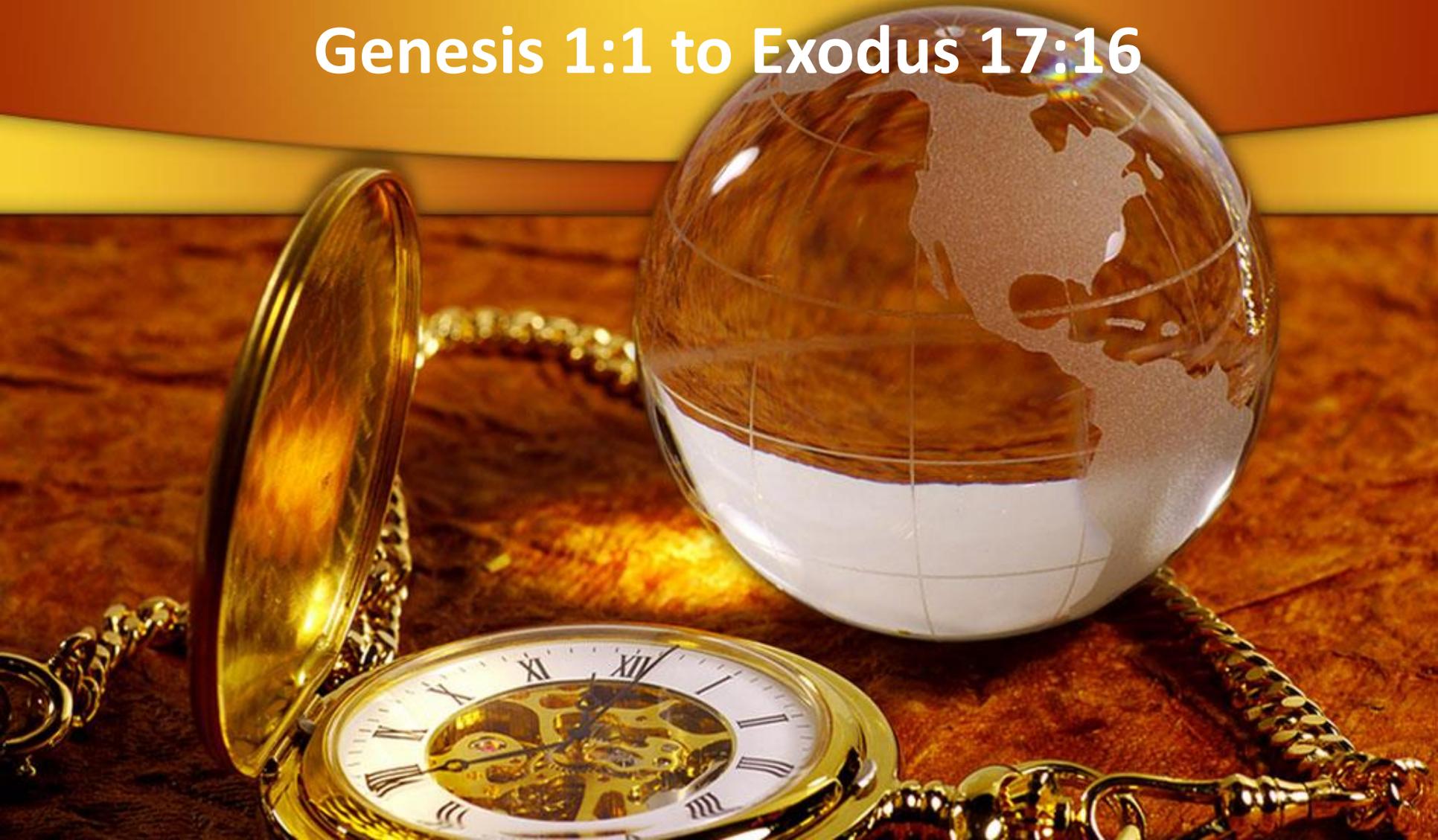
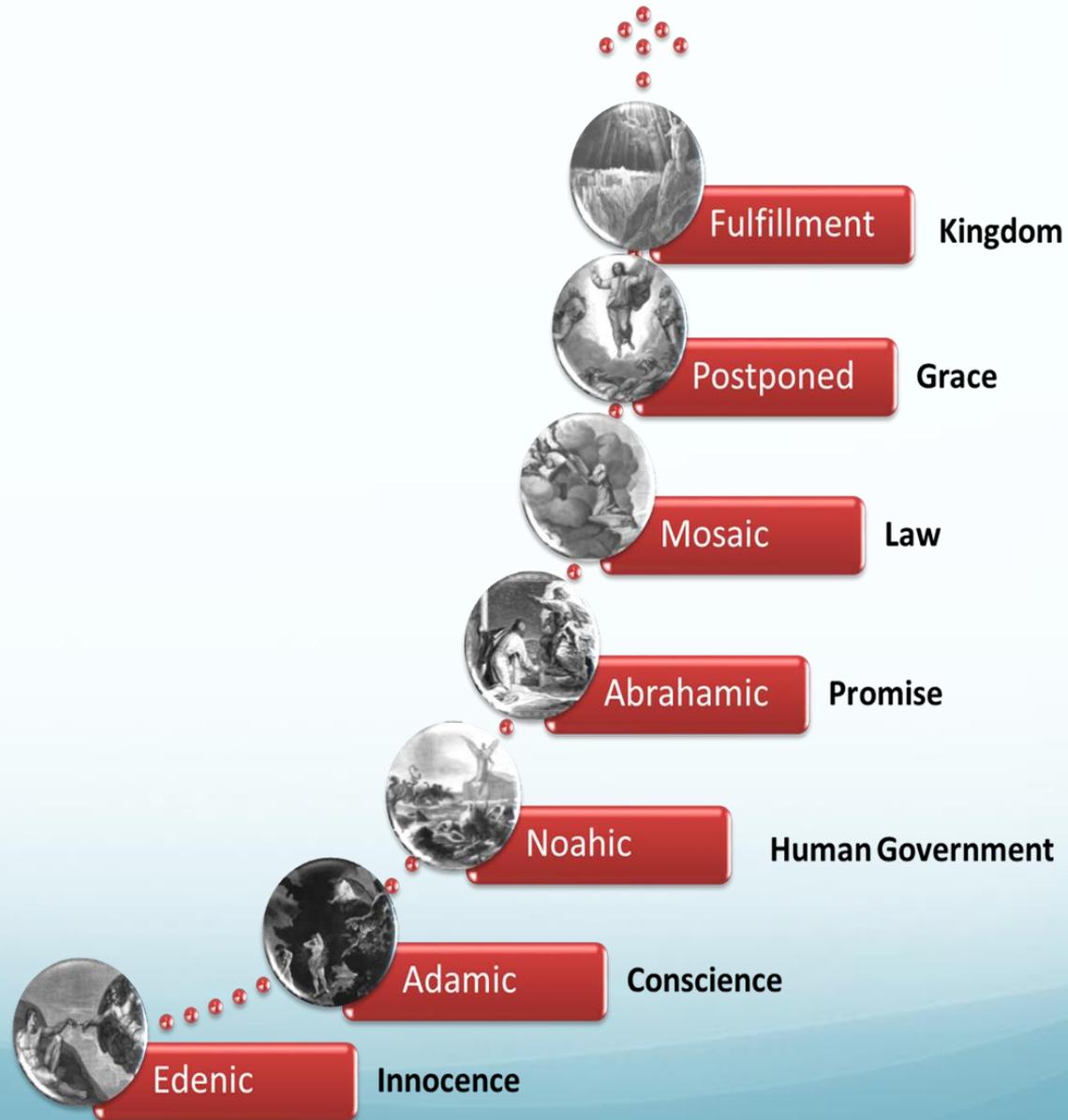


