

Series: Theological Treatises

The Angel of Jehovah

A study about the Divinity of Jesus based on the
appearances of the Angel of Jehovah in the Old
Testament.



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1. General Introduction

The search for God’s knowledge and his purpose for man constitutes the most exciting of all the adventures that the human mind can propose. The challenge of finding in the Holy Book the golden thread of the plan of salvation will reward the scholar, who will be able to understand the majesty of the effort of the One who “**who did not spare His own Son**” (**Romans 8: 32**).

The set of Bible tracts, of which you have in your hands one of the studies, has been prepared to provide the lay member of the Seventh-day Adventist Church with the knowledge required to teach others about how to grow “**in grace and in knowledge of our Lord and Savior Jesus Christ**” (**2 Peter 3: 18**) as well as for “**be ready always to give an answer to everyone who asks you a reason of the hope in you**” (**1 Peter 3: 15**).

The author is a regular member of the Seventh-day Adventist Church since 1977, a church elder since 1979, a husband, father, and grandfather, with the joy of having his entire family in “**the faith once delivered to the saints**” (**Jude 1: 3**) and a full subscriber to the 28 official doctrines of the church.



I reiterate that these tracts have been prepared for the church member, so he must graduate the dose of knowledge that he must transmit to those who are interested in knowing Jesus, whom the prophet calls the “**Desire of all nations**” (**Haggai 2: 7**).

That's why, at the same time, we also wanted to include supplementary material to the Bible study that we hope will allow you to expand your current knowledge, as well as to be prepared to deepen on “**things the angels desire to look into**” (**1 Peter 1: 12**). Your ability to introduce these subthemes in harmony with the central concepts is key to the transfer of knowledge that you and I intend to pursue.

Since the knowledge of our God and His purposes will, by the work and grace of the Holy Spirit, always be in full swing, you will be able to find regular updates of each treatise (see the date yy.mm.dd that accompanies the name of the file). These updates, of course, will also correct some of the human flaws that may have gone unnoticed by the author. On the other hand, your well-meaning intention to help us improve these issues will always be welcome. These treatises were originally written in Spanish, my mother language, but translated to English by the author to reach more people, as the latter is considered

worldwide as the commercial and technical language.

2. Structure of the Theological Treatise

At the beginning of each treatise, we will present the general structure of the set of these using a numbered block diagram, called the General Treatise Map. This chart (shown on one of the following pages) will allow you to see where the tract you have in your hands fits concerning the other topics. To make it easier to locate, in addition to the numbering, it will be marked in a different color than the others. Collect the topics, update them, and arrange them in this sequence if you find them useful to your knowledge development.

The numbers in each block simultaneously establish the order of creation of these treatises and the logical dependence between them as well. The blocks from number 70 onwards represent, in turn, a set of special treatises. I have grouped them into 6 major themes:

- | | | |
|----|-----------------------|--------------|
| a. | Comparative Religions | Series 70.nn |
| b. | Chronologies | Series 75.nn |
| c. | Gospel Harmonies | Series 80.nn |
| d. | Genealogies | Series 85.nn |
| e. | Bible biographies | Series 90.nn |

The reading of these topics will give you the frame of reference to understand the most thematic treatises. These other topics have their own structure that will be related to the one mentioned here.

After the diagram of the whole, you will find a block diagram of the study itself, called the Treatise Map, where you will be able to notice the following:

- Each block of the diagram indicates the reference verse(s) at the bottom and a short phrase that corresponds to the logic of its inclusion in the topic.
- You will notice that there are some blocks, with different colored verses, that refer to parables that help to understand the central theme.



- c. Other blocks, which do not contain verses, expose issues that you might touch on when presenting the study; issues that have historical, geographical, scientific, technical, and other backgrounds. You will find in this study some information that will help you expose these concepts.
- d. These two types of blocks are not necessarily included in all studies.
- e. The arrows indicate the logical sequence in which the author thinks these topics should be presented. The sequence is set from left to right and from top to bottom. However, your initiative and the knowledge about your listeners' needs may point you in a different direction. Let yourself be guided in prayer by the One who cannot err.

At the end of this graphic phase, you will find the study in detail, which will follow, as far as possible, the structure of the block diagram. Some complementary materials to the study will be included at the end. I recommend that you read them in advance to find the exact moment to include them in your presentation.

To the extent possible, I have presented the source of some of these topics so that you can extend your understanding by reviewing them. I do not pretend to know everything these sources deal with, so I encourage you to go deeper and tell me how to improve this content. I have included some images found on the Internet to make your reading more enjoyable, I hope you like them.

The written phase of the study will contain:

- a. Headings for the main subtopics.
- b. Bible quotes (in red).
- c. Quotations from the Spirit of Prophecy (in green).
- d. Quotations from books or articles by various authors, aimed at expanding your knowledge on the subject (in blue).
- e. Comments on the mentioned quotations; in some cases, these will be presented before the quotation, as an anticipation of the statement, while in others they will be placed after it as a confirmation of the concept being held (in black).
- f. Maps, chronograms, genealogies, and other diagrams where appropriate to the subject matter.
- g. Complementary material grouped in a section that helps to understand some of the aspects that could arise when dealing with the central theme with other people. Not all topics necessarily contain this material.

Unless otherwise indicated, the quotes from the Holy Bible are from the King James Modern Version, my favorite in English. Sometimes I will include other versions to compare or expand the understanding of a text.

When you develop a Bible study on this subject with non-church people, I recommend that you use the section corresponding to the study (with the verses included in the block diagram) without presenting the statements of the Spirit of Prophecy. Discuss the accompanying materials as they come up in the exposition, as well as in the question-and-answer phase.

