

The Very Same

Son of God

Encountered by Moses

This is how I will glorify Jesus.... I will tell of the reality of a risen Jesus/Yeshua. Jesus our Redeemer lives! And He is still with us and will be “even to the end of days”. Read this article and discover for yourself :Why it is necessary to know the Word of God, making textual comparisons when we read it and so that we can understand how God Most High had revealed Himself throughout the ages to His very own.

The message that Jesus/Yeshua is the same, yesterday, today and forever, is gospel truth, in fact first-century *apostolic* truth (Heb.13.8). This is indeed undiluted, non-”theologized” doctrine handed down to us by none other than the Apostle Paul who made this emphatic statement (v.7): “Remember your leaders who have taught you the Word of God. Think of all the good that has come from their lives, and try to trust the Lord as they do.”

The apostolic directive conveyed here from the *Living Bible* (1971) emphasizes the following:

- (1) We must keep on believing (=remember to do so);
- (2) We must not let go of this eternal, apostolic truth;
- (3) We must honour the teachings of our first leaders of gospel truth (NB);
- (4) We have been taught by the apostles of Jesus;
- (5) We must ponder on how they have lived their lives and try to trust the Lord as they do”. (This is indeed a remarkable expression applied by the Apostle Paul, namely that we must “try” to do so - in other words, if we can trust as they did, however, also boiling down to the idea of putting in some effort to be able to do so *effectively* - to trust the Lord as they *do*.”)

Now, what is syntactically the most important for us here to take note of, that is apart from focusing on the apostle's desire to instil faith in us? To me it is the application of the present tense “do”, telling us that the “teachers” *to whom Paul was referring, were still living at the time Paul was writing his Letter to the Hebrews.*

What the apostle was then pointing out to us in his brief statement, is that their word (the teachings of those apostles who had been appointed by Jesus Christ as His initial establishers of gospel truth) were to be *fully* accepted, bringing us, logically, to the reason why it is so necessary for us living today to know the Word of God, New as well as Old Testament, for the latter was the “Scriptures” Paul was referring to as “inerrant and God-breathed” (Holy Spirit endowed).

It is then essential for us to read Paul's statement, namely concerning the “inerrant Scriptures” *as pertaining to the Old Testament* – there are so many who are sincerely and eagerly

bringing the Word of God yet they time and time again fail to place this Pauline quotation in proper context, with the result that when a New Testament text is questioned, those doing so, and most of the times to throw light upon a questionable text and so that it may be compared to “two or three (other) witnesses” (Matt. 18.16), are harshly criticized.

Should we then fail to remain objective when approaching controversial texts – especially those pertaining to baptismal and Godhead doctrinal viewpoints, e.g. Matt. 28.19 versus Acts 2.38, 1 Tim. 3.16, 1 Jn 5.7, Rom. 8, we will just carry on in ignorance, deluding ourselves also others we are bringing the gospel to. Therefore, believing that we sin when objectifying apostolic doctrine, comparing these texts with the the broader whole (the full New Testament writings) in stead of reading them independently and apart from the rest, will just keep us from opening up to true first-century doctrinal truth the proper way.

It is good to look truth right in the eye

It is sometimes necessary to make a bold effort to shed spiritual naivety in order to gain proper spiritual insight, remembering that the majority of “Christian” believers, to this very day, have been taught in accordance with a theological curriculum that was steeped in knowledge indeed yet it was a type of knowledge that was consistent with the belief system of a corps of “apostolic” believers who had severed ties with the apostles of Jesus – the apostles of Jesus would most certainly not have warned against the rise of apostate teachers had such teachers not, at the time, already have exerted their influence, threatening the true apostolic faith with their unapostolic teachings.

Those who cannot agree with what I am stating here, are clearly those believers who cannot or do not want to understand why the apostles of Jesus had warned against the rise of an alternative “truth” that was going to strongly fall in place after their departure from the Christian scene.