From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16



Review of Covenants in the Bible & Dispensations



Quick Review of Ch. 15

- 15:1-3 Abrams faulty assumption: Eliezer will become the heir.... “the seed”
- 15:4-21 God’s assurance/correction of Abram’s assumption: 1. heir will be from his loins (vv. 4-5); 2. Abram believed the promise (v. 6); 3. Vision at dusk & YHWH explains future enslavement of his descendants & then freed wealthy & Ab. Covenant ratified with YHWH alone passing between the dead animals (ANE ceremony).....thus a unilateral covenant (vv. 7-17); 4. the real estate & borders of the Promised Land shown by YHWH to Abram (border of Egypt to the Euphrates River)

Chapter 16 Audio



Genesis 16 Outline

- The Compromise by Abram (16:1–16)
- **A. The rationale for his compromise (16:1–3)**
 - 1. *The problem (16:1)*
 - 2. *The plan (16:1–3)*
- **B. The results of his compromise (16:4–16)**
 - 1. *Hagar's marriage to Abram (16:4)*
 - 2. *Hagar's mistreatment by Sarai (16:5–6)*
 - 3. *Hagar's meeting with the angel of the Lord (16:7–14)*
 - a. The angel of the Lord advises her (16:7–9)
 - b. The angel of the Lord assures her (16:10–14)
- 4. *Hagar's mothering of Ishmael (16:15–16)*
 - H. L. Willmington, *The Outline Bible* (Wheaton, IL: Tyndale House Publishers, 1999), Ge 16:1016.