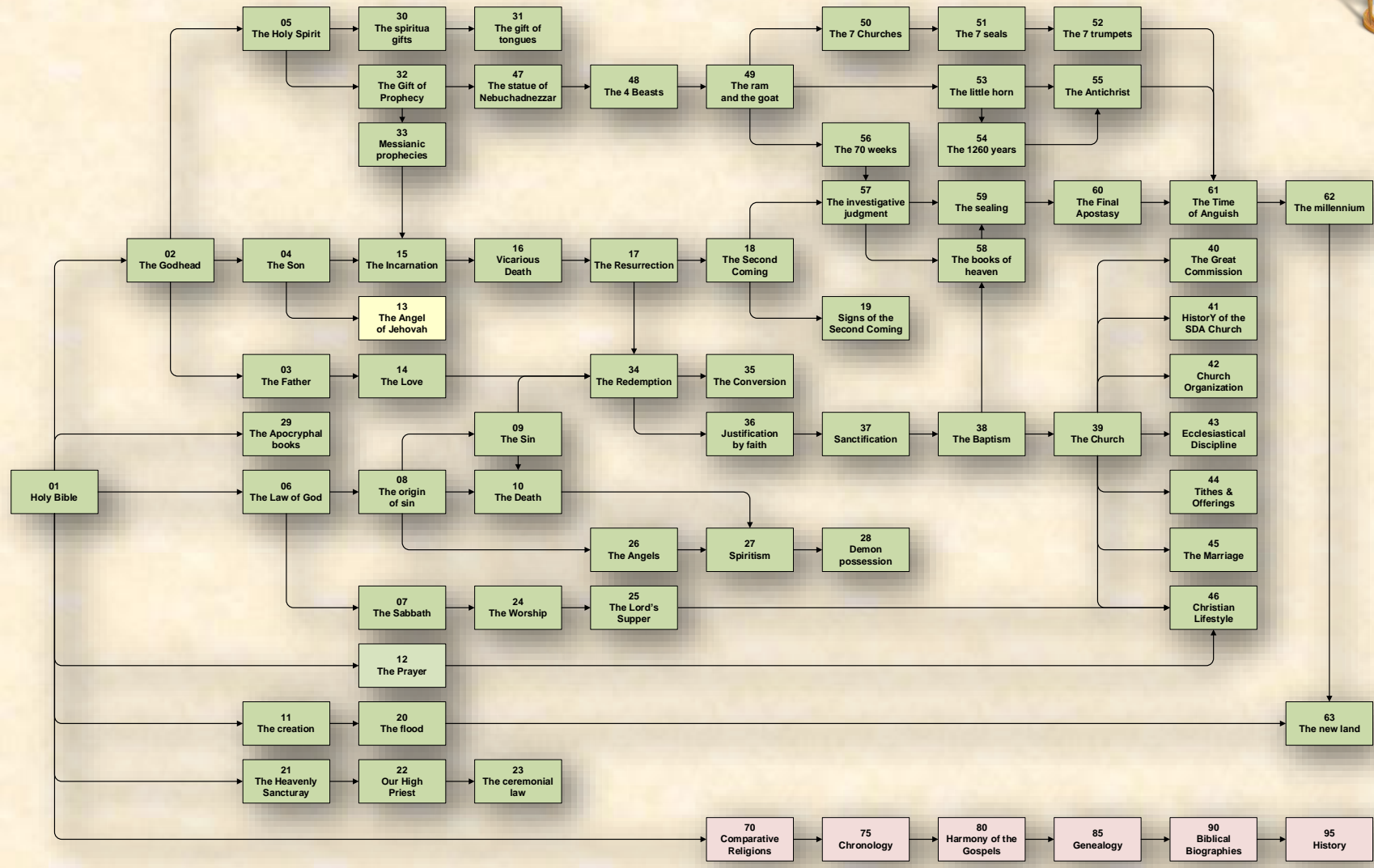
I have also prepared a file that includes all the block diagrams from the tracts so that they will be helpful to your memory when presenting the topic. I have also created a file with a copy of all the contents of the treatises so that you can review them without opening each of the documents, in case you are looking for a specific subtopic.

Allow me, as I have done so far, to address you personally during the study. I believe that this is how our Savior spoke to those He loved and wanted to save. Surely you will do the same with those who listen to you for this purpose.

This is free material that has surely come to you from someone who appreciates you and wants you to know even more about Jesus and His wonderful plan of salvation. Spread the word in the same way, as you "have received freely, freely give" (**Matthew 10: 8**).

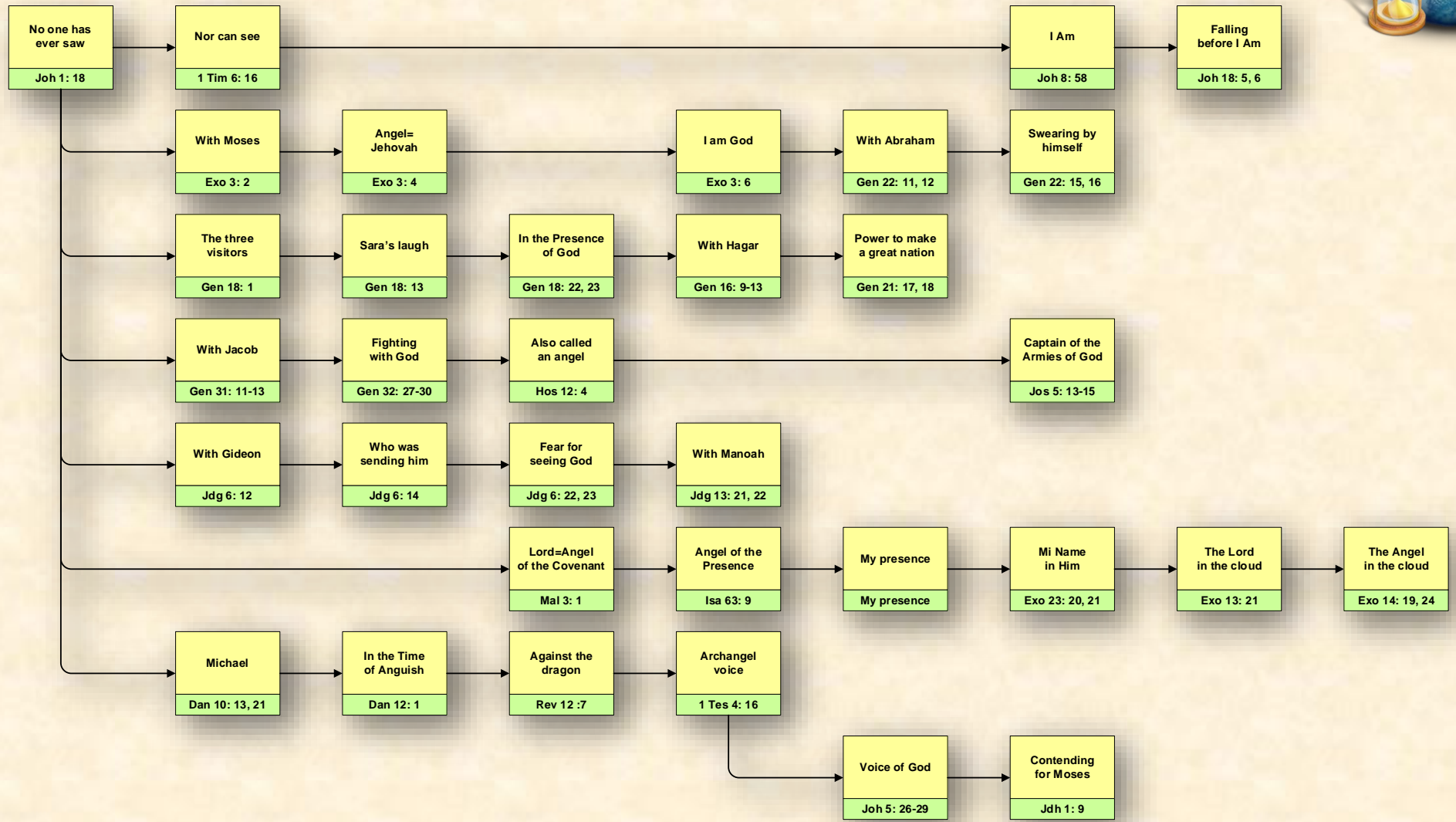


3. General Treatise Map





4. Treatise Map





5. Purpose of the Treatise

The purpose of the treatise is as follows:

