



Angel of the LORD

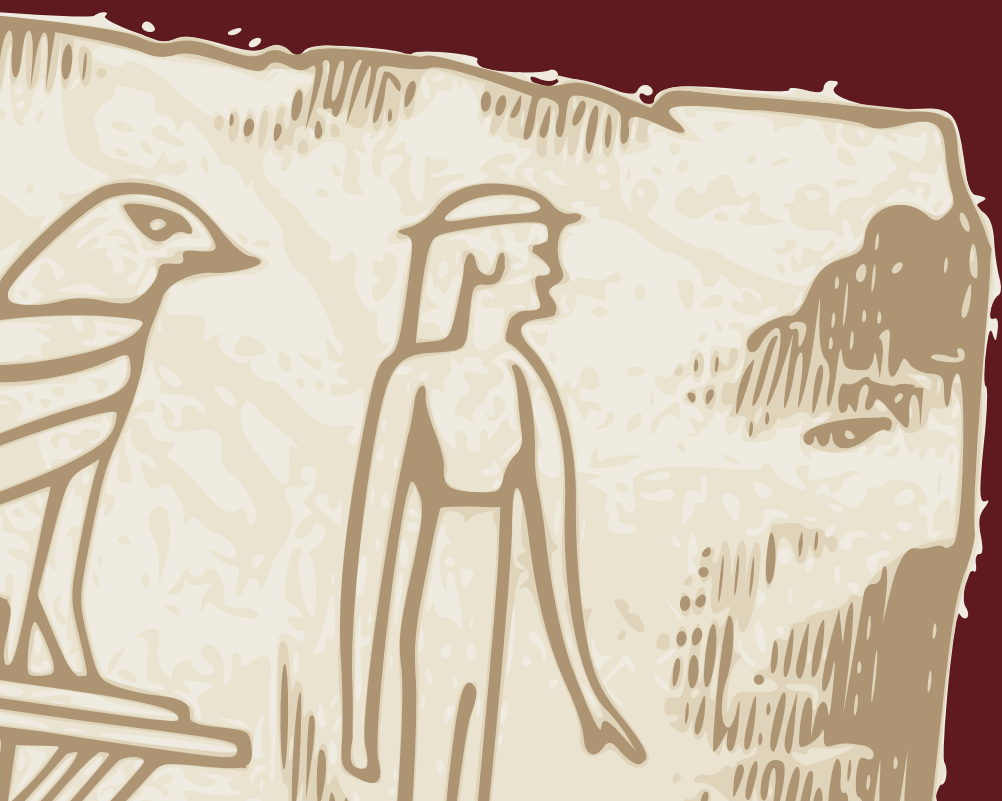
STUDIES ON YHWH

Jeremie Wade

*Hear, O Israel: The LORD our God,
the LORD is One.*

*And you shall love the LORD your
God with all your heart and with all
your soul and with all your strength.*

DEUTERONOMY 6:4-5



WHAT WE'LL DISCUSS

- Why study the Angel of the LORD?
- Survey of Scripture
- Jewish Conception of the Angel of the LORD
- Is Jesus the Angel of the LORD?



WHY STUDY THIS?

1. The Angel of the LORD appears to be an important figure, appearing at crucial moments.
2. Because they share the divine name - YHWH.
3. We get to see the role and ministry of Jesus prior to the incarnation.
4. Helps us develop a faithful, biblical doctrine of Jesus.



HAGAR - GENESIS 16:7-13

- Omniscience: Tells Hagar the future of her descendants
- Omnipotence: Promises to make a specific future occur
- Recognized as God: Hagar calls the angel “a God who sees”
- Correlation with Christ: See John 8:1-11, woman caught in adultery



ABRAHAM - GENESIS 22:11-18

- Identifies as God: The angel links himself as the God who commanded Abraham's sacrifice.



JACOB - GENESIS 31:11-13

- Identifies as God: The angel describes himself as the God who previously interacted with Jacob.