Many can of course discern the apostate sectarian leadership the apostles were warning against in their New Testament writings but there are just as many well-educated teachers who refuse to dig deeper, penetrating the thick cloud of apostasy that had descended doctrinally upon the early post-apostolic church and therefore, the majority of believers are to this very day faithfully following post-apostolic doctrine that had so neatly fallen in place – eagerly accepted as if mainline thought that had come down to us, namely doctrinally, is on the whole completely and fully “apostolic”.

Therefore, it may indeed not be all the truth contained in the Word, but what has been pointed out to us as ambiguous, namely by textual experts, is most certainly worthwhile taking note of.

We MUST approach the Word of God with an Open Mind if we Want to Discover Divine Truth

Unless we then approach the Bible *properly* (with an open, receptive mind) , we will always sit with man-made reasoning imposed on us versus the plain gospel truth brought to us by those who have seen and walked with Jesus while He was still in the flesh. Therefore, and although many teachers have eagerly, and often sincerely, brought their interpretations of the Biblical text to us throughout the ages, I think we must remain positive, doing what Jesus has prophetically directed us to do (Matt. 18.16) – “...by the mouth of TWO or THREE witnesses

every word shall stand.” I am sure Jesus's Torah directive is also applicable to Biblical interpretation.

This type of corroborative approach to the Scriptures can only help us to discern the proper apostolic way of thinking concerning Jesus/Yeshua, instilling simultaneously within us a desire to connect the New Testament text with the Old Testament “Scriptures”. Ten to one, remaining spiritually alert and open to God's Spirit direction, and deliberately following this route, we will discover the real Jesus speaking to us from the Scriptures and revealing Himself so much better than before to us, helping us to grasp “unspeakable” things we have never known to have existed in the Bible. For the salient figure of both the Old and the New Testament is none other than “Jesus the Jew” who put on flesh in order to reveal HIMSELF as “Light of the world” to us (Gen. 1.3; Gen. 1.26; 2 Cor. 4.6; Phil. 2; Ex.3; Heb.7).

Let's then objectify Scripture : Just as Israel is central to the history of mankind, and remaining as such up until the return of Jesus (Yeshua), in the very same way the Son of God (=Messiah) is and will always be central to the Bible, Old and New Testament. Should we understand these two factual concepts revealed to us within Scripture, we will know for instance why everything must be done in the New and Better Covenantal Name (=Yeshua/Jesus, Col. 3.17).

All one is actually doing by adopting this type of open, direct and child-like approach to the Bible, is to shake off the heavy, often unbiblical theological ideas that have been brought to us and as if one just has to obey what the post-apostolic teachers and fathers taught (those whom we thought had remained in the footsteps of the apostles of Jesus but who have clearly followed a type of theological approach to the Scriptures that have often left us confused and spiritually numb - that is, coming to a proper understanding of God's Plan of Salvation for fallen man with everything revolving around Jesus/Yeshua. In other words, knowing His real identity and how He was revealed to us since the beginning of creation and even more so since His interaction with Israel, the posterity of the patriarchs.

Let me get to the point of discussion

The big question we all love to ask is: Who is Jesus *really*? Now, for me to give you a blunt answer as to how I *believe* in Him, and as I interpret the Scriptures, may just be too strange and perhaps unacceptable to you. Why? Because you have been raised within your own tradition and which would of course urge you to speak just the opposite of what I am bringing here.

However, should we go back to the Scriptures, we will, for instance, quickly see the footprints of Jesus in the Old Testament – the basis of any Christian upbringing, however, we do not know how long this approach will last as it seems there is currently a trend on the rise to do away with the Old Testament, only to focus on the New Testament. It seems forces of darkness will all the more stronger band together against the “Lord and His anointed” (Ps 2) as we are nearing the return of Jesus Christ, our blessed Lord and Saviour.

But why is doing away with the Old Testament evil? Because the living God was revealed in the Scriptures (and these words come from the apostle Paul himself) “first to the Jews and then to the Gentiles”! Jesus also did not have His beginning in the New Testament but He was actively involved with the Scriptures since its very inception.

