

Names of Christ - Angel (Quality: Good)

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[0 : 00] I'm sure that you would gather from the reading tonight that the name of Christ that we're looking at this evening is the angel.

The angel of God or the angel of the Lord or the angel of the covenant names of the second person of the Godhead in the Old Testament.

And if the Lord will or shall conclude this short series on the names of Christ that we've been looking at with this title, the angel.

And may God bless these things now that we consider to us. Well, first of all, I think we've got to be clear as to the meaning of the word angel.

It means Hebrew word malak, which is translated angel or messenger, comes from the root to dispatch as a deputy, to be an ambassador for someone.

[1 : 12] And it is in that sense that it is to be understood as one who is sent, as one who is a messenger or one who is an ambassador.

Our English word angel comes from the Greek of malak, which is angelos. The Greek word angelos gives us very obviously our word angel, which is one who is sent.

And therefore we've got to read our minds, however difficult it may be, from the thought that every time we read the word angel, that it means one of the great order of created beings that serve our God.

rather the name of these, or one of the names of them, because they are known by other names, seraphim, cherubim, principalities, powers.

But the name that is probably the most familiar of all, which is used to describe these beings is angel.

[2 : 27] But angel properly refers to the function of those created beings. God sending them forth, God making them as messengers to do his will.

Messengers too in the new covenant, all ministering spirits sent forth, sent forth angels to minister to them who shall be heirs of salvation.

When we come to angel, we're not just to think that every time we read angel, it refers to one of these created angelic beings. Rather we're to think, especially as we come to the angel of the Lord, the angel of the covenant, the angel that's before us in our study tonight, we're to think rather of that office that he has sent, that he is an official ambassador, a representative.

And not to be thinking of a created angel, because this is not a created angel, this is the one who created the angels. This is the son of God that we see in his office as one that is sent forth, one who is the appointed representative, one who is the Messiah, because in a sense Messiah Christ in the New Testament is the anointed one, one who is the one that God has appointed, God has set apart for the great work of our salvation.

I'm not wanting to say anything more about angels, that's an interesting study. They created beings and their ministry, but we're simply thinking of the sent one of Jehovah, the angel of the Lord, the angel of the Lord, or simply that angel, or mine angel as it's in this passage.

- [4 : 20] And we are desirous that God would be pleased to show us something from this of his dear son. Now let us look at some scriptures, and there are many scriptures, and I don't want to be looking at too many of them, but at some of the important ones which open up these matters.
- We want to show angel as referring to God, and we want to see specifically how the angel in these places refers to the son of God.
- Genesis 16 then, and 7 to 14. Genesis chapter 16, and verses 7 to 14.
- And this is to do with Hagar. Remember, Hagar, who was the handmaid of Sarah, the wife. The promise of a child could never be fulfilled.
- Sarah insisted that her husband should take her handmaid as a wife and see if he could have a child by her.
- [5 : 37] And of course this was wrong both of Sarah and it was also wrong of Abram. But that isn't our concern. It's what happened when Hagar was going to have a child.
- And she was full of it and of her importance. And that she was better than her mistress Sarah, who would produce no child for her husband Abram.
- And the result was that Sarah dealt hardly with her. Sarah was harsh to her maid because the maid had become so full of her own importance and uppity.
- And Hagar couldn't stand it and she fled from before her face. Now this is what we want to read at the 7th verse, Genesis 16.
- And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.
- [6 : 47] And he said, Hagar, Sarah is maid. Whence comest thou and whence wilt thou go? And she said, I flee from the face of my mistress Sarah.
- And the angel of the Lord said unto her, Return to thy mistress and submit thyself unto her under her hands. Now in these verses it could be a created angel that met Hagar sent from Jehovah.
- Meeting her, addressing her, asking her when she had come and where she was going, why. And then bidding her to return and to submit herself to her mistress.
- But when you come to the 10th verse, you have a statement there that could not apply to any created angel. But can only apply to God himself.
- And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. It is a work of creation and providence.
- [7 : 58] And it is not intimated there. It's not as though the angel is saying in this verse, And God will multiply thy seed. But rather it is put forth as his work.
- I will multiply thy seed exceedingly. Now no angel has the power or the authority so to do. Only Jehovah can create. No created angel.
- So clearly this is not a created angel that came and met Hagar in the wilderness. And then this very speaking in the first person.
- Not only is it that no created angel can work, a creation work. But neither in this verse is it in the third person.
- It is, as I've just brought before you, it is the first person. I will multiply thy seed exceedingly, that it shall not be numbered for multitude.
- [8 : 58] And the angel then here, this angel of the Lord, is speaking as God. Not just in the name of God. But speaking as God. I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

And then notice the reply of Hagar. Reply of Hagar in verse 13. And she called the name of the Lord in capitals, so you know it's Jehovah.