- a. Present biblical proofs of the divinity of Jesus.
- b. Explain the theophanies of the Old Testament theologically.
- c. Identify Jesus with the Angel of Jehovah and the Angel of the Covenant.
- d. Identify the Archangel Michael.
- e. Correct some misconceptions about theophanies.

6. Development of the theme

6.1. Introduction

During the study of the Divinity, especially when we deal with God the Son (which also has an important relationship with the subject of God the Father) we leave for a later study to analyze some characters that appear associated with theophanies such as the Archangel Michael, the Angel of the Covenant and, above all, the Angel of Jehovah.

Addressing this point is of utmost importance to understand how the Three Persons of the Godhead participate in the plan of salvation, as well as to identify with greater precision which of them is Jehovah, the God who is visibly manifested in the Old Testament.

Analyzing these concepts will allow us to eliminate some theological errors that have come to many of us from outside, because of our initial Catholic background, and in other cases because of the many improper associations that are made when analyzing the God of the Old Testament.

We will also explain as clearly as possible the concept of what an archangel is and also its relationship with a greater understanding of the role of the Second Person of the Divinity. During the study of the Divinity, especially when we deal with God the Son (which also has an important relationship with the subject of God the Father) we leave for a later study to analyze some characters that appear associated with theophanies such as the Archangel Michael, the Angel of the Covenant and above all the Angel of Jehovah.

6.2. The Invisible God

The Bible presents, especially in the Old Testament, multiple appearances of God (theophanies). These appearances, always with the purpose of communicating to man His will, to lead him or to show him the future, were impressive (surely also unforgettable) for those who participated in them.

The majesty of the apparitions is of different caliber, some of them splendid, thrilling, and intimidating as when God delivered the Law on Sinai, others where he appeared like fire, an earthquake, or others as a simple traveler. We cannot but analyze this in the light of the Word of God and understand these appearances, as well as understand the Divinity a little more.

Normally people when reading the Old Testament of the Bible usually attribute these theophanies to appearances of God the Father, when this is not technically correct. Moreover, when entering the New Testament, the scholar finds statements such as "**no one has seen God at any time**", which end up confusing those who have read about these multiple opportunities in which men and women have seen God. We will try to explain this in the light of the Word of God. As always, when dealing with this subject so closely related to the Divinity, we will do so reverently, since we are in the sacred territory, very, very sacred, if the term fits.

No one has seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He has declared Him.

John 1: 18

First, I will take a little time to explain the above verse. Jesus claims that no one has seen God, he uses the words "**at any time**". Paul also says (see the quote below) that God "**no one of men have seen, nor can see**".

That is, he maintains that not only have they not seen him, but they cannot see him, they are not allowed to see him. But then Jesus clarifies that when he refers to God it is to God the Father since he says that the Son (God the Son) is the one who "**has declared Him**". In other words, God the Son, who is one with God the Father, has been able to reveal Him because He has seen Him.

Therefore, we understand that Jesus maintains that the Father cannot be seen, therefore, all the theophanies of the Old Testament are not of God the Father. In his letter to Timothy, Paul is even more emphatic in pointing out that God dwells "**in light which cannot be approached, whom no one of men have**



seen, nor can see", implying that it is not possible to access Him in any way. As we studied in the treatise on God the Father, He has reserved for Himself the status of the person of the Godhead which remains and perhaps will remain hidden from our eyes, as it also remains so for His faithful angels.

who alone has immortality, dwelling in light which cannot be approached, whom no one of men have seen, nor can see; to whom be honor and power everlasting. Amen.

1 Timothy 6: 16

I will not repeat what was said in the treatise on God the Son when we studied the subject of the divinity of Jesus. Allow me to refer only to two moments in the life of Jesus: in the first, He announces His divinity by assuming the name of God: "I am", at the same time that He establishes His eternity.

Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I AM!

John 8: 58

In the second, when he is about to be captured in Gethsemane, he pronounces his name again and those who were about to capture him fall to the ground.

They answered Him, Jesus of Nazareth. Jesus said to them, I AM! And Judas who betrayed Him also stood with them. Then as soon as He had said to them, I AM, they went backward and fell to the ground.

John 18: 5, 6

John's testimony is that the Son reveals the Father, and this is what happened in the Old Testament theophanies, God the Son is Jehovah. We will see it in detail. Please join me.

6.3. Multiple Theophanies

Let me first define some terms. The word in Greek translated "angel" means "messenger" (Hebrew: mal'âk, "messenger"; Greek: ánguelos, "messenger"). So, you and I when we carry the Lord's message to others are "angels". The word archangel (arjánguelos in Greek) incorporates a prefix that implies "chief, chiefest, greatest, highest" so archangel would mean a higher or greatest messenger. We will see the application of this matter a little later.

The Angel of Jehovah appears to Moses there in the wilderness of Midian, near Mount Horeb, to call him to the work of delivering Israel from the Egyptian yoke. Moses, who was shepherding his sheep, goes to see this burning bush, but it is not consumed. Note that it is accurately mentioned that the one out of the midst of the burning bush was the Angel of Jehovah.



And the Angel of Jehovah appeared to him in a flame of fire, out of the midst of a thorn bush. And he looked. And behold! The thorn bush burned with fire! And the thorn bush was not burned up.

Exodus 3: 2

Without any further clarification, the sacred account then mentions (two verses later) that the one who was in the midst of the bush was Jehovah. Therefore, we can infer that the Angel of Jehovah is Jehovah, He is God. I would like you to notice that it is mentioned that he is Jehovah and that he is also God (mentioned in this passage as Elohim, the plural name of God).

And Jehovah saw that he had turned aside to see. God called to him out of the midst of the thorn bush, and said, Moses! Moses! And he said, Here I am.