Should we then try to do away with the Old Testament (the “inerrant Scriptures” on which

Christianity is based) we are also doing away with everything existing in the cosmos, including the Son of God's important pre-existence with God Most High, for everything had its origin as recorded for us in the Old Testament – it is then a testimony none can do away with for God is, to this very day, time and time again affirming through archaeology, also the fulfilment of biblical prophecy, what He Himself, through His Spirit, had given to man in sacred, written form.

However, going back to the question who the “real” Jesus indeed is, the full objective picture is that even the Jewish (Christian/messianic) teachers often have their own type of reasoning on the Son of God – and clearly often a type of reasoning following in the very same old tradition that erupted so strongly after the apostles of Jesus had left the scene. Therefore, it is so necessary to go back to the “naked” Scriptures, and to leave theologically reasoned ideas aside, namely before we will ever be able to properly “objectify”. We are so often, in these enlightened days, taught by teachers who do not want to just accept the bare Scripture as salient truth, yet giving the impression that they are doing so indeed! So many are therefore inclined to lash back, propagating that it is not necessary to delve too deeply into the literal declaration of the Word, rather seeking its hidden, symbolic meaning.

Now, if this is not misleading what else is it? And of course, simultaneously asking, why is it misleading? [I am not here thinking of the hidden meaning of the Bible Codes and how it is, for example applied by Rabbi Jonathan Cahn who has recently published his very interesting work and as it was discussed on Sid Roth's DStv programme by him].

I am thinking of deliberately steering away from Christ's true Old Testament angelic identity and which is something that is often reduced to the status of a mere “theophany” (a divine appearance or often called “God appearing” and naturally with God's discussion with Moses in mind, namely that “none can see God and live” - correlated with Jesus's remark in Jn 1.18) instead of making things divinely plain to believers by bringing Jesus just as the Scriptures are speaking of Him – and as Priscilla and Aquilla (two disciples of Paul) had seemingly explained Jesus from the Old Testament to the learned Apollos (see *Acts of the Apostles*).

It is just as though Jesus is sometimes presented as too much of a philosophical, abstract “Reason” or “Thought” (the “Word”) than a definite angelic being who had actively and directly been involved with His people since Abraham's encounter with the Living Most High God.

The central theme of the gospel should be clear to one and all

The central theme of the gospel, namely Jesus (Yeshua), the Old Testament Son of God, is then what we must keep in mind for He is the very Messiah Israel was expecting and whose coming in the flesh they were eagerly awaiting yet could not see (Mic. 5.2), and so eagerly pursued in the restless “inter-covenantal” era that more than one Messiah was even before Jesus's coming in the flesh introduced to God's people (see *Gabriel's Revelation*; also how the Qumran believers propagated their own type of Messianic personalities of “righteous” priests – I think it is the *Book of Deuteronomy* that speaks of the coming of a “righteous priest” and which prophetic utterance clearly found fulfilment in Jesus (Yeshua). None other! (See Paul in *Hebrews*).

We are in great need of returning to the plain Bible message

It is indeed the literal Scripture (the text) that had led to the literal revelation of God's SON in the flesh (1 Jn 4). Else we may just as well reason that Jesus's coming in the flesh was just an appearance of reality (a Gnostic idea). Fact is, the literal prophetic word concerning the coming of Messiah, led to His literal birth in Bethlehem (Mic.5; Mal.3). And therefore, taking note of how the Scriptures are often brought to us and as if God the Spirit being were revealed as God the Father, God the Son and God the Holy Spirit – literally a three person God and which, strictly speaking, then boils down to a three personality God for every “person” will naturally be endowed with a distinct personality, namely as “Father”, as “Son, and as “Holy Spirit”.

We may, when it comes to Godhead declarations, then lean heavily on abstract ideas passed on to us from previous generations, but in the end we all seem to have our own way of grasping the reality of God, yet how many of us can truly grasp who Jesus Christ indeed is? Fact is, do we believe the Scriptures concerning Christ (Maschiach) or do we blindly follow what others have conveyed to us as “proper” and “Biblical”?

