

The Scriptures Tell Us of An "Angel" Named Yahweh

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God the Father Has Never Been Seen

The New Testament is clear. No one has ever seen God at any time:

No man hath seen God at any time; **the only begotten Son**, which is in the bosom of the Father, **he hath declared him.** (John 1:18)

Not that any man hath seen the Father, save he which is of God, he hath seen the Father. (John 6:46)

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. (1 Jn. 4:12)

Sometimes people in Old Testament times saw the Lord GOD. Since no one has seen the Father "at any time," this implies that the Lord GOD who appeared of old was Christ, not God the Father.

Christ is the Chief "Messenger"

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; **neither knoweth any man the Father**, save the Son, **and he to whomsoever the Son will reveal him.** (Mat. 11:27)

All things are delivered to me of my Father: and **no man knoweth** who the Son is, but the Father; and **who the Father is**, but the Son, **and he to whom the Son will reveal him.** (Luke 10:22)

Jesus saith unto him, I am the way, the truth, and the life: **no man cometh unto the Father, but by me.** (John 14:6)

Is it possible that Christ revealed the Father in Old Testament times as well as in New Testament times? Truly He more than any other being in the entire universe is a *messenger* for the Father. This might explain why Christ is sometimes called an "Angel" when He is not an angel. The word "angel" means "messenger" and is sometimes used to refer to human messengers or ambassadors.

Christ and John the Baptist are Two "Angels"

Behold, I will send my **messenger** [*mal'ak*, the Hebrew word for "angel"], and he shall prepare the way before me: and **the Lord**, whom ye seek, shall suddenly come to his temple, **even the messenger** [again, the Hebrew word is *mal'ak*] **of the covenant**, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and **who shall stand when he appeareth?** for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. (Mal. 3:1-3)

For this is he, of whom it is written, Behold, I send my **messenger** before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than **John the Baptist**: notwithstanding he that is least in the kingdom of heaven is greater than he. (Mat. 11:10, 11)

As it is written in the prophets, Behold, I send my **messenger** before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. **John** did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. (Mark 1:2)

He began to speak unto the people concerning **John**. . . This is he, of whom it is written, Behold, I send my **messenger** before thy face, which shall prepare thy way before thee. (Luke 7:24, 27)

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of **the Lamb**: For the great day of his wrath is come; and **who shall be able to stand**. (Rev. 6:16, 17)

These verses tell us that the two "angels" or messengers of Malachi 3:1 are John the Baptist and Christ. John the Baptist is the "angel" who prepares the way, and Christ is the "Angel of the Covenant," the Lord who comes to His temple, before Whom "who shall be able to stand?" Neither was technically an "angel," but since they were messengers, they are called "angels."

The "Angel" in the Pillar of Cloud

Behold, **I send an Angel before thee**, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and **obey his voice**, provoke him not; for he will not pardon your transgressions: **for my name is in him**. 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. (Ex. 23:20-23)

And **the LORD went before them** by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. (Ex. 13:21)

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. . . . And it came to pass, that in the morning watch **the LORD looked** unto the host of the Egyptians **through the pillar of fire and of the cloud**, and troubled the host of the Egyptians. (Ex. 14:19, 24)

And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for **I will appear in the cloud** upon the mercy seat. (Lev. 16:2)

And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. (Num. 12:5)

And they will tell it to the inhabitants of this land: for they have heard that **thou LORD art among this people**, that thou LORD art seen face to face, and that thy cloud standeth over them, and **that thou goest before**

them, by day time **in a pillar of a cloud, and in a pillar of fire** by night. (Num. 14:14)

Yet in this thing ye did not believe **the LORD your God, Who went in the way before you**, to search you out a place to pitch your tents in, **in fire by night**, to shew you by what way ye should go, **and in a cloud by day**. (Deut. 1:32, 33)

For he said, Surely they are my people, children that will not lie: so he was their Saviour. 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 bare them, and carried them all the days of old. (Isa. 63:8, 9) (The Hebrew word for "presence" is the same as the word translated "before" in some of the previous verses.)

And **the LORD appeared** in the tabernacle **in a pillar of a cloud**: and the pillar of the cloud stood over the door of the tabernacle. (Deut. 31:15)

Repeatedly, the Being in the cloud who led the Israelites in the wilderness is called the LORD, yet God makes it quite clear that the Being is His "Angel," and this "Angel" has His name. In other words, God is declaring that His "Angel" is named LORD or Yahweh too. ("LORD" in all caps in the KJV means that the Hebrew word in the original is *Yahweh*, commonly pronounced "Jehovah." "Lord GOD" in the KJV means that the Hebrew word translated "GOD" (all caps) is *Yahweh*, while "Lord" is translated from a different Hebrew word.)