Abrahamic Covenant (12–17)

- Abrahamic promises (12)
- Abraham's sanctification (13–14)
- Abrahamic Covenant (Formal ratification of it, or as Constable says “formalizing the promises and making a covenant” (15)
- Ishmael's line (16)
- Circumcision (17)
 - Taken from Andy Woods power point on Genesis (edited/added to by RR)

Abrahamic Covenant

ABRAHAMIC
Genesis
15

LAND

SEED

BLESSING

LAND
Deuteronomy
29-30

DAVIDIC
2 Samuel
7:12-16

NEW
Jeremiah
31:31-34



Unconditional covenant with a conditional blessing (Deut. 28; Lev. 26)

Introductory Comments on *Chapter 16*

- Chapter 16 has several allusions/similarities to Gen. 3:6
- Apparently **apathy** was a male “trait” carried on by Abram
- YHWH assigned male headship was not heeded then
- As male headship is usually not heeded now (modern day believers)
- Theme of faith & obedience here in ch. 16
- Subverting YHWH’s will in favor of “human will”
- Reliance of “human wisdom” vs “Godly wisdom”
- Apparently the verse/prevalent thinking that’s not in the bible
- “God helps those who help themselves” is not new thinking

Hagar's meeting with the *angel* of the Lord (16:7–14)

The Lord? advises her (16:7–9)

- Verse 7 “Now the angel of the Lord found her by a spring of water in the wilderness.....”
- This is the first reference in the Old Testament to “the Angel of the Lord”
- Who is this “angel of the Lord?”
- A theophany?.....Christophony?.....the angel Gabriel?.....the/a preincarnate appearance of Christ?.....the archangel Michael?
- This needs exploration/explanation
- Ross poses it like this: “The exegesis of this unit will have to study the angel of the Lord. Many commentaries conclude that this was a manifestation of the Lord himself, but each expositor **must study the different contexts** to see if this view can be substantiated”

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Hamilton says “the angel of Yahweh” or “the angel of Elohim” as a direct (& primitive) theophany of deity **does not seem valid assessment**
- Hamilton’s reasoning: “This suggestion hardly seems valid, if for no other reason than that the introduction of the angel in the narratives is too spasmodic and leaves other bold anthropomorphisms untouched. It is better to say that the angel is the accompaniment of the deity’s anthropomorphic appearance, rather than being a dilution of it”

The Lord? advises her (16:7–9) (Cont.)

- Interesting stats of this usage in scripture
- The phrase “angel of Yahweh” appears 58 times in the OT and “angel of God” 11 times. Most interesting are stories in Genesis, Exodus, Numbers, and Judges which both equate the angel with deity and dissociate it from deity
- Here in 16:7,9 the angel of Yahweh speaks to Hagar
- In v. 11 the angel says, “because the Lord has given heed to your affliction”
- And in v. 13 Hagar “called the name of the Lord who spoke to her”

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Let's look at other occurrences in Genesis
- 21:17 “angel of God”
- 22:11 “angel of the Lord” called out from heaven
- 22:15 “angel of the Lord” “by myself I have sworn”
- 31:11,13 “the angel of God”.....said to Jacob in a dream....”I am the God of Bethel”
- **Exod. 3:2** “the angel of the Lord (Yahweh)” appeared to Moses in or as a flame of fire in the bush
- Num. 22-24 the Balaam story, it is the anger of God that flares (22:22), but the angel of Yahweh who stands in the way of the donkey

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Interestingly in Numbers 22:28, 31 it is Yahweh & not the angel Who opened the donkey's mouth & Balaam's eyes
- **Judges 6:11-12** Gideon story “the angel of the Lord” “came & sat” “appeared to Gideon”
- **Judg. 6:14** “The Lord looked at him and said”
- **Judg. 6:22**, Gideon equates the two (angel of the Lord & Yahweh)
- 8x the angel of Yahweh appears in the Samson annunciation narrative & 2X the angel of God (13:6,9)