And she called the name of Jehovah that spake unto her, thou God seest me. Thou God seest me.

For she said, have I also here looked after him that seeth me. So she is understanding that the one that she has met with, the one who has seen her, when there was no other eye to see her, that this was not a created angel, but this was God.

Thou God seest me. She called the name of Jehovah that spake unto her, thou God seest me. Wherefore the well was called Beer, lay high, rye.

[10 : 16] The well of him that liveth and seeth me. Behold it is between Kadesh and Bereb. So she is under no doubt that she has met with God there in the wilderness.

And in Obegian she goes back and she bears Abram the son. And Abram called his son's name which Hagar bare Ishmael.

Now some have said that well Hagar might have been in ignorance. She might have said what she did, thou God seest me. Call the name of the Lord that spake unto her, thou God seest me.

They say that this doesn't prove anything. Because she could have been utterly confused. She thought it was God but all the time it was a mere angel.

Not that I think you can use the word mere against an angel. But it isn't you see just Hagar that's speaking. This is the important thing.

[11 : 19] What Hagar says and it's reported there in the text in the 13th verses. Thou God seest me. Have I also here looked after him that seeth me.

But what is not the thought of Hagar but what is the revelation given to Moses is that she called the name of Jehovah that spake unto him.

That's not just the impression that Hagar has got. But that is the fact of the matter as Moses has revealed these things by the Spirit of God which he is recording in this history from the very beginning for our benefit.

In Genesis and the other books it is Moses by inspiration that says that she called the name of Jehovah that spoke to her. Thou God seest me.

And the very name of this well is not just there in order to commemorate the ignorance or the misguided thinking of this girl.

[12 : 22] But rather the name was given to it because God met with her. She knew God met with her and indeed the word of God says that the name of Jehovah spoke unto her.

That is that God spoke unto her. The name of Jehovah. We haven't looked at that as a title but the name is in itself a title of deity.

And it is also a title of deity in the Old Testament not infrequently used of Christ. So that even in itself the name, the name of Jehovah is the Son of God.

And the name of Jehovah who is the Son of God is the angel of the Lord. The angel of the Lord that found Hagar by a fountain of water. Now in Genesis 21 sticking for the moment with Hagar.

But years later now. Genesis 21 17 to 20. Now she had her son called his name Ishmael.

[13 : 32] He was not the Son of Promise. There were still to be 15 years before the Son of the Promise was born to Abram and to Sarah.

But he was born and of course his name was Isaac. And when it came to be the time for Isaac to be weaned.

When Sarah saw the son of Hagar the Egyptian which he had borne unto Abram mocking. She said unto Abram, cast out this bondwoman and her son.

For the son of this bondwoman shall not be heir with my son. Even with Isaac. And the thing was very grievous in Abram's sight because of his son.

The thing was still there. You see you can do certain things and be sure of God's forgiveness. And yet you may have still to live with the consequences of what you've done.

[14 : 33] And he was living with the consequences of what he had done. And there was this friction in his household. Because Sarah and Hagar did not get on. We've had an object lesson of that already.

And years later it's still the same. And you can understand that Sarah now doesn't want her son Isaac to be growing up along with this other son. Of Abram and Hagar.

And it's a very grievous thing to Abram. But God says don't be too troubled about it. Let it not be grievous in thy sight because of the lad. And because of thy bondwoman.

In all that Sarah said unto thee hearken unto her voice. For in Isaac shall thy seed be called. In other words send her away. It is right that they can't be together.

There is a difference. But it isn't that the son of the bondwoman will be ignored or totally forgotten. Also the son of the bondwoman will I make a nation.

[15 : 37] Because he is thy seed. And Abram rose up early in the morning. And took bread and a bottle of water. And gave it unto Hagar. Putting it on her shoulder.

And the child and sent her away. And she departed and wandered in the wilderness of Beersheba. So on two occasions. Many years separating them. She is wandering in the wilderness.

And this time the water spent. And she cast the child under one of the shrubs. And went and sat down over against them. A good way off as if were a bull shot. For she said let me not see the death of the child.

And she sat over against him. And lift up her voice. And wept. And God heard the voice of the lad. And the angel of God.

Notice the angel of God. Called to Hagar out of heaven. The messenger of God. Called to Hagar out of heaven. And said unto her. What aileth thee Hagar?

[16 : 36] Fear not. For God hath heard the voice of the lad where he is arise. Lift up the lad and hold him in thine hand. For I will make him a great nation.

God opened her eyes. And she saw a well of water. And she went and filled the bottle with water. And gave the lad drink. And God was with the lad. And he grew and dwelt in the wilderness.

