the Old Testament, this Angel speaks as Jehovah, acts with divine authority, and receives worship—yet is somehow distinct from Jehovah who sends him. The question before us is critical: **who is this Angel?** The evidence strongly suggests this is the pre-incarnate Son of God, the one the New Testament reveals as Jesus Christ, Jehovah's only-born(Greek: *monogenes*) Son( [Jn3:16](#) ).

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## I. The Foundation: Jehovah's Name is in His Angel

### A. The Promise and the Warning ( [Exodus 23:20-23](#) )

[Exodus 23:20-23](#) "Behold, **I send an Angel** before you to keep you in the way and to bring you into the place which I have prepared. Beware of him and **obey his voice**; do not provoke him, for he will not pardon your transgressions; for **my name is in him.** But **if you indeed obey his voice and do all that I speak, then I will be an enemy to your enemies** and an adversary to your adversaries. For **my Angel will go before you** and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and **I will cut them off.**"

- **What is the meaning of the word translated "Angel"?** Strong's Hebrew Dictionary H4397 מַלְאָךְ *māl'āk*, *mal-awk'*; from an unused root meaning to despatch as a deputy; a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher)
- **Notice several extraordinary features:**
  1. Jehovah distinguishes between "I" (himself) and "my Angel" (the one sent).
  2. This Angel will not pardon transgressions—a prerogative belonging to God alone.
  3. Jehovah's name is in him. In Hebrew thought, the name represents the person, character, and authority. This Angel carries the divine name, nature, and authority, yet is sent by Jehovah.

### B. The Significance of the Divine Name

[Exodus 3:13-15](#) Then Moses said to **Elohim**{*This seems to be the Angel/Son of Jehovah*}, "Indeed, when I come to the children of Israel and say to them, 'The **Elohim** of your fathers has sent me to you,' and they say to me, '**What is his name?**' what shall I say to them?" And **Elohim** said to Moses, "I AM WHO I AM." And he said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'" Moreover **Elohim** said to Moses, "Thus you shall say to the children of Israel: '**Jehovah Elohim** of your fathers, the **Elohim** of Abraham, the **Elohim** of Isaac, and the **Elohim** of Jacob, **has sent me to you.** **This**{*Jehovah*} **is my name forever**, and this is my memorial to all generations.'"

- **Jehovah** reveals His memorial name—the name by which He is to be known throughout all generations. **For this name to dwell in the Angel of [Exodus 23:20](#) indicates that the Angel shares in the divine identity in a way no created being possibly could.**
- **Why did I say** that Moses was speaking to "the Angel/Son of Jehovah", rather than Father Jehovah? In this passage **Elohim did not identify Himself as Jehovah**, but rather spoke of Jehovah. Here's a study about the meaning of the Hebrew word "Elohim" and "Jehovah" => <https://sidnash.org/docs/EchadEloheem.html> . Elohim is a person of authority and is used to identify both the Divine and others, such as judges, angels, and even Moses.
- **Why is Jesus sometimes said to be the I AM?** See => <https://sidnash.org/DM/wh-i-am.html>

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## II. Identifying the Angel: Old Testament Appearances

### A. The Angel Who Is Jehovah Yet Sent by Jehovah

[Genesis 16:7-13](#) "Now **the Angel of Jehovah** found her by a spring of water in the wilderness, by the spring on the way to Shur. And **he**{Angel} said, 'Hagar, Sarai's maid, where have you come from, and where are you going?' She said, 'I am fleeing from the presence of my mistress Sarai.' **The Angel of Jehovah said to her**, 'Return to your mistress, and submit yourself under her hand.' Then **the Angel of Jehovah said to her**, 'I will multiply your descendants exceedingly, so that they shall not be counted for multitude.' And **the Angel of Jehovah** said to her: 'Behold, you are with child, and you shall bear a son. You shall call his name Ishmael, because **Jehovah has heard your affliction**. He shall be a wild man; his hand shall be against every man, and every man's hand against him. And he shall dwell in the presence of all his brethren.' **Then she called the name of Jehovah who spoke to her**, You-Are-the-God-Who-Sees; for she said, 'Have I also here seen him who sees me?'"