Can we indeed see an “angel” appearing to Abraham as an Extraordinary Experience?

Can Angels still Appear to this day to Believers?

Or to Jacob and Moses and whose appearance is then not just a make-belief imaginary phantom equipped with feathery wings we can take delight in to see and even able to touch, but whose appearance in reality, namely that of a mighty *heavenly* being, will grip you with fear to the core of your being should such a one make his appearance all of a sudden before your eyes - as a man of God could testify of having had such an angelic encounter once and while he was praying as a young man with his brother in the veld, seeking God's face earnestly.

He testified that fear gripped him to his heart and to such an extent that he could not utter a word, nor could he remain standing on his knees. He just knew he was in God's Presence. He could tell in great detail the penetrating sound, like a mighty wind, of his outstretched wings and as the angel was circling above him, his far-reaching outstretched wings opened full length whilst hovering a while above him. He said he could think of nothing but to run away to hide as fear engulfed him - according to this man of God he at first saw only what looked like a bright star moving closer and closer towards him until he could clearly see two huge outstretched wings moving above him whilst hearing the strong sound of the wings as it was moving in a wide circle right above him.

It was then that he, totally gripped with fear to the core of his being and which prompted him to run away from the appearance of the divine being as fast he could - he impulsively tried to jump into a big worked-out diamond hole nearby, that is where the Lichtenburg diggers were, at the time, busy mining during the day (at his father's site and where he and his brother used to pray daily in the evenings, seeking the face of God in prayer and naturally when the place was completely deserted, everybody having gone home after a day's gruelling task.

However, his brother who was at his side praying, timely saw that something was different (he tangibly felt the presence of God but he did not see the angelic appearance). He timely grabbed his younger brother by the arm just when he was about to take the leap. The angelic

being circling above the two brothers, thereupon left the scene, receding just as fast as he had made his appearance and, according to his testimony, it took quite a while before he could share the vision with his brother.

All this happened shortly after August 1926 and when this follower of Jesus had come to Christ, that is after he was mightily baptized with Holy Spirit, speaking in unknown tongues and receiving the baptism of Holy Spirit this profound way - the first in a clan of staunch Calvinist traditional believers - the whole family came to Christ at the same time, joining the Pentecostal movement in one accord (This is a testimony of my father who worked for the Lord as a pioneer evangelist in especially the thirties and early forties in South Africa and whose ministry was marked by the power of God's Spirit and His reality in a very special way) .

Shortly after this special encounter with God, this same anointed vessel of God had another encounter with God, urging him to study the Word of God, and saying to him: “Put the Bible on your head and wherever you may read and whatsoever you will read in the Bible, that you will understand” (He was deeply desirous to go to Bible College and was, at this occasion, seeking the face of God “to understand the Bible”). His passion throughout his life was to convey the deeper meaning of especially the Prophets' Old Testament books and to declare the identity of Jesus Christ, Son of God, Saviour of the world. The Lord once appeared to him (in Boksburg) commanding him to “Go and preach my Name!”

So, thinking of angels as “ordinary” and “matter-of-fact” is far from reality! No wonder that, wherever the Angel of the Lord had made his appearance in Old Testament times, those who have had this awesome experience, was gripped with fear (special reverence) for it was clearly a heavenly being appearing and not just an ordinary imaginary experience.

The Old Testament Son of God revealed

What have then been said previously may not be openly propagated by a trinitarian – that is ascribing three personalities to God, however, logically spoken, it seems reasoning this way is not too farfetched! Fact is, and this is perhaps where the great controversy on the identity of Jesus of Nazareth has run into a deadlock situation, namely that God the Most High (the Father of Jesus/Yeshua, see Ps 2) was already in Old Testament times revealed in and through the Son of God who was then none other than the expressed *image* of the one and only Unseen (ineffable, immutable) God (Col. 1.15) and as such He, Jesus (Yeshua) was then indeed the “*God of Israel*”.