And became an archer. The 17th verse. God heard the voice of the lad. God heard the voice of the lad. And the angel of God called to Hagar out of heaven.

The messenger of God called out of heaven. And it would not appear that there was any appearance in this case.

But the word is spoken. And this again brings before us that word of God that comes in the Old Testament. Which is Christ in the Old Testament also. The word of the Lord.

[17 : 36] The word that in time to come was to be made flesh and to dwell among us. Word is there in the Old Testament. And there is not an appearance.

But there is the word that comes in this remarkable fashion. Speaking to Hagar from heaven. Speaking you see and promising. What only Jehovah could perform.

This is not within the power of a created angel. To do the thing that is here. To make the promise that is made. I will make him a great nation.

This is God that is addressing Hagar. The angel of God. And it would seem that in that verse 17.

That there is a distinction between God hearing the voice of the lad. And the angel of God calling to Hagar out of heaven. It would feel that Jehovah heard the voice of the lad.

[18 : 37] Jehovah the father and Jehovah the son. The messenger of God called to Hagar out of heaven. And made this promise and provision. And brought it to pass on her behalf.

Now in the 16th chapter of Genesis. We have in the part that we were looking at.

We have the angel of the Lord meeting with her. But it is not just the word there. She meets with the angel of the Lord. Who found her and spoke to her.

And there is conversation clearly. Between these persons. The angel of the Lord and Hagar. And therefore it is not just that the word comes.

As in the 21st chapter passage. But this is the angel actually coming present. The angel of the Lord finding her.

[19 : 37] By the fountain of water in the wilderness. Now what he was like. We cannot say for sure. But it would seem most likely.

That he was in some human form. That he was in a form that did not cause Hagar to be too troubled. And yet it was a human form. That did not keep her from recognizing.

Though God seest me. Recognizing the presence of Jehovah there. And this of course is part of the mystery of the Godhead.

But it is a very wonderful thing. That in these cases you have these glimpses of deity. And yet here is deity in the form. In the similitude of a man.

Some of the Jews held that this was Messiah. Many of the Jewish writers held that this was a reference to Messiah. In the meeting there of the angel of the Lord with Hagar in chapter 16.

[20 : 41] Certain others of the Jewish commentators. They suggested it was a man. Quite a few wanted it to be Shem. But then they also wanted Melchizedek to be Shem.

And I think I said to you a few weeks ago when we looked at Melchizedek. That Shem remember was living at this period of time. The son of Noah. But it couldn't be Shem nor any man.

But alone Shem. Because the thing you see is a thing of omnipotence. And there is that omniscience. In the record before us.

Though God seest me. Have I also here looked after him that seeth me. The angel of the Lord didn't just find her by chance in the wilderness. He knew exactly where to go. He knew exactly where she was.

As God knows all things. And the power as I say. That is in the promise. I will multiply thy seed exceedingly. Not that she would have several children.

[21 : 43] We only know of Ishmael. But that Ishmael would have many children. And they. And his seed and their seed. Would make the whole Arab people.

Which is very much with us still. And bears all the marks. Of that 12th verse of chapter 16. He will be a wild man. His hand will be against every man.

And every man's hand against him. And he shall dwell in the presence of all his brethren. That is the other brethren. The. Those who were the children.

Of. The. The other son of. Abram. The Jewish people. And then not only that. But the sons of Esau.

And all the others. Moabite. Those Edomites. They all derive from Abram. And in the presence of all the. These. Brethren.

[22 : 37] As it were. There is the. Arab people. Right to this day. The enmity. Still. As it was. All these centuries ago. Between the Jew.

And the. Arab. Well. We. Digress. Slightly from it. But this is to. Show the. Nature of these things. The. Theophany.

In. The 16th chapter. Is. That which she. She can. Treat. As a figure. I suggest to you. As I say. That it was a human. Figure. And yet.

She recognized. It was the name of. Jehovah. That spoke to her. Though God. Seest. Me. When you look at the 17th chapter. And in the first.

Verse. Just continuing. This train of thought. When Abram was 90 years old. And nine. The Lord. Jehovah. Appeared to Abram. And said unto him.

[23 : 32] I am the almighty God. Walk before me. And be thou. Perfect. And there is no. Similitude. There. But the word. Comes to him.

The Lord. Appeared. And said unto him. Word of the Lord. Comes to him. But in. Genesis 18. And we. Now be in.

Genesis 18. For a few moments. In Genesis 18. The opening. Expression. Which is the same. The Lord. Appeared. To Abram. Is.

Not this time. By the word only. It's not that he just. Simply. Speaks to him. But. Now the Lord. Appeared unto him. And he is in that. Form. In that.