Exodus 3: 4

In addition, in case more detail was missing when speaking, the Angel says: "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob" fully identifying himself with the Jehovah of the book of Genesis, where the life of these characters mentioned by God is narrated. On the one hand, it is unquestionable that it is the same God who appears from the account of the creation, and on the other hand that Moses understood perfectly in whose presence he was.

It is also symptomatic that Moses decided to cover his face "for he was afraid to look upon God". Henceforth the Angel clearly acts as God by sending Moses to his task of delivering Israel from slavery in



Egypt. It was a concept strongly affirmed in the minds of the faithful like Moses that man could not look God in the face and survive, so the future leader of Israel hides his face in the presence of the Angel of Jehovah.

And He said, I am the God of your fathers, 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.

Exodus 3: 6

This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God... The all-merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So, in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it. So, Christ was to come in "the body of our humiliation" (**Philippians 3: 21, RV**), "in the likeness of men" ... His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men.

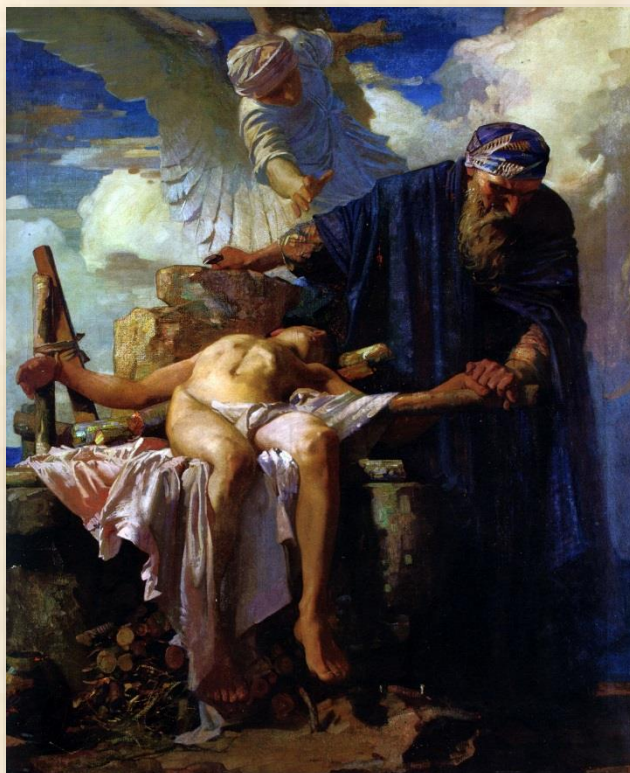
Ellen G. White, Our Father cares, 200

When we read the account of Abraham's trial, we see that Abraham is stopped just as he is about to sacrifice Isaac, and he hears the voice of the Angel of Jehovah. It is evident from these verses that the Angel ascribes to himself a divine status by saying, "you have not withheld your son, your only one" since it was God who had asked him to sacrifice Isaac. This statement would be blasphemy in the mouth of an angel, however holy these creatures of God may be.

And the Angel of Jehovah called to him from the heavens and said, Abraham! Abraham! And he said, Here am I. And He said, do not lay your hand on the lad, nor do anything to him. For now I know that you fear God, since you have not withheld your son, your only one, from Me.

Genesis 22: 11, 12

Moreover, a few verses later the Angel swears by himself (only God can swear by himself) and the Scripture says that this is said by Jehovah, reiterating that Abraham had not refused to offer him his son, as God had asked him to do. The conclusion of the analysis is the same as in the case of Moses. That is to say, to say the Angel of Jehovah is equivalent to say Jehovah, and therefore God.



And the Angel of Jehovah called to Abraham out of the heavens the second time, and said, I have sworn by Myself, says Jehovah; because you have done this thing, and have not withheld your son, your only one;

Genesis 22: 15, 16

Before this occasion, God had had another encounter with Abraham. The biblical account says that Jehovah appeared to him "in the plains of Mamre", where Abraham had located his camp. The narrative indicates that 3 men (one of them should be Jehovah) approached the camp and were attended by Abraham. When one reads the entire passage, it becomes clear that Abraham identified the leader of this small group and went to Him and begged Him not to pass by without allowing him to attend to Him.

And Jehovah appeared to him in the plains of Mamre, and he sat at the tent door in the heat of the day.

Genesis 18: 1

The account says that the leader, one of the males, was Jehovah. This is evident in the account of Sarah's laughter upon learning that she would have a son despite her advanced age. Jehovah tells her that



he will return according to the time of life (9 months) and that she will have a son. Who but God possesses the authority to give life and announce it so surely? It is remarkable that the account does not seem to bother to point out that one of the 3 men is Jehovah and the other two angels as is very clear in the narrative of the destruction of Sodom and Gomorrah, where these heavenly messengers save Lot and his two daughters from the hecatomb of the 5 cities of the plain.

And Jehovah said to Abraham, why did Sarah laugh, saying, Shall I, who am old, truly bear a child?

Genesis 18: 13

Although it goes without saying, Abraham is seeing Jehovah, surely, he also touched him when he washed his feet, according to the oriental custom with travelers. This would not correspond with John's statement that "no one has seen God at any time" unless in one case it is God the Father and in the other God the Son, as in fact it is. Again, when Jesus says that God "no one has seen God at any time" he is referring to God the Father.

And the men turned their faces away from there, and went toward Sodom. But Abraham still stood before Jehovah. And Abraham drew near and said, Will You also destroy the righteous with the wicked?

Genesis 18: 22, 23

I am sure that it is also evident to you that Abraham knew in whose presence he was, for he tries to convince God not to destroy the cities of the plain, and calls him "Judge of the whole Earth".

Also, in two episodes of the life of Hagar, the mother of Ishmael and the Arab nation, the same situation can be perceived. In the first, when Hagar flees from Sarah, her mistress, she meets the Angel of Jehovah, who then speaks as God and whom she calls God.

And the Angel of Jehovah said to her, return to your mistress and submit yourself under her hands. And the Angel of Jehovah said to her, I will multiply your seed exceedingly, so that it shall not be numbered for multitude. And the Angel of Jehovah said to her, Behold, you are with child, and shall bear a son. And you shall call his name Ishmael, because Jehovah has heard your affliction. And he will be a wild man. His hand will be against every man, and every man's hand against him. And he shall live in the presence of all his brothers. And she called the name of Jehovah who had spoken to her, You are a God of vision! For she said, even here have I looked after Him that sees me?