- **The Angel of Jehovah speaks in the first person**, promising "I will multiply your descendants"—**a divine prerogative**. Yet Hagar recognizes that Jehovah himself has spoken to her. She names Jehovah who spoke to her, identifying the Angel as Jehovah himself. Here we see the only-born Son of Jehovah also identified as "Jehovah", which is why I often identify His Father as "Father Jehovah", rather than just "Jehovah".
- **How do we know that it was not Father Jehovah that spoke to Hagar?**
  1. [John 1:18](#) – "**No one has ever seen God**, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known." (NIV)
  2. [John 6:46](#) – "**No one has seen the Father** except the one who is from God; only he has seen the Father." (NIV)
  3. [1 John 4:12](#) – "**No one has ever seen God**; but if we love one another, God lives in us and his love is made complete in us." (NIV)
  4. [1 Timothy 6:16](#) – "[**Father God**] who alone is immortal and who lives in unapproachable light, **whom no one has seen or can see**. To him be honor and might forever. Amen." (NIV)
  5. [Exodus 33:20](#) – God tells Moses: "**But you cannot see my face, for no one may see me and live.**" (NIV)
  6. [Deuteronomy 4:12](#) – "Then Jehovah spoke to you out of the fire. **You heard the sound of words but saw no form**; there was only a voice." (NIV)

## B. The Angel Identifies Himself as Elohim

[Genesis 31:11-13](#) "Then **the Angel of God spoke to me** in a dream, saying, 'Jacob.' And I said, 'Here I am.' And he{Angel} said: 'Lift your eyes now and see, all the rams which leap on the flocks are streaked, speckled, and gray-spotted; for I have seen all that Laban is doing to you. **I am the God**{Elohim} **of Bethel**, where you anointed the pillar and where you made a vow to me. Now arise, get out of this land, and return to the land of your family.'"

- **The Angel of God explicitly identifies himself** as "the God of Bethel"—the one to whom Jacob made his vow years earlier. This is not necessarily just an angel speaking on behalf of God; this is the Angel either claiming to be God or speaking on God's behalf {Elohim, a person of authority, such as the Son of Jehovah}.

## C. The Angel in the Burning Bush

[Exodus 3:2-6](#) "And **the Angel of Jehovah appeared to him**{was seen by Moses} in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. Then Moses said, 'I will now turn aside and see this great sight, why the bush does not burn.' So when Jehovah saw that he turned aside to look, **God**{Elohim} **called to him** from the midst of the bush and said, 'Moses, Moses!' And he said, 'Here I am.' Then he said, 'Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.' Moreover he said, '**I am the God** of your father—the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face, for he was afraid to look upon God."

- The narrative begins with "the Angel of Jehovah" but seamlessly transitions to "Jehovah" and "God" speaking. The Angel is Jehovah, yet distinct enough to be called the Angel of Jehovah. **Moses is standing on holy ground because he is in the presence of deity**.
- Here again, as stated by Jehovah in [Ex23:20-23](#), we see Jehovah's name in His angel.
- Remember also that **an angel is a messenger, speaking on behalf of** the one who gave the message. In this case, Father Jehovah.

## D. The Angel Who Led Israel from Egypt

[Judges 2:1-3](#) "Then **the Angel of Jehovah** came up from Gilgal to Bochim, and said: '**I led you up from Egypt and brought you to the land of which I swore to your fathers**; and I said, "I will never break my covenant with you. And you shall make no covenant with the inhabitants of this land; you shall tear down their altars." But **you have not obeyed my voice**. Why have you done this?'"

Therefore I also said, "I will not drive them out before you; but they shall be thorns in your side, and their gods{**elohim**} shall be a snare to you."""

- **This Angel speaks in the first person:** "I led you up from Egypt... I will never break my covenant." This is the work of Jehovah himself, yet it is the Angel of Jehovah who gives the message. This perfectly fits [Exodus 23:20-23](#), where Jehovah promises His Angel will go before Israel.

## E. The Three Visitors to Abraham

[Genesis 18:1-3](#) "Then **Jehovah appeared to him** by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and behold, three men stood by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, 'My Lord, if I have now found favor in your sight, do not pass on by your servant.'"

- Since we know that no **one has ever seen Father Jehovah and lived**, this "Jehovah" must be His spokesperson - His Angel - His Son.

[Genesis 18:13-14, 17, 20-22, 33](#) "And **Jehovah said to Abraham**, 'Why did Sarah laugh, saying, "Shall I surely bear a child, since I am old?" Is anything too hard for Jehovah? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.'... And **Jehovah said**, 'Shall I hide from Abraham what I am doing?'... And **Jehovah said**, 'Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave, I will go down now and see whether they have done altogether according to the outcry against it that has come to me; and if not, I will know.' Then the men turned away from there and went toward Sodom, but Abraham still stood before Jehovah... So **Jehovah went his way as soon as he had finished speaking with Abraham**; and Abraham returned to his place."

- **Jehovah appears to Abraham**, yet in the form of a man. One of the three is identified repeatedly as Jehovah himself, while the other two (later identified as angels in [Genesis 19:1](#)) go to Sodom. The one who remains and speaks with Abraham is Jehovah in visible, human-like form—likely the pre-incarnate Messiah - the Son of Father Jehovah.