Similitude. Of. A man. And I believe. That in the 18th chapter. He appears. As the. Messenger. The messenger. The angel.

[24 : 25] Of the covenant. And. You see. In the 18th. Chapter. In the. Opening verses. The Lord. Appeared unto him. In the plains. Of Mamre. And he sat.

In the tent door. In the heat of the day. And he lift up his eyes. And looked. And lo. Three. Men. Stood by him. Three men. So these. We believe. Were two.

Angels. Two created angels. They're referred to. At the beginning. Of the next chapter. There came. The two angels. To Sodom. And even. These are two. Created angels. But who is the third person?

He lifted up his eyes. And looked. And lo. Three men. Stood by him. And when he saw them. He ran to meet them. From the tent door. And bowed. Himself. Toward the ground. And said. My Lord.

If now I have found favor. In thy sight. Pass not away. I pray thee. From thy servant. He bows himself. Toward the ground.

[25 : 22] As he runs to meet them. But he addresses one. Of the three. Not the three. And he addresses. This one. By this expression. My Lord.

Which is. Adonai. And if you can remember. The study we did previously. That that is a name of deity. Only used of deity. He uses.

One of those three men. That are standing. By the door of the tent. He addresses him. By this title. Which is the title of deity. So while. It does not. Tell us in this chapter.

That one is the angel. Of the Lord. I think there is absolutely. No doubt. That these three. Men. There are two. Created angels. Accompanying. One who is the. Messenger.

Of God. The messenger. Of the covenant. And making. One of these. Pre incarnation. Appearances. In the. Similitude.

[26 : 17] Of. A man. Different from the incarnation. In the incarnation. He took the actual. Humanity. That is ours. Upon him. In these. Pre incarnation.

Appearances. He takes the. Similitude. Of a man. When an angel. Appears. In the form of a man. It isn't a man. It's an angel. A created angel. Neither. Is it.

The case. In these. Old testament. Occasions. That when. The son. Of. God. The angel. Of the covenant. The messenger. Of the covenant. Appears.

That he becomes. A man. That he takes. True humanity. But he becomes. Like a man. Here are these. Three men. One is addressed. Differently. From the others. My lord.

If now. I have found. Favor in thy sight. Pass not away. I pray thee. From thy. Servant. Verse 9. You find. That they all. Speak.

[27 : 11] Where is Sarah. Thy wife. They said unto him. And he said. Behold. In the tent. And he said. That is the. Angel of the lord.

Said. I will certainly. Return unto thee. According to the time. Of life. And lo. Sarah thy wife. Shall have. A son. And you. Notice.

In the. Thirteenth. Verse. And the lord. Said. Jehovah. Said to Abraham. Wherefore. Did Sarah. Laugh. Saying. Shall I. Have assuredly. Bear a child. Which I am old.

Is anything. Too hard. For the lord. At the time. Upon it. I will return. Unto thee. According to the time. Of life. And Sarah. Shall have. A son.

And there is. That. Unmistakable. Evidence. That this. Person. Is not a created. Angel. But is. The lord. Himself. The lord. Said unto Abraham.

[28 : 07] Who is present. There. Who has come. And in the. Form of a man. Is. Is there. Beside him. And you have.

Jehovah. Said. In verses. Fourteen. Seventeen. Twenty. And in verse. Twenty. Two. You have. Abram. Standing. Yet. Before.

The lord. The men. Turned their faces. From thence. And went. Towards. Sodom. The two. Angels. Went on. Towards. Sodom. And we reach. We. They reach. Sodom.

At the beginning. Of chapter. Nineteen. We're told. There came. The two angels. To sodom. And eve. But. Abram. Stood yet. Before the lord. The third. Being.

The form. Of a man. The angel. Of the lord. Abram. Stood yet. Before him. And then. There's this. Marvelous. Passage. In which. Abram. Is interceding. On behalf.

[29 : 00] Of. Sodom. And yet. There are not. Ten. Righteous. Persons. In it. And it cannot escape. The judgment. Of god.

And then. In verse 33. And the lord. Went his way. Jehovah. Went his way. And. Follows after. Those. Two. Created angels.

To. To sodom. And you find. That he is. Then. In the. Next chapter. In the. Nineteenth chapter. And. In the. Sixteenth.

Verse. He has joined. The other two. Created angels. And they. Deliver. Lot. The lord. Being merciful. Unto him. And they brought him. Forth.

And set him. Without. The. City. And then. He is conscious. As he is addressing. Deity. And lord. Said unto them. Oh not so.

[29 : 53] My lord. He has got. The three. Present. But he addresses one. Behold. Now thy servant. Hath found grace. In thy sight. And thou hast magnified.