Genesis 16: 9-13

In the second, when Hagar must leave Abraham's camp for good, God appears to her as an "angel of God" and then promises her that God would make Ishmael "a great nation". Once again, a promise of a divine type, which an angel cannot make. It does not say "God will make" but "I will make".

And God heard the voice of the boy, and the angel of God called to Hagar out of the heavens, and said to her, what ails you, Hagar? Do not fear, for God has heard the voice of the boy where he is. Rise up, lift up the boy and hold him up with your hand, for I will make him a great nation.

Genesis 21: 17, 18

The numerous theophanies mentioned so far show God appearing as an angel or messenger, or even in human form as in the case of the destruction of Sodom, Gomorrah, and the cities of the plain. In all these apparitions it is possible to identify that it is God and that He has always been seen by human beings and where He has always declared in various ways His divine condition. I will present some more theophanies that allow us to make clearer some fundamental truths of the Scriptures on this subject.



Jacob's dream, while he was living and working with Laban, has the same sequence. It is an "Angel of God" who speaks to him but tells him that it is the "God of Bethel" to whom he swore the oath in the dream of the ladder, where he saw God at the top. Evidently, as in the other cases, an angel could not attribute to himself the divine condition, so it is God the Son, in his condition of Divine Messenger.

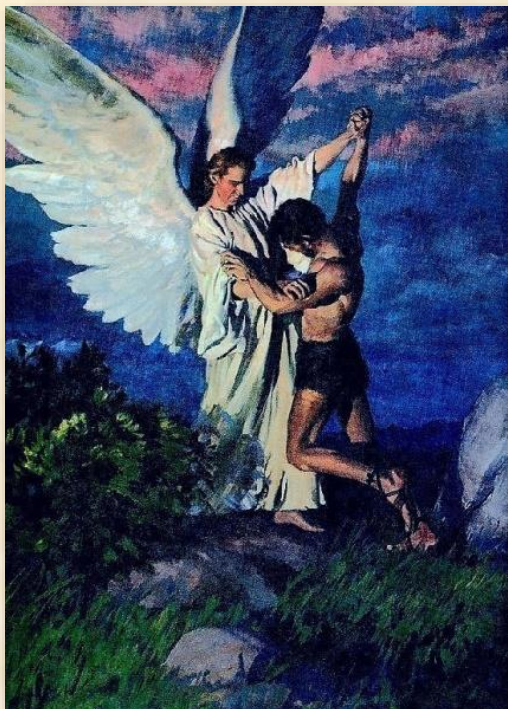
And the Angel of God spoke to me in a dream, saying, Jacob! And I said, Here I am. And He said, lift up your eyes and see all the rams which leap upon the cattle, that they are striped, speckled,



and mottled. For I have seen all that Laban is doing to you. I am the God of Bethel, where you anointed the pillar, where you vowed a vow to Me. Now arise, get out from this land, and return to the land of your kindred.

Genesis 31: 11-13

In the episode of Jacob's struggle on the banks of the river Jabbok, the character does not identify himself as an angel, but struggles with Jacob during the early morning. When Jacob finally cannot handle him, he asks him to bless him, to which the man agrees. He then refuses to say his name, but when Jacob names the place of the encounter he calls him Peniel, "for I have seen God face to face, and my life is preserved". There was no doubt in the patriarch's mind that he had wrestled that night with God. Nor did the Spirit of Prophecy have any doubt with whom Jacob had wrestled that dark night.



And He said to him, what is your name? And he said, Jacob. And He said, your name shall no longer be called Jacob, but Israel; for like a prince you have power with God and with men, and have prevailed. And Jacob asked and said, I pray You, reveal Your name. And He said, why do you ask after My name? And He blessed him there. And Jacob called the name of the place Face of God; for I have seen God face to face, and my life is preserved.

Genesis 32: 27-30

Jacob's persevering faith prevailed. He held fast the angel until he obtained the blessing he desired, and the assurance of the pardon of his sins. His name was then changed from Jacob, the supplanter, to Israel, which signifies a prince of God. "And Jacob asked him, and said, tell me, I pray thee, thy name. And he said, wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved". It was Christ that was with Jacob through that night, with whom he wrestled, and whom he perseveringly held until He blessed him.

The Lord heard the supplications of Jacob, and changed the purposes of Esau's heart. He did not sanction any wrong course which Jacob pursued. His life had been one of doubt, perplexity, and remorse because of his sin, until his earnest wrestling with the angel, and

the evidence he there obtained that God had pardoned his sins.

Ellen G. White, The Story of Redemption, 95, 96

A quote from the prophet Hosea makes it clear that Jacob wrestled with the angel not based on his strength but because "he wept, and cried to Him". This quote also clarifies that the man he wrestled with was also the Angel of Jehovah. Surely, we should imitate Jacob and wrestle with God, cling to Him through prayer, and ask Him to bless us, not letting go of His arms until He does.

Yes, he wept and cried to Him, and he had power over the Angel and overcame. He found him in Bethel, and there He spoke with us,

Hosea 12: 4

They will lay hold of the strength of God, as Jacob laid hold of the Angel, and the language of their souls will be, "I will not let thee go, except thou bless me" (**Genesis 32: 26**) ...

Jacob's history is an assurance that God will not cast off those who have been betrayed into sin, but who have returned unto Him with true repentance. It was by self-surrender and confiding faith that Jacob gained what he had failed to gain by conflict in his own strength. God thus taught His servant that divine power and grace alone could give him the blessing he craved. Thus, it will be with those who live in the last days. As dangers surround them, and despair seizes upon the soul, they must depend solely upon the merits of the atonement. We can do nothing of ourselves. In all our helpless unworthiness we must trust in the merits of the crucified and risen Saviour. None will ever perish while they do this.

Ellen G. White, God's Amazing Grace, 279

Another character with a singular encounter with God is Joshua. This encounter is fantastic. Joshua, walking in the vicinity of Jericho, before the battle to take that city, encounters a formidable warrior whom he



bravely asks if He is on his side or his enemies. The answer leaves him dumbfounded and he prostrates himself in adoration. But, in addition, the “**Commander of the army of Jehovah**” asks him, as happened to Moses in front of the burning bush, to remove the shoes from his feet because he was in a place sanctified by the presence of God. There is no doubt about Joshua’s encounter with the Deity, but since it cannot be the Father, it has to be the Son. I want you to remember that he introduces himself as “**Commander of the army of Jehovah**” which will be important when we deal with the identity of Michael.

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 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.