The "Angel" and Hagar

And **the angel of the LORD** said unto her, Return to thy mistress, and submit thyself under her hands. And **the angel of the LORD said** unto her, **I will multiply thy seed exceedingly**, that it shall not be numbered for multitude. And **the angel of the LORD** said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy 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 dwell in the presence of all his brethren. And she called the name of **the LORD that spake unto her**, Thou God seest me: for she said, Have I also here looked after him that seeth me? (Gen. 16:9-13)

And God heard the voice of the lad; and **the angel of God** called Hagar out of heaven, and said unto her, What aileth thee, Hagar? 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**. (Gen. 21:17, 18)

Twice we have the "Angel" of the LORD speaking to Hagar as if He Himself is the Lord.

The "Angel" and Abraham

And **the angel of the LORD** called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing **thou hast not withheld thy son**, thine only son **from me. . . .** And **the angel of the LORD** called unto Abraham out of heaven the second time, And said, **By myself have I sworn, saith the LORD**, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing **I will bless thee**, and in multiplying **I will multiply thy seed** as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because **thou hast obeyed my voice.** (Gen. 22:11, 12, 15-18)

To Abraham also this "Angel" spoke as if He was God Himself.

The "Angel" and Jacob

And **the angel of God** spake unto me in a dream, saying, Jacob: And I said, Here am I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grised: for I have seen all that Laban doeth unto thee. **I am the God of Bethel**, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. (Gen. 31:11-13)

Not only did this "Angel" speak to Jacob as if He was God, He also here claims that He is God.

And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and **hast prevailed.** 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. (Gen. 32:27-30)

Yea, he had power over **the angel**, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us. (Hos. 12:4)

Jacob said he wrestled with God, but Hosea said he wrestled with the "Angel." They must be one and the same.

And he blessed Joseph, and said, **God** before whom my fathers Abraham and Isaac did walk, **the God** which fed me all my life 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. (Gen. 48:15, 16)

Jacob here identifies the "Angel" that redeemed Him with God Himself.

The "Angel" in the Bush

And **the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush:** and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And **when the LORD saw** that he turned aside to see, **God called unto him out of the midst of the bush,** and said, Moses, Moses. And he said, Here am I. (Ex. 3:2-4)

Was an angel in the bush, or was the Lord GOD in the bush? Or was this the "Angel" who is God, none other than Christ?

The "Angel" and Balaam

Then the LORD opened the eyes of Balaam, and he saw **the angel of the LORD** standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And **the angel of the LORD** said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto **the angel of the LORD,** I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And **the angel of the LORD** said unto Balaam, Go with the men: but **only the word that I shall speak unto thee,** that thou shalt speak. So Balaam went with the princes of Balak. . . . And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? **the word that God putteth in my mouth,** that shall I speak. (Num. 22:31-35, 38)

And Balaam said unto Balak, Stand by thy burnt offering, and I will go: **peradventure the LORD will come to meet me:** and whatsoever he sheweth me I will tell thee. And he went to an high place. And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And **the LORD put a word in Balaam's mouth,** and said, Return unto Balak, and thus thou shalt speak. (Num. 23:3-5)

Here have an "Angel" speaking to Balaam who appears to be identifying himself with God.

The "Angel" and the Erring Israelites

And **an angel 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 swore unto your fathers; and I said, I will never break my covenant** with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. (Jdg. 2:1-3)

Again we have an "Angel" speaking as if He is God, this time to quite a few people all at once.

The "Angel" and Gideon

And there came **an angel of the LORD**, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And **the angel of the LORD** appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour. And Gideon said unto him, **Oh my Lord**, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. And **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?** And he said unto him, **Oh my Lord**, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And **the LORD said unto him**, Surely **I will be with thee**, and thou shalt smite the Midianites as one man. . . . And **the angel of God** said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth.

And he did so. Then **the angel of the LORD** put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then **the angel of the LORD** departed out of his sight. And 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. (Jdg. 6:11-16, 20-22)

Twice, this passage specifically calls the "Angel" who appeared to Gideon the LORD, or *Yahweh*.

The "Angel" and Samson's Parents

But **the angel of the LORD** did no more appear to Manoah and to his wife. 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**. But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these. (Jdg. 13:21-23)

Manoah said that the "Angel" was God.