Thy mercy. Which thou hast showed unto me. In saving. My life. And he begs. Yet. That there might be. A place. Found. For him. And then.

In the. Setting of the. Judgment. When the. Judgment. Takes. Place. In the twenty-fourth. Verse. Then. The lord. Reigned upon Sodom.

And upon Gomorrah. Brimstone. And fire. From the lord. Out of. Heaven. Jehovah.
Reigned upon Sodom.

And upon Gomorrah. Brimstone. I believe. That that is the angel. Of the lord. Who is.
Present. Reigned upon Sodom. And upon Gomorrah. Brimstone. And fire.

[30 : 49] From. Jehovah. Who was. Then. In. Heaven. And. You say. Well that's. Extravagant. All I
can say. Is that probably. The greatest.

Work. On the divinity. Of Christ. Is a. Work. If you ever. Come across it. Second hand.
You buy it. H.P. Lyddon. The divinity. Of our lord. And savior. Jesus Christ.

Christ. He was. The. One of the canons. Of St. Paul's. Great preacher. And he was. The
professor. At Oxford.

He gave the. Bempton. Lectures. In Oxford. On this subject. The divinity. Of our lord. And
savior. Jesus Christ. And I quote him. When it is said. That. Jehovah.

Reigned upon Sodom. And Gomorrah. Brimstone. And fire. From Jehovah. Out of heaven.
A sharp distinction. Is established. Between a. Visible. And an invisible.

[31 : 44] Person. Each bearing. The most. Holy. Name. Now of course. Our modernists. Would
have no time. For this. But then our modernists. Don't believe.

That genesis. Is the word of God. Or that very much. In the old testament. Is of any
reliability. But if we have that sense. Of the infallibility. Of the word. And the.

Great. Content. Of the revelation. That is being opened up. To us. Then you will see. That
there are more. Things. In some of these verses. Than I suggest. That often.

We've seen in them. In past. Days. And this is the whole object. Of this study. Not that you
will necessarily. Remember. Some of the things. That we've been looking at. But that you
might have.

That overall impression. Of the mystery. Of God. And that Christ. Is very much. In the old
testament. That. And that. When Abraham said.

[32 : 37] That. When. The. Christ said of Abraham. That Abraham saw my day. And rejoiced. It was
not just some. Extravagant. Expression.

Unfounded. In fact. In fact. Or reality. It was true. These old testament. Saints. Knew a
great deal. More of the presence. Of Christ. Than perhaps we ever.

Thought. They. Did. Well then. Let us. Leave these. Chapters of Genesis. At the
beginning. And. Look at a different one.

One or two more. And then. We'll finish. Genesis 48. 16. Is worthy of. Notice. Genesis 48.
And the.

16th. Verse. Now here is. Jacob. Aged. And.

[33 : 33] He. Has. Brought to him. By Joseph. His sons. His. Sons. Ephraim. And Manasseh. To be
blessed. Let us.

Look at it. Genesis. Genesis chapter. 48. 15. And 16. And he blessed. Joseph. And said.
God. Before whom. My fathers.

Abraham. And Isaac. Did walk. The God. Which fed me. All my day. Long unto this day.
The angel. Which redeemed me.

From all evil. Bless. The lads. And let my name. Be named. On them. And the name. Of
my fathers. Abraham. And Isaac. And let them grow. Into a multitude.

In the midst. Of the earth. And notice. There. That the angel. Is in capital. Letters. Even
our translators.