Joshua 5: 13-15

To reduce Jericho was seen by Joshua to be the first step in the conquest of Canaan. But first of all, he sought an assurance of divine guidance, and it was granted him. Withdrawing from the encampment to meditate and to pray that the God of Israel would go before His people, he beheld an armed warrior, of lofty stature and commanding presence, “with his sword drawn in his hand”. To Joshua’s challenge, “Art thou for us, or for our adversaries?” the answer was given, “As Captain of the host of the Lord am I now come”. The same command given to Moses in Horeb, “Loose thy shoe from off thy foot; for the place whereon thou standest is holy”, revealed the true character of the mysterious stranger. It was Christ, the Exalted One, who stood before the leader of Israel. Awe-stricken, Joshua fell upon his face and worshiped, and heard the assurance, “I have given into thine hand Jericho, and the king thereof, and the mighty men of valor”, and he received instruction for the capture of the city.



Ellen G. White, Patriarchs and Prophets, 487, 488

I will show a couple more theophanies, at the risk of boring you... but I consider it important that this concept be fully secured in your mind.

The first occurs with the hard-working Gideon. He is shaking the wheat in his father's winepress, yes you read that right, the wheat in the winepress (where grapes were normally trodden) to confuse his enemies the Midianites, who dominated Israel. It was the time of the judges, after the death of Joshua, where the spiritual ups and downs of the nation of Israel followed one after the other. At that time there were few faithful men among the people of God... The Angel of Jehovah appears to him and quickly speaks as Jehovah, mentioning that it is He who sends Gideon.

And the Angel of Jehovah appeared to him, and said to him, Jehovah is with you, mighty warrior.

Judges 6: 12

If you continue reading the account in your Bible, you will notice that Gideon fears death for having seen the Angel of Jehovah face to face, the same fear that any man would have of seeing God. Therefore, for him, the association Angel of Jehovah equals God is evident.

Interestingly, the statement of who it is that speaks to Gideon comes from Gideon himself as he understands what he has seen and the authoritative message he had been given; for he simultaneously



calls Him the Angel of Jehovah and Jehovah and expresses his fear of dying for having seen God. He must have been comforted when he heard the words, "Peace to you. Do not fear. You shall not die".

And Jehovah looked upon him and said, go in your might, and you shall save Israel from the hand of the Midianites. Have I not sent you?

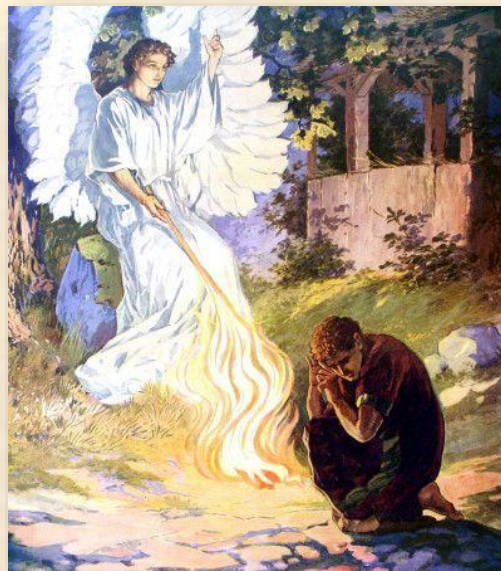
Judges 6: 14

And when Gideon saw that He was the Angel of Jehovah, Gideon said, Alas, O Lord God! Because I have seen the Angel of Jehovah face to face. And Jehovah said to him, Peace to you. Do not fear. You shall not die.

Judges 6: 22, 23

Gideon desired some token that the one now addressing him was the Covenant Angel, who in time past had wrought for Israel. Angels of God, who communed with Abraham, had once tarried to share his hospitality; and Gideon now entreated the divine Messenger to remain as his guest. Hastening to his tent, he prepared from his scanty store a kid and unleavened cakes, which he brought forth and set before Him. But the Angel bade him, "Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth". Gideon did so, and then the sign which he had desired was given: with the staff in His hand, the Angel touched the flesh and the unleavened cakes, and a flame bursting from the rock consumed the sacrifice. Then the Angel vanished from his sight.

**Ellen G. White,
Patriarchs and Prophets, 547**



I would like you to notice that the Servant of the Lord calls him the Angel of the Covenant, equivalence with the term Angel of Jehovah which we will discuss in the next section.



Finally, let us look at the case of Manoah, Samson's father; the Angel of Jehovah appears to his barren wife to tell her that he will have a son and gives her instructions on how to raise him. Manoah, informed by his wife, asks God to see the heavenly visitor at the second opportunity. Manoah knows at the end of their encounter that he has seen God and is afraid of dying because of this. Note also that Manoah understood "that it was the angel of Jehovah" and thinks that they will die since "we have seen God".

But the Angel of Jehovah did not appear any more to Manoah and to his wife. Then Manoah knew that He was an Angel of Jehovah. And Manoah said to his wife, we shall surely die because we have seen God.

Judges 13: 21, 22

I would like to summarize this section. There were multiple apparitions of God; in them, the human beings in contact with God saw Him, touched Him, fed Him, or even fought with Him. In all the mentioned apparitions the celestial visitor ends up presenting Himself as God, having many times begun by calling Himself the Angel of Jehovah. In many cases, men were afraid of dying for having seen God, but they did not die, because they did not see the Father, the invisible God, but the Son, the one who reveals the Father, although

He Himself veiled His divinity. In no case is there any doubt that this personage is less than God, a lesser god, or a high angel. The characteristics shown present him as fully God.

6.4. The Angel of the Covenant or of the Presence

Another form in which God is presented in the Old Testament is as the Angel of the Covenant or of the Presence (face). An important reference is in Malachi where God announces that the Lord would come



"to his temple", whom he also calls the Angel of the Covenant. The reference to "his temple" can only be made to God, the only being to whom worship is due. In the other verses where this messenger is cited, His divinity is also evident. In Malachi, it seems to refer also to the one whom Haggai calls "the Desire of all nations".

Behold, I will send My messenger, and He will clear the way before Me. And Jehovah, whom you seek, shall suddenly come to His temple, even the Angel of the Covenant, in whom you delight. Behold, He comes, says Jehovah of Hosts.

Malachi 3: 1

Isaiah speaks of the Angel of the Presence (face) speaking that this messenger "saved them" and "redeemed them", both divine powers. Furthermore, it mentions that in "all their affliction He was afflicted" indicating that he shares all our sorrows, something that is only possible with the omniscience and omnipresence of God.

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.

Isaiah 63: 9

When Moses had to lead the people, he asks God to go with them, to accompany them. God offers him that his "presence" would go with him. Indeed, God leads Israel during their 40 years of wandering in the wilderness and then Joshua during the conquest of Canaan. God's presence would manifest itself in this long stage through the pillar of fire by night and in the pillar of cloud by day, accompanying Israel all that time.