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Toward end of the Samson narrative (Judg. 13:22-23) Manoah exclaims, “we shall surely die, for we have seen God”
- From this last verse examined (& cumulative of the others) it is clear/reasonable to conclude that the angel of Yahweh is a visible manifestation (either in human form or fiery form) of Yahweh that is essentially indistinguishable from Yahweh Himself
- Hamilton: “The angel of Yahweh **is more a representation of God** than a representative of God. In the words of R. North, “*mal’āk means representation, as a ‘presence’ or manner of rendering oneself present, rather than the specific form of this representative which is messenger.*”

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Waltke on this:
- Like all angels, he is a heavenly being sent from the heavenly court to earth as God's personal agent
- So also the Lord's messenger is treated as God and yet as distinct from God, as God's angel (cf. Gen. 21:17; 22:11; 31:11; Ex. 3:2; 14:19; 23:20; 32:34)
- Some equate him with the second person of the Trinity, yet the New Testament never makes this identification
- If we may equate him with the *angelos kyriou* of the New Testament, he announces the birth of John the Baptist (Luke 1:11) and of Jesus (Matt. 1:20, 24; Luke 2:9) and identifies himself as Gabriel (Luke 1:19)

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Walton in the NIV Application Commentary gives a good historical analysis of this quoting the work of W.G. MacDonald
- He finds that as early as Justin Martyr Christian interpreters championed the opinion that the angel of the Lord was to be equated with the preincarnate Christ. Clement of Alexandria and Tertullian followed suit. In contrast, Athanasius and Augustine were reluctant to identify the angel of the Lord as a preincarnation or as exclusively representative of the second person of the Trinity. **Nonetheless, they did accord him divine status**
- When Justin identified the angel of the Lord as the preincarnate Christ, it was not because of exegetical problems with the Old Testament passages. Rather, it reflected his determined intention to find the triune Godhead in the Old Testament in order to defend the cause of Christianity. In the interpretive methods employed throughout that era there was little concern for what the intentions of the human authors of Scripture may have been. Any objections raised to his view were of a theological nature, not hermeneutical or exegetical

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- MacDonald & Walton (Cont.)
- The theological perspective developed by Justin enjoyed many centuries of virtually unquestioned popularity before it encountered objections being raised on exegetical grounds. By then it was so firmly entrenched that exegetes were inclined to actively seek evidence that would sustain the theology
- In fact, as early as the mid-fourth century, one's orthodoxy could become suspect if one failed to relate the angel of the Lord with the second person of the Trinity
- MacDonald's historical survey continues as it shows support for the "angel = Christ" view throughout the Reformation and into the nineteenth and twentieth centuries (Hengstenberg and Walvoord, respectively)
 - John H. Walton, *Genesis, The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 2001), 462.

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Walton poses these questions:
- What does our exegesis tell us? What did the Israelites think of the angel of the Lord? Does the New Testament insist on a view that is different from or developed beyond the Israelite view? What are the exegetical evidences used to maintain the theological status quo, and do they have validity?
- *Data. The primary exegetical support for identifying the angel of the Lord as deity in general and as Christ in particular derives from the passages where the angel speaks in the first person for God (even to the extent that his speeches are introduced as the Lord's speeches) and is in turn addressed as deity and treated as deity. The key passages are as follows:*
 - John H. Walton, Genesis, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2001), 463.

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

<u>reference</u>	<u>Sub. Matt</u>	<u>1st p/deity</u>	<u>i.d. sp</u>	<u>tr./deity</u>
Gen 16:7-14	Hagar	x	x	
21:17-18	Hag/lsh x			
22:11-18	Sac Isaac	x		
31:10-13	Jacob/return	x	x	
Ex 3:2-6	Moses/bush x		x	
# 22:35;23:5	Balaam x			
Judg 2:1-4	Ag. Israel	x		
Judg 6:11-24	Gideon	x	x	x
Judg 13	Sam/parents		x	x
Zech 3	Joshua	x	x	

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Walton's comments on data from prior chart
- Once the angel begins speaking in the first person, the actions and **characteristics of the deity are also freely applied to him** (e.g., offering forgiveness, Zech. 3:4; delivering from Egypt and keeping the covenant, Judg. 2:1)
- One cannot contend that these actions and attributes are applied to the angel if it can be maintained that the first-person address is only on behalf of the Lord rather than the angel speaking for himself

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- In 5 of the passages where uses 1st person, is used throughout
- Gen. 21 & Judg. 6 initial use of 3rd person, **but switches** to 1st person for remainder of passage
- In Gen 16 only 1 line in 1st person, while longer portion speaks of deity in the 3rd person
- Zech. 3 features the most switching between 1st & 3rd person (& even combinations) interchanging freely
- In the 6 cases where the angel i.d. as deity, 3 x is by the narrator (**Ex. 3**; Judg. 6; Zech. 3), twice is by the characters (Gen. 16; Judg. 13), & once by the angel himself (**Gen. 31:13, “I am the God of Bethel”**)