- [34 : 29] Want it to be shown. As distinct. From created angels. The angel. Which redeemed me. From all evil. So here is the messenger. The messenger. Of God.
- Or God. The Lord. Who is the messenger. Redeemed me. Who is the redeemer. Of God's elect. The man. Christ. Jesus. Well here is. He is viewed.
- Or set before us. In this scripture. As the redeemer. Before he became. The man. But he is still. The one appointed. The one sent. The one with this authority. The angel.
- Which redeemed me. From all evil. And the marginal. Reference. Is. Is a useful. One. There.
- Isaiah 44. 22. And 23. Isaiah 44. 22. And 23. Sing.
- [35 : 27] All ye heavens. For the Lord. Hath done it. Shout ye. All parts of the earth. Break forth. Into singing. Ye mountains. O forest. And every tree. Therein. For the Lord.
- For Jehovah. Hath redeemed. Jacob. And glorified. Himself in Israel. Thus saith. The Lord. Thy redeemer. And he.
- That form thee. From the womb. I am the Lord. That maketh all things. That stretcheth forth. The heavens alone. That spreadeth abroad. The earth. By my sins. The Lord.
- Jehovah. Is the redeemer. Of Jacob. And this is. A spiritual redemption. This isn't some special. Materialistic. View. Of redemption. In a sense.
- Of deliverance. From enemies. I have blotted out. As I think. Thy sins. Return unto me. For I have redeemed thee. This is to do. With the redemption. Of the Lord. The redemption.
- [36 : 22] Of God's people. For the Lord. Hath redeemed. Jacob. And if the people. Who are. Those. Of Israel. Those who are. True Israelites. If they are redeemed.
- And it certainly. Is the case. That Jehovah. Has redeemed. Jacob. Their forefather. With whom. Covenant. Was made. Covenant. Made with Abraham. With Isaac.
- And with Jacob. So the redeemer. The redeemer. Of Jacob. From all his sins. Who was with him. All his eventful life. Is none other than Jehovah.
- Jehovah Jesus. There is only one. Who is the redeemer. And he. Is the angel. The angel. Which redeemed me. He says. From all evil. Bless.
- The last. And of course. You don't ask. A created angel. To bless. A created angel. Would have no power. To bless. Others. In the way that.
- [37 : 16] The blessing. Is to be sought. For these. Others. And that they might. Grow into a multitude. In the midst of the earth. And Jacob. There is well aware.
- That he is. Addressing. God. And he is speaking. Concerning. His redeemer. The angel. The messenger. And desirous. That there might be.
- Through him. A blessing. Upon these. Lads. What a wonderful. Thing it is. To see the word of. God. Showing.
- Christ. In so many places. To us. Now a few. References in Exodus. And. Then we shall. Close with. These.
- Few. In the book of. Judges. In Exodus. Chapter 3. And at the second. Verse. The angel.
- [38 : 09] Of the Lord. Appeared unto Moses. In a flame of fire. Out of the midst. Of the bush. We've looked at that already. And. In previous studies.
- And I don't think. I need to elaborate. On it again. The angel of the Lord. There is. None other than. The second person. Of the Godhead. Appearing to Moses. In the flame.
- The bush. Burned with fire. But the bush. Was not. Consumed. And. God. Called. Unto him. Out of the midst. Of the bush.

Verse 4. And there is that. Revelation of name. In verse 6. I am the God. Of thy father. The God of Abraham. The God of Isaac. And the God of Jacob.

But there is also. That revelation. That is. Given. In verse 14. I am. Which is. The origin of Jehovah. Itself. I am that I am.

[39 : 04] Thus shalt thou say. Unto the children of Israel. I am. Hath sent me. Unto. You. So there is. The angel of the Lord. Dealing with Moses.

Dealing with the children. Of Israel. Exodus. 14. 19. When the. Great host of. Egyptians. Are pursuing. The children of Israel.

And the sea. Is in front of them. And the. Mountains are to either side of them. There is no escape. They can only. Go. Forward. And that is. The red sea.

And the. Host. Of Pharaoh. Approaching. In order to devour them. And we read. In. Exodus. 14. 19. And the angel of God.

Which went. Before the camp of Israel. Removed. And went behind them. And the pillar of the cloud. Went from before. Their face. And stood. Behind them.

[39 : 59] The angel. Seemingly. In the. Theophany. Of the. Pillar. Of cloud. Which was of. Fire by night. And of cloud by day.

The presence of God. In this. Form. The angel of the covenant. In this form. Moves. Moves from before them. To behind them. It's a wonderful testimony. What a.

Thing it must have been. For them to. Witness this. That he. Goes now. To be. Present himself. Before them. And their enemies. Oh my friends. If we have enemies. Coming to devote us.

And we have. What a wonderful thing. That Christ is between us. And these enemies. And they must deal with us. Through him. And according to his. Will.

It's. The angel. Of the Lord. Then. The angel of God. To be precise. The angel of God. Which went before. The camp of Israel.

[40 : 54] Removing. Moving. Behind them. In the twenty. Third. Chapter. Of Exodus. The twenty. Third. Chapter. The twenty. The verse.

There is the promise. Made to Moses. Concerning the promised land. And the taking of. The covenant. People. Because they. Have entered into covenant.

At Sinai. Behold. I send an angel. And again. In the authorized version. Angel is in. Capitals. Capital. First letter. For the A. In order that.

You might see. It's not some. Angel. But. The angel. I send. The angel. Before thee. To keep thee. In the way. And to bring thee. Into the place.

Which I have prepared. Beware of him. Obey his voice. Provoke him not. For he will not. Pardon your transgressions. For my name. Is in him.

[41 : 52] But if thou shalt. Indeed obey his voice. And do all that I speak. Then I will be an enemy. Unto thine enemies. And an adversary. Unto thine adversaries. For mine angel.