However, this tight bond between God and His Son must Scripturally not be seen as a second God (the “God Son” so-called by trinitarians) but still remaining the Son of God just as Jesus (Yeshua) had introduced Himself to the scribes and the priests of His day (Jn 8-10). He emphatically said that He was the Son of God, not God (the priestly false accusation brought in against Jesus/Yeshua (see Jn 10).

Should we also read the Apostle John's prophetic visions and interpretations (*The Book of Revelations*) properly, namely in context, we will soon understand that the One who sent John was also the very One He called “Son of God” even after His resurrection, and who was therefore that very same angelic being at whose feet John wanted to worship (compare Rev. 1.1, “...and He (God) sent and signified it by *his angel* unto his servant John.” It is clear from the aforesaid that God's angel is not his servant John.

Compare the aforesaid with Rev. 19.10 : “And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God...” (NT Hebrew/English). Should there still be doubt, consult Heb. 2.10 “He (Jesus) is not ashamed to call them brethren.” This type of message is clearly apostolic and those denying this declaration, do so because they are following in the footsteps of the *post*-apostolic distortion of the faith that was once delivered to the saints (Ju.v3).

Should we therefore not be prepared to accept the first-century apostolic viewpoint, namely that Jesus *the Son of God* is the *same*, yesterday, today and forever more (Heb. 13.8) - He is in other words in His being the very same unchangeable, *eternal* SON of God as the apostles of Jesus had brought Jesus the Jew to the world – we will keep proceeding on the path that was traditionally made for us by those teachers who have come AFTER the apostles of Jesus, and this is indeed a path that has to be levelled by the Word of God we luckily still have at our disposal - we must, in other words, seek truth in order to arrive at *Scriptural* truth!

I think we must also beware of so-called “pure” Jewish interpretations of the Bible for many strange ideas developed from this camp too, shortly after the apostles' departure from the Christian scene – the “Nazarene” branch multiplied into many different sects and therefore we must try to remain objective especially when we come against all kinds of strange and weird “alternative” declarations of God and Jesus, the Son, and even of His Name. Our salvation does not lie in “Jewishness” or in any new idea but it is fastened for us in the one Jew who introduced a new perspective on worship, namely to worship God in and through His revealed Son in the Power of His Spirit (Acts 1 and 2).

Reasoning the apostolic way, will keep Jesus the Son of God (which means Messiah) who was sent by God the Father *to enlighten our minds* and so that we will be able to grasp salvation properly and Scripturally. We definitely need a grip on salvation in order to understand what salvation is about, however, we will only be able to do so should we also be prepared to seek the face of Jesus the Jew in the Old Testament Scriptures! Doing then away with the Old Testament (some Christians are inclined to do so), is nothing but sheer ignorance.

In the Old Testament we will only be able to understand the real identity of Jesus as “Angel of the Covenant” (God had made with Abraham and his posterity), should we be prepared to accept Scripture as Scripture prescribes to us - along of course with all its obscure meanings and imagery we can and must also take note of, yet not doing so as if to add to the text our own imaginations and our own devised peculiar fabrication of theological ideas but accepting especially its central Figure (=Christ/Messiah) posing in the pages of the Book as the full expression of the Son of God as “Angel” - or rather “Angelic Messenger” (divine, heavenly expressed messenger of God who could also appear as a human being (a man) - in other words as the *visual expression/embodiment* of the ONE and ONLY eternal, uncaused, immutable Spirit being God (Col. 1.15).

Jesus Christ is therefore indeed always the full expression (the *living* tabernacle indeed) of God Most High – this is the Tabernacle whom the Apostle John had seen in the heavens on Patmos in symbolic form.

The very God who could never be seen by mortal man (not even by a prophet or even Moses), has *Scripturally* appointed His Angel who could appear/be seen by man (Ex. 23.20+; Col. 1.15) as the “God” of Israel.

However, we may quickly hear, “What nonsense!” as many a Jew or even some Christians may acclaim. A God within a God? No, most certainly not serving two Gods here, but God *revealed in His Son* may be a better portrayal of God Most High (just ONE God) shining through His appointed, separated, unique vessel brought forth by God the Father (Jn 6-10). His Image, namely His Son revealed as *God within the Son* (=the God of Israel) will enlighten our minds to think as Scripture conveys God's reality to us!