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- It is only the Judges passages that feature anything resembling worship in the contexts. In Judges 2 there is no difficulty, for the text states outright that they sacrifice to the Lord. In Judges 13 the angel instructs them to sacrifice to the Lord if they are so inclined (v. 16), while verse 19 states that they do so (Walton)
- Judges 6 is the most ambiguous
- Gideon's desire to bring a *minḥa* (a "gift," which can be a sacrifice, but need not be) and "set" it before the angel (v. 18)
- This verb is not used elsewhere of presenting sacrifice, so reasonable to say this is not a sacrificial setting

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Once the food is prepared, Gideon “draws near” with it (v. 19). This verb can be used for coming with a sacrifice (1 Sam. 13:9), but it is also used of food in formal settings (Gen. 27:25). There is nothing in the language that indicates clearly that Gideon has a sacrifice rather than a meal of hospitality in mind. In other words, none of the words used are strictly from the realm of ritual performance (Walton)
- In fact, the angel’s instructions to put the food on the rock (where they are to function as a sacrifice) imply that it is the angel who turns the gift into a sacrifice. If these instances are ruled out due to ambiguity, there is no passage that shows the angel being offered and receiving worship (Walton)

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Walton's alternative options to this
- Of most importance is the recognition of the role of the official messenger in the ancient world
- In our day of fast and easy travel and sophisticated technology, direct communication between heads of state can be attained at a moment's notice. In the ancient world, however, such direct communication was a rarity
- The messenger who served as the intermediary was a fully vested representative of the party he represented. He spoke for that party and with the authority of that party. He was accorded the same treatment as that party would enjoy were he there in person. While this was standard protocol, there was no confusion about the person's identity
 - John H. Walton, Genesis, The NIV Application Commentary

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- All of this treatment simply served as appropriate recognition of the individual that the intermediary represented
- In the same way the angel of the Lord serves as the messenger, the royal envoy endowed with the authority of the sender of the message
- Since such messengers represent God, they do not speak for themselves but only for God. It is therefore not unusual for them to use the first person, “I.” This view easily accounts for the textual elements observed above, such as the alternation between first and third person and the close association of the messenger with the Lord
 - John H. Walton, *Genesis, The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 2001), 465.

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- When the angel is identified with the Lord by the narrator or himself, it is nothing more than an indication of the source and authority behind the message. When the characters identify the angel as the Lord, it is nothing more than either confusion on their part or recognition of the authority the messenger represents (Walton)
- This alternative for understanding the nature of the angel of the Lord can be supported by biblical examples of similar circumstances. For instance, the alternation between first and third person by a messenger can be witnessed in the words of Joseph's messengers to his brothers (Gen. 44:5,10)

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- “angel of the Lord” not restricted to use with heavenly functionary
- Haggai (prophet) is called the angel of the Lord, using the exact linguistic form (Hag. 1:13) translated “the messenger of the Lord”
- Walton: “All of this suggests that an Israelite would easily arrive at the conclusion that the angel of the Lord was not a deity himself, though he certainly **was** to be feared, respected, and treated with the highest honor”

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Cases/passages where “the angel of the Lord” is carefully distinguished from the deity whom he represents
- Genesis 22:15-16....Walton believes this is a clear distinction between the “angel of the Lord” speaking to Abraham & the earlier recording that is clearly Yahweh in verse 22:1 (since we will be here in the “near future” I will not conclude my thoughts on it, only that I disagree from a contextual reading from the english, but we will see)
- Walton: “Here, though the angel is using first person, he identifies the source of the message as the Lord, which is clearly not him. Israel had no warrant for identifying anyone as deity who was not Yahweh”

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Walton: asserts Judges 13:15-16 seems to be make a clearer case of the distinction of “the angel of the Lord” and actual deity
- Problem is when we read “the rest of the story” in 17-25 Walton’s dogmatic conclusion seems to have flaws
- Notice the “angel” did not stop their worship or as He ascended, the angel did not tell them not to worship....i.e. “they fell on their faces to the ground” (end of v.20)
- Walton says “Manoah was confused” by attributing deity to the “angel of the Lord”