And He said, My presence shall go with you, and I will give you rest.

Exodus 33: 14

At an earlier time, God had told him that he would send his Angel. It is interesting that God told him that he should not be rebellious "for He will not pardon your transgressions. For My name is in Him". It is evident that this Angel possessed the ability to forgive or not to forgive sins or to deal with rebellion, respectively. Furthermore, God assures that His name (which we have studied means the character of God) would be in Him. At the same time, He grants the Angel the capacity and authority to punish rebellion in case it existed.



Behold, I send an Angel before you, to keep you in the way, and to bring you to the place which I have prepared. Be on guard before Him, and obey His voice. Do not provoke Him, for He will not pardon your transgressions. For My name is in Him.

Exodus 23: 20, 21

But the one who was always in the cloud or pillar of fire that accompanied Israel was Jehovah, says the following passage. But in the following verses, it is mentioned that it was the Angel of God and then that it was Jehovah again. The comparative reading of these verses allows us to find the equivalence of Angel of God, Angel of the Covenant, and Jehovah.

And Jehovah went before them by day in a pillar of a cloud, to lead them the right way, and by night in a pillar of fire, to give them light, to go by day and night.

Exodus 13: 21

And the Angel of God, the one who went before the camp of Israel, moved. And he went to the rear of them. And the pillar of the cloud went from in front of their face and it stood behind them.

And in the morning watch it happened that Jehovah looked to the army of the Egyptians through the pillar of fire and of the cloud, and troubled the army of the Egyptians.

Exodus 14:19, 24

There is not the slightest doubt that the God who is visibly presented in the Old Testament, called Jehovah, I Am, as well as other multiple forms is God the Son and not the Father, who has always been



invisible to our eyes. All the terms we have analyzed so far point to identifying the divine activity of God the Son during the Old Testament.

6.5. The Archangel Michael

The name Michael comes from the Hebrew Mīkā'êl, "who is like God"; Greek: Mijael. It can also be expressed in Hebrew without the tone of a question, thus affirming "who is like God". We have already indicated that an archangel is a higher grade of messengers, so again this biblical definition (Archangel Michael) points to God the Son.

The name appears for the first time in the cuneiform texts of Ebla of the prepatriarchal period, later in a piece of a potsherd with inscriptions found in Nimrūd, and in the Dead Sea Scrolls.

The archangel Michael, as a celestial being, appears only in the apocalyptic passages (**Daniel 10: 13, 21; 12: 1; Jude 1: 9; Revelation 12: 7**). In **Daniel 10: 13** he is described as "one of the chief princes" who had come to help the angel in his struggle with "the prince of the kingdom of Persia". In verse **21** he is described as "your prince", and in **Daniel 12: 1** as "the great prince" who protects and delivers Daniel's people. In **Revelation 12: 7** he is mentioned after having fought a battle with the dragon, i.e., Satan (verse **9**), and with the dragon's angels, which ended with Michael's victory and Satan's expulsion from heaven; **Jude 1: 9** speaks of a contest between Michael and the devil over the body of Moses. The Jews of the time of Christ may have had some information since such a dispute is said to be described in the Jewish pseudepigraphic book "The Assumption of Moses", although it does not appear in the portions of the book that have come down to us. The Targum of Jonathan on **Deuteronomy 34: 6** attributes to Michael and his angels the burial of Moses. Jewish literature describes Michael as the highest of the angels, the true representative of God, and identifies him with the "angel of Yahweh", who is frequently mentioned in the Old Testament as a divine being. It is also stated that Michael was the angel who vindicated Israel against the accusations of Satan in the heavenly tribunal... Many biblical scholars identify Michael with Christ.

Adventist Bible Dictionary, Michael
(translated by the author)

Evidently, the description of Michael as a prince is in relation to one who exercises authority and possesses a level in the heavens that is assigned only to the Godhead. This seems to be confirmed by the account of Gabriel's struggle to influence the ruler of Persia in the time of Daniel the prophet.

There it is said that "Michael, one of the chief princes, came to help me". The word "one" has confused many since it seems to refer to one among several princes. The Hebrew word thus translated is "echad" which also means first, which would indicate that Michael is the first among princes or the greatest of princes.

But the ruler of the kingdom of Persia withstood me twenty-one days. But lo, Michael, one of the chief rulers, came to help me; and I remained there with the kings of Persia.

But I will show you that which is written in the Scripture of Truth. And there is none who holds strongly with me in these things, but Michael your ruler.

Daniel 10: 13, 21

When we saw the theophany of Joshua, near Jericho, the personage who appears (which we have already indicated is Christ) is presented as "Prince of the army of Jehovah", using the same category as the one who supports Gabriel against the forces of darkness.

While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to





God's people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil. For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel's aid. "The prince of the kingdom of Persia withstood me one and twenty days", Gabriel declares; "but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia". **Daniel 10:13**. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years.

Ellen G. White, Prophets and Kings, 571, 572

Daniel further emphasizes in chapter **12** that "Michael shall stand up, the great ruler who stands for the sons of your people". He gives him the quality of "the great ruler" (not one among many) so that it is evident, as it has been up to now, his divinity and his correlation as God the Son.

And at that time Michael shall stand up, the great ruler who stands for the sons of your people. And there shall be a time of trouble, such as never was since there was a nation; until that time. And at that time your people shall be delivered, every one that shall be found written in the book.

Daniel 12: 1

I would like to place a quote from the very famous commentary of Matthew Henry (18 October 1662 - 22 June 1714), a Welsh Presbyterian minister regarding Michael.

Henry is cited by numerous scholars for the depth of his studies, which are reflected in his works. Although we respectfully disagree in some aspects of his commentary (not markedly in this portion) I quote him to show that the most enlightened preachers regard Michael as Jesus.

Michael means "He who is like God" and his name, with the title "The great prince" points to the divine Savior. Christ stood as a sacrifice in the place of the children of our people, bore the curse for them, and took it out of them. He is on their behalf pleading for them before the throne of grace... the Lord Jesus will return to earth on the last day, and He will manifest Himself for the complete redemption of His people. When God works for their deliverance from persecution, it is as life from the dead. When His gospel is preached, many of those who sleep in the dust, Jews and Gentiles, will be awakened from their heathenism or Judaism. And in the end, the multitude sleeping in the dust will awake; many will be raised to eternal life and many to shame.

There is a glory reserved for all the saints in the future state, for all who are wise, wise to their souls and eternity.