Therefore, never a second God (Deut 6.4; Deut. 32.39) but in His visible image as Son (bringing glory to His Father in the Presence of His people) acting as God the Unseen One and Who is always living in obscurity (Isaiah), yet wherever visibly present, projected in and through His one and only (!) Son, the “Angel of God's Presence” (Isa. 63.9). Surely, had Jesus (Yeshua) not regarded himself as Son of God, He would not have prayed to His Father.

Think of This!

Proclaiming that an “angel” sounds “too much like a bird” and that Jesus could then never have been an angel - note the “Angel of Presence” (Isa. 63.9) or the “Angel of the Covenant” (Mic.5.2) or even “God's Angel” (Ex. 3.14 – note, the Angel of God's words to Moses from the brambleshub, “I Am has sent me” (=Moses) - does not only speak of spiritual ignorance, but such statement indeed goes directly against the Bible for the One who appeared to Joshua (Jos 5.14), that is before the Israelites' invasion of Jericho, is none other but the “Lord of Glory”, also revealed in the Scriptures as “Lord of Hosts”. The “Lord of Glory” as preached by Paul and Peter was indeed Jesus (Yeshua)! And “glory” boils down to God's Spirit Presence that rested fully on Yeshua (Acts 10.38).

It is clearly on this Lord of Glory's shoulders that all the Old Testament covenantal names are also resting. “Lord of Hosts” indeed means as the *Living Bible* (1971) expresses it so well, “Comander-in-Chief of the Lord's army” (vayomer lo kie ani tsar tsevah Jehovah, “He said, 'Nay, but as Captain of the Host of the LORD am I now come' ”), the latter Name (the “sacred Name” generally pronounced as “Adonai” or “HaShem” by devout Jews).

God Revealed!

We must then grasp truth, namely that the unseen God (the Most High) – whom we call “Father God” or rather “God the Father” – is the uncaused God revealed in and through the Lord of (angelic) Hosts and whom Joshua had the privilege to have seen. Those who are interested can indeed consult the *Amplified Bible* on Jos. 5.14 (footnote). This reference contains a very appropriate commentary every believer who wants to understand the revelation of Jesus in the Old Testament, can read prayerfully for then you will see that God the Father who indeed remains in obscurity forever as He is a Spirit being whom none will ever see or can approach, according to Jesus, had to make use of a Go-between (Jn 4.24; Jn 1.18). And this Go-between was so truly called by Paul, the “First-born of God's creation” (Col. 1.15).

For this very reason, the Apostle John emphatically states (1 Jn 4.14): “And furthermore, we have seen with our own eyes and now tell *all the world* that God sent his Son to be their Savior (God the Father was not sent, by either God's Spirit or in any other way, but the *Son* was sent, meaning that He had existed before His birth in Bethlehem and that God Most High (His Father) was superior to Him – therefore His Father was the Sender while the Son again was the One who was sent)...”Anybody who *believes* and *says* that Jesus is the Son *has God*

living in him, and he is living in God” (The Living Bible, 1971).

New Ideas New Doctrines Only ONE Messiah!

Should we take note of the rise of an apostate movement in the days of the apostles of Jesus, and which had rivalled with them (note their warnings in their letters against apostate teachers) we would immediately see a red light flickering here, namely that the Sonship of Jesus was denied (not His existence though, but His unique and truthful Sonship was virtually nullified, bringing 1 Jn. 2.18-19 especially 1 Jn 2.22-23 to mind). In other words, in comparison to the first-century apostolic teachings on the Son of God. So, if the Son's position in the Godhead were nullified, how was Jesus declared? we may indeed ask ourselves.

The plain truth is that the clear apostolic division made between Father and Son was removed in order to make room for a new gospel (concerning the true identity of the Son) or Godhead perspective, subsequently blending the beings of Father and Son into one indivisible being (God) whereas the Apostles of Jesus brought Him as Son (subject unto the Father/not equal to the Father, namely as a Son would be to his father).