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Walton's conclusions:
- “Given a contextual explanation for the “irregularities” of the text based on the role of the messenger in the ancient world, claims that those textual irregularities can only be explained by an angel being the preincarnate Christ can no longer be justified”
- “There is no warrant to move beyond the intention of the author and posit a more theologically sophisticated explanation. The interpretation of the angel as Christ did not arise from exegetical problems but from an aggressive attempt to read distinctives of Christian theology back into the Old Testament (eisegesis) with an apologist's agenda”

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- “As important as apologetics is, it must be subordinated to the sound hermeneutics of exegesis. Our bottom line of defense is the text itself. If we exploit or subvert the text in order to achieve a particular defense, we have sold out our cause. God cannot be defended at the expense of the text”
- While I agree with Walton’s reasoning of being/giving a “contextual explanation” & “authorial intent” & “sound hermeneutics of exegesis”.....his dogmatism against a preincarnate Christ view or seemingly (since he didn’t give alternately that it could be simply a theophany) that we cannot conclude a Christophony from a study (careful one) of the “whole counsel of God” seems to be excluded

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- The view that many (if not all) are the preincarnate Christ appearances is not without credibility & merit & it's adherents
- Fruchtenbaum: “This one is not a common, ordinary angel; this one is always the second member of the Triunity. This is always a reference to the preincarnate Messiah”
- Rabbi Hertz in his commentary states that the phrase “angel of the Lord” is sometimes used to denote God Himself. Indeed, in every context He appears, He is referred to as an angel; and somewhere else in the same context, He is referred to as God
- So from Fruchtenbaum (Messianic Jew) & Rabbi Hertz (a Jew) it is concluded either a Christophany or a Theophany

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Matthews makes a great observation toward the theophany view
- “The solitary term “angels” describes two of the three “visitors” to Abraham (18:1 with 19:1, 15), although all three are “men” (18:1; 19:5, 10, 12, 16). It is clear, however, that one of the three “men” who engaged Abraham is the Lord (18:12, 17, 20, 22, 26, 33); the two angels who go ahead to Sodom identify themselves as messengers of the Lord (19:13). Another distinction occurs between the two visiting angels when one speaks as the Lord (19:18, 21, 24–25), unless we are to believe that the Lord has rejoined the angels at Sodom”

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Mathews continues:
- Although the term “angel” does not occur, the “man” whom Jacob wrestles at Peniel is God, seen “face to face,” and later was interpreted by Hosea as an angel (Gen. 32:24, 30 with Hos 12:3–4[4–5])
- Jacob probably has this incident in mind when he equates God and the “angel” who rescued him (48:15–16). In this last case, “angel” by itself can refer to the theophanic messenger
- The plural “angels of God,” however, are the host of the Lord who protect Jacob like a second encampment (32:1–2[2–3])

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Exodus 23:20–23 implies that the angel who bears the divine Name has the power to forgive sin, a distinctive feature of deity. It is also striking that “the angel of the Lord” (definite article) **is not mentioned in the New Testament.**
- The appellative “the angel of the Lord” may not be a technical reference for the divine Logos, but it is clear that the angel is deity in many Old Testament passages, including this Hagar incident (Mathews)
- Morris: “Hagar had started home to Egypt, but the journey through the wilderness was bound to be too much for her. Consequently, the “angel of the Lord” met her and constrained her to return to Abram. This is the first occurrence of this phrase in the Bible, and the context indicates (verse 13) that this “angel” was indeed God Himself, that is, another preincarnate appearance of the Messiah”

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Dr Ryrie's explanations on this
- The Angel of Yahweh
- Though this designation may refer to any of God's angels (1 Kings 19:7; cf. v. 5), sometimes that Angel is referred to as God, yet distinguished from Him (Gen. 16:7–13; 18:1–21; 19:1–28; Mal. 3:1). **This points to personal distinctions within the Godhead.** Since the Angel is called God, He could hardly be only a prophet, functioning in pre-prophetic times as the prophets did in later times (as Edmond Jacob suggests in *Theology of the Old Testament*)

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Ryrie (Cont.)
- Theophanies
- Before the Incarnation, theophanies were associated with the appearance of the Angel of the Lord, who communicated the divine message to people (Gen. 16:7–14; Exod. 3:2; 2 Sam. 24:16; Zech. 1:12)
- Angel of Yahweh
- As discussed in chapter 40, the Angel of Yahweh is a Christophany, a preincarnate appearance of Christ. The Angel spoke as God, identified Himself with God, and exercised the prerogatives of God (Gen. 16:7–12; 21:17–18; 22:11–18; Exod. 3:2; Judg. 2:1–4; 5:23; 6:11–24; 13:3–22; 2 Sam. 24:16; Zech. 1:12; 3:1; 12:8). Appearances of the Angel ceased after the incarnation of Christ, which supports conclusions that He was the preincarnate Christ.
 - Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 149.