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## III. The New Testament Connection: Jesus as the Sent One

### A. Jesus as the One Sent by the Father

[John 17:3](#) "And this is eternal life, that they may know you{**Father**}, the only true God, and Jesus Christ whom you have sent."

- **In the book of John alone, at least 16 times, Jesus said that His Father sent Him =>** <http://sidnash.org/b/p3w>
- Jesus explicitly distinguishes himself from "the only true God" (the Father) and identifies himself as **the one sent**. This parallels the Old Testament pattern: Jehovah sends His Angel, who carries His name and authority but remains distinct from the sender.

[John 14:28](#) "You have heard me say to you, 'I am going away and coming back to you.' If you loved me, you would rejoice because I said, 'I am going to the Father,' for **my Father is greater than I.**"

- Jesus affirms subordination to the Father. He is not equal to the Father but is sent by him and subject to him. Yet **Jesus carries the Father's authority through His name.**

### B. Jesus Bears the Divine Name

[John 17:11-12](#) "Now I am no longer in the world, but these are in the world, and I come to you. Holy Father, keep through your name those whom you have given me, that they may be one as we are. While I was with them in the world, **I kept them in your name.** Those that you gave me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled."

- **Jesus speaks of the Father's name as something given to him**, in which he kept the disciples. This echoes [Exodus 23:21](#): "**my name is in him.**"

[Philippians 2:9-11](#) "Therefore **God{Father Jehovah}** also **has highly exalted him and given him the name which is above every name**, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

- The Father gives Jesus "the **name**{Jehovah} which is above every name." In context, this is the divine name itself—the name before which every knee bows.

## C. Jesus as the Visible Revelation of the Invisible God

[John 1:18](#) "No one has seen God at any time. **The only begotten**{G3439} **Son, who is in the bosom of the Father, he has declared him.**"

- Greek: monogenes (Strong's #3439): "**only born**, unique, one of a kind"
- No human being has seen the Father. Yet throughout the Old Testament, people saw Jehovah's Angel. **The resolution: the Son is the visible manifestation of the invisible Father. He is monogenes (the only-born) of the Father, distinct from all created beings.**

[Colossians 1:15](#) "**He is the image of the invisible God, the firstborn** over all creation."

- **Jesus is the visible image of the God whom no one can see. The Angel of Jehovah in the Old Testament was Jehovah's Son, the one in whom the Father's name dwells.**

## IV. Theological Implications

### A. The Son's Unique Position

The Angel of Jehovah is not a created angel, nor is he the Father himself. He is the Son—Jehovah's unique, only-born Son who exists in perfect unity with the Father yet is sent by him and subordinate to him. He carries the divine name(Jehovah), exercises divine authority, and appears in visible form throughout the Old Testament, preparing the way for His incarnation.

### B. Continuity Between Old and New Testaments

The God{Elohim} who appeared to the patriarchs, who led Israel from Egypt, who spoke from the burning bush—this was Jehovah's Son, the Angel in whom Jehovah's name dwells. The incarnation in the New Testament is not a departure but a fulfillment: the one who appeared in the old testament now takes on full human nature.

### C. The Importance of Knowing the Only True God and His Sent One

Jesus declared that eternal life consists in knowing the Father as "**the only true God**" and **Jesus Christ as the one sent by him** ([John 17:3](#) ). This is not mere academic theology; **it is the heart of salvation.** We must know the Father as supreme, the only true God, and we must know the Son as the one through whom the Father reveals himself and accomplishes salvation.

"**Jehovah, our Father, and His Son Jesus Christ** are alone to be exalted. The **knowledge of God is eternal life** to those who receive it." ([Ms11-1898.11](#))

## Practical Summary

**For pastoral ministry:** Understanding the identity of Jehovah's Angel helps us grasp the continuity of God's revelation. The Son did not begin at Bethlehem; he has been the active agent of God's self-revelation Since before Creation. When we preach the Old Testament, we can rightly discern the Son's presence and work.

**For personal faith:** We worship the Father as "the only true God" and honor the Son as the one sent by the Father(our Lord), the one in whom the Father's name dwells. Jesus is not equal to the Father but is uniquely qualified to reveal him, having existed in the Father's presence from the beginning - "**the firstborn** over all creation"( [Col1:15](#) ).

**For theological precision:** We must maintain biblical balance—affirming the Son's divine nature and unique origin while also affirming his subordination to the Father. The Son carries Jehovah's name and authority, speaks as Jehovah, and acts as Jehovah, yet remains the one sent by Jehovah. This is progressively revealed throughout the Holy Scriptures.