Shall go before thee. And bring thee. In unto the Amorites. And the Hittites. And the Perizzites. And the Canaanites. And the Hivites. And the Jebusites.

And I will cut them. Off. And clearly. There is. The second person. Of the Godhead. There. Who will. Lead them.

And bring them. Into the place. Prepared. And then you remember. When there was the great sin. At the foot of the mountain. And the breaking. Of the tablets. Of stone. And in Exodus chapter 33.

We are. Told what the Lord said. Unto Moses. After this. Had taken place. This great sin. Had taken place. Depart. And go up hence.

[42 : 48] Thou and the people. Which thou hast brought up. Out of the land of Egypt. Unto the land. Which I swear. Unto Abraham. To Isaac. And to Jacob. Saying. Unto thy seed. Will I give it. And I will send an angel.

Before thee. The translators. Got the point. They haven't put a capital A. To that angel. I will send an angel. Before thee. And will drive out. The Canaanite. And the Amorite.

And the Hittite. And the Perizzite. The Hivite. And the Jebusite. Now obviously. Moses. Realized. That this. Was not going to be. The angel. The angel.

Of the covenant. The angel. Of the presence. Of God. Because that's the whole. Point of what he. Begins to ask. At the twelfth verse. We looked at it. Last Thursday. Moses said. Unto the Lord.

See thou sayest unto me. Bring up this people. And thou hast not. Let me know. Whom thou will send with me. Who is this angel? Who is this one? That's going to be sent.

[43 : 43] Who is the sent one? He's doubtful now. He's quite aware. That there's a difference. In what has been said to him. Yet thou hast said. I know thee by name. And thou hast found grace.

In my sight. And then there is the word. That he wants. In verse. 14. And he said. My presence. Shall go with thee.

And I will give thee rest. And he said unto him. If thy presence. Go not with me. Carry us not up hence. What a man Moses was. What boldness.

What intimacy. Of fellowship. With God. In that day. And he wasn't prepared to go. Simply under. One that was sent. If the person sent.

Was less. Than the one who had been with them. Hither to. He wanted that none other. Than the messenger. Of the covenant himself. The angel of the Lord. The angel of God.

[44 : 39] Himself should lead them. On. And deliver them. From their enemies. And then. In. Before we come to.

To judge. It's just a glimpse. Of Joshua 5. The kindness of God. To Joshua. Here's Joshua. Got. Moses. Job now. And he's got this.

Great task. Of taking the people. And subduing the land. And this. Fulfill. The fulfillment. Of the promises. It's to be in Joshua's. Day.

And this. Man needs a reassurance. And God. In his sovereignty. Comes to Joshua. Joshua. I know what an assurance. He gives them. And I believe. He gives them. The assurance. Of the presence.

Of Christ. These last verses. Of chapter 5. Of Joshua. Came to pass. When Joshua. Was by Jericho. This will be the first. Battle.

[45 : 35] To take Jericho. Just on the very border. Of the promised land. He lifted up. He lifted up his eyes. And looked. And behold. There stood a man. Over against him. With his sword. Drawn in his hand.

And Joshua. Went unto him. And said unto him. Art thou for us. Or for our adversaries. And he said. Nay. But as captain. Of the host. Of the Lord. Am I now come. And Joshua.

Fell on his face. To the earth. And did worship. And said unto him. What saith my Lord. Unto his servant. And the captain. Of the Lord's host. Said unto Joshua. Loose thy shoe.

From off thy foot. For the place. Whereon thou standest. Is holy. And Joshua. Did so. And then in the second verse. And the Lord.

Said unto Joshua. See. I have given unto thine hand. Jericho. And the king thereof. And the mighty men of Bala. And this is what you must do. And so to Judges.

[46 : 33] And with Judges. We shall. Conclude this study. In the. Angel of the Lord. There are three. Places in the Judges. Three appearances. In the book of Judges.

Of the angel of the Lord. The angel of God. At Bochim. In the second. Chapter. The end of the second. Chapter. Rather the beginning of the second chapter.

Judges 2. And an angel of the Lord. A messenger of the Lord. Came up from Gilgal. To Bochim. And said. I made you to go up out of Egypt.

And have brought you unto the land. Which I swear unto your fathers. And I said. I will never break my covenant with you. And he shall make no league. With the inhabitants of this land.

He shall throw down their altars. But he have not obeyed my vice. Why have he done this? Wherefore I also said. I will not drive them out from before you.

[47 : 34] But they shall be as thorns in your sides. And their gods shall be a snare unto you. It came to pass. When the angel of the Lord. Spake these words unto all the children of Israel.

That the people lifted up their voice. And wept. And they called the name of that place. Bochim. Place of weeping. And they sacrificed there unto the Lord.