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Dr. Constable
- “This is the first of 48 references to "the angel of the Lord" in the Old Testament. Sometimes, as here, the Angel is deity, and in other places he appears to be an angelic messenger from the Lord.”
- Dr. Ron Rhodes gives a lot of good reasoning toward the preincarnate Christ view on this topic:
- The “Angel” id’s Himself to Moses “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob” (Exod. 3:6a)
- Zech. 1:12: the “Angel of YHWH” is distinct from YHWH & prays a prayer of intercession to the Lord (YHWH)

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- This could very well be the preincarnate Christ interceding before another person of the Trinity (God the Father)
- We see this is consistent with John 17, where the incarnate Christ prays to the Father for intercession for the disciples...also Hebrews 7:25; 1 Jn 2:1
- Rhodes: “there are a number of fundamental considerations which, when combined, collectively present a strong case for the angel of YHWH was actually a preincarnate appearance of Jesus Christ
- Christ is the visible member of the Trinity in the NT
- Neither the Father or the Holy Spirit manifests visably

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Paul tells us that God the Father is invisible (Col. 1:15; 1 Tim. 1:17) & lives in “unapproachable light” (1 Tim. 6:16)
- John’s gospel “no one has ever seen God (the Father), but God the One & Only (Jesus Christ), Who is at the Father’s side, has made Him known” (Jn. 1:18; 5:37)
- The Holy Spirit is also in scripture portrayed as being invisible: In upper room discourse.... “The world cannot accept Him, because it neither sees Him nor knows Him. But you know Him, for He lives with you & will be in you” (Jn. 14:17)
- The above facts about the Father & the Spirit further point to Christ as being the One Who visibly appeared in the OT as the Angel of YHWH

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Other strong points made by Dr. Rhodes
- The divine pattern in scripture clearly points to God the Father sending the 2nd Person of the Trinity, Jesus Christ (Jn 3:17; and in the OT Judg. 13:8-9) this lends further support to the idea that the angel of the Lord & Jesus Christ are the same Person
- Other similar ministries that the angel of the Lord & Christ engaged in
- Revealing truth (Daniel 4:13, 17, 23; 8:16; 9:21, 22; Jn 1:1, 14, 18)
- Commissioning individuals for service (Ex. 3:7, 8; Judg. 6:11-23; 13:1-21; Mt. 4:18-20; 28:19, 20; Acts 26:14-18)

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Delivering those enslaved (Ex. 3; Gal. 1:4; 1 Thess. 1:10; 2 Tim. 4:18; Heb. 2:14, 15)
- Comforting the downcast (Gen. 16:7-13; 1 Kng. 19:4-8; Mt. 14:14; 15:32-39)
- Protecting God's servants (Ps. 34:7; Dan. 3:15-30; 6:16-23; Mt. 8:24-26)
- Acting as judge (1 Chron. 21:1, 14, 15; Jn. 5:22; Acts 10:42)
- Such parallel ministries point to the common identity of the Angel of the Lord & Jesus Christ

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Rhodes continues:
- The Angel of YHWH no longer appears after the Incarnation
- In light of the extremely active role played by the Angel of YHWH throughout OT history, His sudden disappearance after the Incarnation would be strange indeed unless He was a preincarnate manifestation of Jesus Christ
- What about references (albeit few) in the NT to an “angel of the Lord?”
- Geisler explains this: “An angel of the Lord (Gabriel) appeared to Joseph (Mt 1:20); an angel of the Lord spoke to Philip (Acts 8:26)

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Geisler cont. “.....and an angel of the Lord released Peter (Acts 12:7), but NOT the Angel of the Lord. Furthermore, the NT “angel of the Lord,” unlike “the Angel of the Lord” in the Old Testament, did NOT permit worship of himself (Revelation 22:8-9)
- “ but the angel of the Lord in the OT demanded worship (Exod. 3:5; Josh 5:15).”
- Rhodes: “It is exceedingly important to distinguish between an angel of the Lord in the NT (a created angel) & the Angel of the Lord in the OT (the preincarnate Christ).”