The "Angel" and Nebuchadnezzar

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like **the Son of God**.

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, **who hath sent his angel**, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. (Dan. 3:25, 28)

Nebuchadnezzar knew that the "Angel" of God in the furnace was the Son of God, the one we call Jesus Christ.

Some translations will translate the Hebrew words for "Son of God" as "son of the gods." The confusion is simple to understand. The typical Hebrew word for "God" is *elohim*, the plural form of *el*. This plural word is usually translated into our singular word "God." So even though Nebuchadnezzar used the plural word for "god," he was still talking about the one true God of heaven.

The "Angel" Forgives and Transforms

And he shewed me Joshua the high priest standing before **the angel of the LORD**, and Satan standing at his right hand to resist him. And **the LORD** said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before **the angel**. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, **I have caused thine iniquity to pass from thee**, and I will clothe thee with change of raiment. (Zec. 3:1-4)

The "Angel" speaks as if He is God. He gave Joshua a change of raiment and pardoned his iniquities. But it is Jesus who pardons our sins and who offers to sell us white raiment (Rev. 3:18)

Being as Strong as the "Angel," as God

In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be **as God, as the angel of the LORD** before them. (Zec. 12:8)

The word for "before" is the same as the word for "before" used in the verses talking about the wilderness sojourn. God and the "Angel" are again talked about as if they are the same person.

The "Angel" and Stephen's Sermon

And when forty years were expired, there appeared to him in the wilderness of mount Sina **an angel of the Lord** in a flame of fire in a bush. . . . This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer **by the hand of the angel which appeared to him in the bush. . . .** This is he, that was in the church in the wilderness with **the angel which spake to him in the mount Sina, and with our fathers:** who received the lively oracles to give unto us. (Acts 7:30, 35, 38)

If Stephen had finished his sermon instead of cutting it short, I think he would have made it clear that this "Angel" who spoke to Moses and the Fathers, who led the Israelites through the wilderness, was the One who became flesh and died on Calvary. His whole sermon was supposed to be a defense of his belief in Christ. Only by understanding that

he is referring to Christ in these verses do we find how his sermon indeed was a defense of his faith in Christ.

The "Angel" and the Ancient Rabbis

Some of the ancient Rabbis identified this "Angel" with Michael, whom they said was their divine high priest interceding for them with God in the heavenly temple. You see, many of the Jews understood more than we realize about the plan of salvation. They knew that there was one God, but they also knew that there was a Father and a divine "Messenger," whom Christians typically call the Son. This "Messenger," they believed, was appointed to be their mediator. Since Jesus fit their theology so closely, why did they not accept Him?

The "Angel" is the High Priest

And **another angel** came and stood at the altar, having a golden censer; and there was given unto him **much incense, that he should offer** it with the prayers of all saints **upon the golden altar** which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And **the angel took the censer, and filled it with fire of the altar**, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. (Rev. 8:3-5)

And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. . . . And **Aaron shall burn thereon sweet incense** every morning: when he dresseth the lamps, he shall burn incense upon it. (Ex. 30:1, 7)

And **Aaron** shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: And he shall take **a censer full of burning coals of fire from off the altar** before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail. (Lev. 16:11, 12)

Aaron represented Christ to the Israelites. He burned incense in certain ways during services at the sanctuary. Revelation pictures an "Angel" doing exactly what the high priest used to do. Since Jesus is our high priest, this "Angel" must be Jesus.

The "Angel's" Head, Face, and Feet

And I saw **another mighty angel** come down from heaven, clothed with a cloud: and **a rainbow** was upon his head, and **his face was as it were the sun**, and **his feet as pillars of fire**. (Rev. 10:1)

And he that sat was to look upon like a jasper and a sardine stone: and there was **a rainbow round about the throne**, in sight like unto an emerald. (Rev. 4:3)

And was transfigured before them: and **his face did shine as the sun**, and his raiment was white as the light. (Mat. 17:2)

And in the midst of the seven candlesticks one like unto **the Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And **his feet like unto fine brass, as if they burned in a furnace**; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and **his countenance was as the sun shineth in his strength**. (Rev. 1:13-16)

In Revelation 10:2, one last time we have Christ referred to as an "Angel." We know this because the appearance of the "Angel" is similar to the appearance of Christ. Again, why is Christ referred to as an "Angel" when He is not an angel and is divine? Because He, more than any other being in the entire universe, is the One who reveals the Father to us. This important work of Christ fits the meaning of the Hebrew and Greek words for "angel."