MOSES - EXODUS 3:1-6

- Identifies as God: Narrative shows Moses speaking to God.
- Recognized as God: Moses turns his face away because he is afraid to look upon God (verse 6).
- Demands worship: Moses told to remove shoes
- Omniscience: The angel tells Moses he has heard the cries of the afflicted in Egypt (verse 7).
- Omnipotence: The angel promises to display his power to Egypt.
- Omnipresence: When Moses expresses doubt, the angel promises to be with him (verse 12).
- Immutability: When the angel reveals the name of God as “I AM,” it signifies God’s timeless and unchangeable nature.

As PROTECTOR - EXODUS 14:19-20

- Identified as God: At one moment the guiding phenomenon is linked to God, and later identified as the Angel of the LORD.



BALAAAM - NUMBERS 22:22-35

- Distinct from God: Here we see both God and the Angel of the LORD as separate agents in the same story.
- Identified as God: The angel identifies Balaam's sin as a personal affront.
- Sovereignty: The angel talks about potentially taking Balaam's life, but it doesn't appear to be an order. The comment is delivered in a way that indicates the angel's own authority.
- Worship: Most angelic figures in Scripture warn humans not to bow down, yet the Angel of the LORD does not stop Balaam from doing so.



ISRAEL - JUDGES 2:1-5

- Identifies as God: Throughout this passage, the angel takes credit for things the entire biblical witness associates with God.



GIDEON - JUDGES 6:11-24

- Sovereignty: The angel demonstrates power over creation via miracle.
- Identified as God: The narrator interchangeably uses "YHWH, angel of YHWH and God". Gideon also recognizes the figure before him is YHWH God.
- Accepts worship: Giden builds an altar of worship.



SAMSON'S PARENTS - JUDGES 13

- Sovereignty: The angel informs Manoah and his wife how he plans to use Samson.
- Accepts worship: When Manoah offers to sacrifice a goat to the angel, the angel tells him to sacrifice it to YHWH (verses 16) and as he ascends they bow to worship (verse 20)
- Identified as God: Manoah recognizes that they have seen God (verse 22).



DAVID - 1 CHRONICLES 21

- Correlation with Christ: The Angel of the LORD executes judgment over Jerusalem—a role associated with Jesus.



ZECHARIAH 1:7-17 AND 3:1-4

- Correlation with Christ: Zechariah portrays the Angel of the LORD as a mediator for Israel, an opponent of Satan, and a purifier of the righteous. These are all ministries associated with Jesus in the New Testament.



JEWISH CONCEPTION

- Certain passages (like these and others) in the OT sounded to the ear like the God of Israel was "two" - an invisible YHWH and a visible YHWH (see Amos 4:11, Gen. 22:1-2, 11-12, Daniel 7:9ff., Exodus 23:20-23, and Exodus 15:3)
- Rabbis took note of this and referred to the idea as the "Two Powers" in heaven.
- This belief was acceptable in Judaism until around 100 AD, when it was declared a heresy.

JEWISH CONCEPTION

"Nothing mortal can be made in the likeness of the Most High One and Father of the universe, but [only] in that of the Second God, who is his Logos."

- Philo (20 BC - 50 AD), from
Questions and Answers on Genesis



BUT IS HE JESUS?

- He is identified as God.
- He is distinct from God.
- He fulfills many of the roles and ministries we recognize in Jesus.



Now the Word of God is His Son, as we have before said. And He is called Angel and Apostle; for He declares whatever we ought to know, and is sent forth to declare whatever is revealed....From the writings of Moses also this will be manifest; for thus it is written in them, "And the Angel of God spoke to Moses, in a flame of fire out of the bush, and said, I am that I am, the God of Abraham, the God of Isaac, the God of Jacob, the God of your fathers; go down into Egypt, and bring forth My people" (Exodus 3:6

- *Justin Martyr (100-165 AD), First Apology, Chapter 63*