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- 3 more vital points from Rhodes:
- In Judges 13:17-18 Manoah & his wife (sterile mother to be of Samson) asked the angel of the Lord to reveal his name
- The Angel responded “Why do you ask my name, seeing it is wonderful?”The Hebrew word for “wonderful” means “surpassing,” “ineffable” or “beyond human capacity to understand.”
- This is the same word used in Isaiah’s prophecy of Christ’s future incarnation.... “and He will be called ‘wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace’” (Isa. 9:6) Manoah’s wife, “we have seen God” (13:22)

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- The angel of the Lord demonstrates both omniscience & omnipotence
- These are attributes reserved solely for deity
- Gen. 16:10 “I will so increase your descendants that they will be too numerous to count” (omniscience & omnipotence)
- Hagar acknowledged the Angel’s deity, for she acted genuinely surprised that she was permitted to live after seeing God (Gen. 16:13)
- Also to Abraham in 22:17a, the Angel proclaimed “I will surely bless you & make your descendants as numerous as the stars in the sky & as the sand on the seashore”

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Again, no one but God could make such a promise. As was true in Hagar's case, the promise itself required the exercise of omniscience and fulfilling the promise would require omnipotence
- Exod. 23:20-23: the Angel of YHWH would have the authority to forgive sins, something only God could do
- God's name (23:21b) was said to be in the Angel
- “Nothing short of identification with YHWH can be meant by this.....for it is stated as the ground why sin committed against the name-bearing Angel will not be pardoned by Him”

The Lord? advises her (16:7–9) (Cont.)

A look at the angel of the Lord/God

- Dr. Rhodes concluding statements:
- “If we are correct in saying that appearances of the Angel of YHWH in OT times were actually preincarnate appearances of Christ, then it is critical that we anchor in our minds the precise sense in which He can properly be called an angel”
- “In accordance with its Hebrew root, the word angel was used of Christ in the sense of ‘Messenger,’ ‘One Who is sent,’ or ‘Envoy.’”
- “This usage of the word indicates that Christ was acting on behalf of the Father. Christ, as the Angel of YHWH, was a divine intermediary between God the Father & man”Ron Rhodes, *The Complete Book of Bible Answers*, p. 112

A few “Cautions” or Viable Objections to this view

- Is the angel of the Lord always a preincarnate manifestation of Christ?
- Many instances of his appearances seem to give me “pause” on this
- By going to “far” examples in the NT to correlate the deity of the Angel, are we committing “Illegitimate Totality Transfer?”
- Or maybe “Illegitimate Theological Transfer?”.....maybe reading our Christology back into the OT texts??
- Can the worship the angel accepts be allowed not because he was deity, but a direct representative of deity? (this might make archangel Michael or Gabriel viable candidates)

A few “Cautions” or Viable Objections to this view

- Again remember John H. Walton’s objections:
- “There is no warrant to move beyond the intention of the author and posit a more theologically sophisticated explanation. The interpretation of the angel as Christ did not arise from exegetical problems but from an aggressive attempt to read distinctives of Christian theology back into the Old Testament (eisegesis) with an apologist’s agenda”
- “As important as apologetics is, it must be subordinated to the sound hermeneutics of exegesis. Our bottom line of defense is the text itself. If we exploit or subvert the text in order to achieve a particular defense, we have sold out our cause. God cannot be defended at the expense of the text”

A few “Cautions” or Viable Objections to this view

- Walton, Matthews, & Chavalas in the IVP Bible Background Commentary say this:
- **angel as messenger. The word translated “angel” simply means “messenger” in Hebrew and can be used for either human or supernatural messengers. Since these messengers represent God, they do not speak for themselves, but only for God. It is therefore not unusual for them to use the first person, “I.” Messengers were granted the authority to speak for the one they represented and were treated as if they were the one they represented**

A few “Cautions” or Viable Objections to this view

- Walton, Matthews, & Chavalas (Cont.)
- 16:13–14. **“seeing God.” Hagar affirms a supernatural identity for the messenger and may well believe that the messenger was indeed a deity, but the fact that she expresses incredulity about the likelihood of having seen a deity does not mean that she actually has seen one (additionally the text is very difficult to translate and may not even suggest this much). Most likely Hagar is expressing surprise that she has encountered a deity who is inclined to show favor to her in such an unlikely place.**
 - Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, *The IVP Bible Background Commentary: Old Testament*, electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Ge 16:10.

Conclusions on “the Angel of the Lord”

- My (Richard’s) view
- Since many of the theologians I admire believe it is either a theophany or a preincarnate appearance or manifestation of Christ (Christophony)
- I certainly “lean” toward this view..... am not 100% dogmatic on this, but lean strongly toward this view
- I believe to be dogmatic on this is to claim to have “secret information” about angels...since the scriptures do not give us a comprehensive treatise on the angelic world

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