The Lord met with them. The angel of the Lord came to them. Told them concerning their sinfulness. Told them that if they had not been so disobedient to his voice.

Then their enemies would have been no enemies at all. They would have had the whole land. And not an adversary. In all the coming days. To fight against them.

But instead of that. While they would have the land. They would have enemies. That would be as a thorn continually in their sight. In order that they might remember.

[48 : 29] And that they might be brought to seek after God. Then there is the appearance to Gideon. That we read in Judges 6. 11 to 24. The angel of the Lord came.

The angel of the Lord. He is called in verse 22. When Gideon perceived. That he was an angel of the Lord. Gideon said. Alas. O Lord God.

For because I have seen an angel of the Lord. Face to face. And it might have been better. If our translators had put the angel there. With a capital A. Because it is indubitably.

No created angel. But it is the same angel of the Lord. He is addressed by Gideon. In the 13th verse. Adonai. Gideon said unto him.

O Adonai. If Jehovah be with us. Why then is all this befallen us? In the 14th verse. The Lord looked upon him.

[49 : 30] He is called there Jehovah. The Lord looked upon him. And said. Go in this thy might. And thou shalt save Israel. From the hand of the Midianites. Have not I sent thee.

It is clearly the angel again. In that second appearance. In the book of Judges. And then the third. Well we looked at that some weeks ago.

To Samson's parents. In the 13th chapter. Remember how the angel comes. To the wife of Manoah.

Judges 13. And the third verse. The angel of the Lord appeared unto the woman. And said unto her. Behold now. Thou art barren and bearest not. But thou shalt conceive.

And bear a son. And remember the name. That his name is wonderful. We looked at that passage. When we considered that name wonderful.

[50 : 27] Of God. And undoubtedly. There is the presence of God. When the sacrifices made. The angel did. Wondrously.

And Manoah and his wife looked on. For it came to pass. When the flame went up. Toward heaven from off the altar. The angel of the Lord. Ascended in the flame. Of the altar. Manoah and his wife.

Looked on it. And fell on their faces. To the ground. Then Manoah knew. That he was an angel of the Lord. And Manoah said unto his wife. We shall surely die.

Because we have seen God. And his godly wife. As I said. Is more perceptive. Than he is at this point. His wife said unto him.

If Jehovah were pleased to kill us. He would not have received. A burnt offering. And a meat offering. At our hands. Neither would he have showed us. All these things.

[51 : 22] Nor would. As at such a time as this. Have told us. Such things. As these. One last.

Let me put. One more before you. And that's in the last chapter. Of the Old Testament. Malachi 3. 1. Malachi 3. 1. Behold. I will send.

My messenger. Same. Word as. The angel of the Lord. Malachi. Behold. I will send my. Messenger. And he shall prepare. The way before me.

And the Lord. Whom ye seek. Shall suddenly come. To his temple. Even the. Messenger of the covenant. Whom ye delight. And behold. He shall come. Saith the Lord.

Of hosts. Now who is the first. Messenger in that verse. It's John the Baptist. He is that messenger. Sent before. The one. Who should come.

[52 : 18] But who is the one. Of whom. He is the herald. He shall prepare. The way. Before. The Lord. Whom ye seek.

Adonai. Whom ye seek. He shall suddenly. Come to his temple. Even the messenger. The Malachi. The Malachi. Burieth. The messenger.

Of the covenant. The angel. Of the covenant. Whom ye delight in. Behold. He shall come. Saith the Lord. Of hosts. And who may abide. The day.

Of his coming. For a blessed. One came. As the messenger. Of the covenant. He came. In these old testament. Places.

But he came. To Bethlehem. And he tabernacled. Amongst men. Here in his love. Not that we love God. But that he loved us. And sent. His son.

[53 : 13] To be the propitiation. For our sins. Oh. Heed him. Whom ye abide. The day of his coming. If we never sought. Peace.

With God. At his hand. He is the redeemer. Now we need redemption. You redeemed. Are you. In Christ. Do you hear about Christ.

Do you go through the form. Of Christian worship. Or are you a believer. In the Lord Jesus Christ. Saved. By grace. Can you say.

That this. Is precious to you. That we've looked at. Because it brings. Because it brings. Before you. Person. And the work. Of the most. Blessed redeemer.

Who is altogether. Lovely. And unto us. Who believe. Who is. Indeed. Precious. May God. Then seal. These few studies. That we've done.

[54 : 07] On the. Names. Of his dear son. In the old testament. May we have both. The high view. Of scripture. And the high view. Of the one. Who is the sum.

And substance. Of scripture. The savior. Jesus Christ. Amen.