Matthew Henry, Mathew Henry Bible Commentary, Daniel 12: 1-4 (translated by the author)

Michael appears again commanding the loyal angels in the cosmic struggle against Satan and his angels. The great majority of scholars and commentators of various denominations agree that it is Jesus, which evidently also constitutes the conclusion of the Adventist theology on the Divinity, a subject that we have previously dealt with in the study on "The origin of sin".

And there was war in Heaven. Michael and his angels warring against the dragon. And the dragon and his angels warred,

Revelation 12: 7

The parties were Christ, the great Angel of the covenant, and His faithful followers; and Satan and his instruments. The strength of the church is in having the Lord Jesus as the Captain of their salvation.

Matthew Henry, Mathew Henry Bible Commentary, Revelation 12: 7-11 (translated by the author)

It is interesting to note that when Paul speaks of the resurrection of the saints, on the occasion of the second coming of Christ, he says that "the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel" will command the saints to come back to life. We have already said that archangel means the greatest of the angels or messengers. Jesus comes for the second time and in the name of all the Divinity calls, with a thunderous voice, to life those who have fallen asleep in Him.

For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trumpet of God. And the dead in Christ shall rise first.

1 Thessalonians 4: 16

When Jesus speaks of this event, He says that the one who calls the saints who rest in the tombs is the Son of Man, that is, Christ. Therefore, if we compare the statements of Jesus and Paul, we will conclude



that Christ is the Archangel. This word is only used twice in the Bible, both times in the New Testament. The first one we have just analyzed.

For as the Father has life in Himself, so He has given to the Son to have life within Himself, and has given Him authority to execute judgment also, because He is the Son of Man. Do not marvel at this, for the hour is coming in which all who are in the graves shall hear His voice, and shall come forth, those who have done good to the resurrection of life, and those who have practiced evil to the resurrection of condemnation.

John 5: 26-29

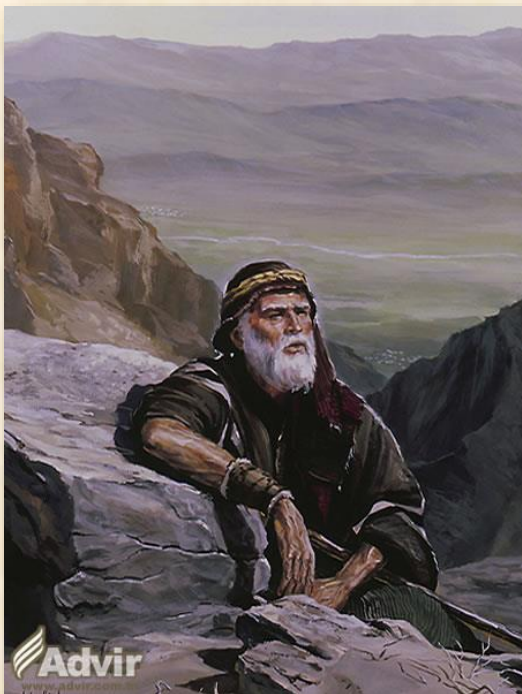
The second time the archangel is mentioned is to refer to Michael when he disputes with the devil on the occasion of the resurrection of Moses. A comparative analysis of the verses we have quoted in this section makes it clear that Michael, called Archangel, and Jesus who comes with "the voice of the archangel" to call his own to live is the same person, the Second Person of the Godhead, God the Son.

But Michael, the archangel, when contending with the Devil, he argued about the body of Moses, he dared not bring a judgment of blasphemy, but said, Let the Lord rebuke you!

Jude 1: 9

Moses passed through death, but Michael came down and gave him life before his body had seen corruption. Satan tried to hold the body, claiming it as his; but Michael resurrected Moses and took him to heaven. Satan railed bitterly against God, denouncing Him as unjust in permitting his prey to be taken from him; but Christ did not rebuke His adversary, though it was through his temptation that the servant of God had fallen. He meekly referred him to His Father, saying, "The Lord rebuke thee".

Ellen G. White, Early Writings, 164



Satan exulted that he had succeeded in causing Moses to sin against God. For this transgression, Moses came under the dominion of death. If he had continued faithful, and his life had not been marred with that one transgression, in failing to give God the glory of bringing water from the rock, he would have entered the Promised Land, and would have been translated to heaven without seeing death. Michael, or Christ, with the angels that buried Moses, came down from heaven, after he had remained in the grave a short time, and resurrected him and took him to heaven.

As Christ and the angels approached the grave, Satan and his angels appeared at the grave and were guarding the body of Moses, lest it should be removed. As Christ and His angels drew nigh, Satan resisted their approach, but was compelled, by the glory and power of Christ and His angels, to fall back. Satan claimed the body of Moses, because of his one transgression; but Christ meekly referred him to His Father, saying, "The Lord rebuke thee". **Jude 1: 9**. Christ told Satan that He knew Moses had humbly repented of this one wrong, that no stain rested upon his character, and that his name in the heavenly book of records stood untarnished. Then

Christ resurrected the body of Moses, which Satan had claimed.

Ellen G. White, The Story of Redemption, 173, 174

Incidentally, it is worth mentioning that according to this, the archangel is a category of an angel (in the sense of spiritual beings created by God) that would correspond to a higher position, as a chief or commander of the angels, a category mentioned in the Spirit of Prophecy. It does not mean this, as some theologies suppose, among them the Catholic one that also speaks of the Archangel Gabriel, to whom he offers (contrary to what the Word of God indicates) adoration.

Angels and archangels wonder at this great plan of redemption; they admire and love the Father and the Son as they behold the mercy and love of God.

Ellen G. White, Sons and Daughters of God, 295

That triumphant throng, with songs of victory and with crowns and harps, have trodden in the fiery furnace of earthly affliction when it was heated and intensely hot. From destitution, from hunger and torture, they come, from deep self-denial and bitter disappointments. Look upon them now as



conquerors, no longer poor, no longer in sorrow, in affliction and hatred of all men for Christ's sake. Behold their heavenly garments, white and shining, richer than any kingly robe. Look by faith upon their jeweled crowns; never did such a diadem deck the brow of any earthly monarch.

Listen to their voices as they sing loud hosannas and as they wave the palm branches of victory. Rich music fills heaven as their voices sing forth these words: "**Worthy, worthy is the Lamb that was slain and rose again forevermore. Salvation unto our God which sitteth upon the throne, and unto the Lamb**". And the angelic host, angels, and archangels, covering cherub and glorious seraph, echo back the refrain of that joyous, triumphant song saying, "**Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever**" (**Revelation 7: 12**).

Ellen G. White, In Heavenly Places, 371

I hope the topic has helped you to be clear on the key concepts mentioned, especially regarding the glorious manifestations of God the Son in the history of our salvation.

God bless you.