Note that Jesus's exalted status was *given* Him by His Father AFTER His resurrection – see Matt. 28.18). The result of this new, apostate teaching, was that Jesus's true mediatorial status was distorted, His messiahship/status as only Son and which none on earth can claim for himself, was also grossly affected and so that consecutive messiahs/substitutes of Christ were then condoned, in fact His Sonship was so strongly blended with God the Father's being that the clear, essential apostolic division between Father and Son was actually totally removed, defining as a result of this type of erroneous teaching, one God divided in three persons, Father, Son and Spirit, yet simultaneously retaining indivisibility.

Furthermore, the exalted Name above all Names (Jesus/Yeshua, Phil. 2; Acts 2; Eph 1.21) was removed from the first-century apostolic water baptism, connecting us to Messiah/the Son of God namely to one door of salvation to heaven (Jn 10) and so that we can gain access to the kingdom of God), all boldly done in order to institute in place of the Saviour's (Messiah's) redemptive Name, a threefold regenerative baptism and just to accommodate all three persons as “theologized” by them.

Once new doctrine was introduced and John's antichrists obviously returning to their former ways (2 Pet 2), they (=the apostates”) boldly began to propagate, and seemingly well before the apostles of Jesus had left the scene, their own type of doctrine. It is common knowledge today that the Gnostics used the apostles' names to enhance their own apostate ideas and this type of denial of apostolic truth was nothing but denial of the real Son of God! Only truth has the innate power to set man free and truth is always anchored in the Son of God who remains the same yesterday (Old Testament times), today (Paul's era) and forever (us living today) (Jn 14.6; Heb. 13.8).

Understanding why the apostles had warned against apostasies, should then be clear to all acquainted with the Word of God, unless reasoning in accordance with that new, apostate movement's perspectives, and although such viewpoints may, at face value, appear Scriptural, it is clearly not the case: “(1 Jn 2.22, “And who is the greatest liar? The one who says *that Jesus is not the Christ*. Such a person is antichrist, *for he does not believe in God the Father AND in his Son*. For a person who does not believe in Christ (Jesus), God's Son,

can't have God the Father either" (*The Living Bible*, 1971).

What did the apostle John want to bring to our attention other than wanting us to stress gospel truth, namely that Jesus is the *only* Messiah (=Son of God) and that those believing that He was replacable, stripping Jesus of His unique status as "eternal Son", claiming this type of status for himself (=for consecutive messiahs) were nothing but lawless liars (see 2 Thes. 2).

One Special Messiah to Save and to Deliver!

Why is this type of apostasy so heavily condemned by God? Because the Old Testament status of Jesus was denied too, and especially the prophecies concerning His coming in the flesh too. Should we then do away with Jesus the Messiah (Yeshua HaMaschiach) we may as well burn our Bibles for God Most High was revealed in and through His Son! Messiah also extends to Saviour, Deliverer, Redeemer, Provider, Healer, Protector, Ruler of the Universe who, as "Lord of Hosts" is able to fight victoriously against His enemies.

He is then never in need of man to fight his battles for Him and as if He is unable to do so Himself. Those who still are looking forward to the revelation of a military Messiah – a flesh and blood one born in the ordinary way – will never see their dream fulfilled for God's Son Himself will rise over His own people at the very end of days and this time as the Mighty Deliver of ancient days (Dan. 12; Ex. 23.20+).

"Christ" is the Hebrew "Messiah" (Mashiach) and the Messiah is the "Son of God" (Jn 10). Therefore John's very appropriate reprimand. An antichrist is then somebody who is acting lawlessly and who fabricates his own type of messiahship in order to deny Christ his rightful title and place (His appointment and anointing) as such (see Moses on the Messiah, also linked to Prophet, Deut 18; Rev. 19.6; also Ps 2).

A mind focused on the Sonship of Jesus and what it had meant for the Apostles of Jesus, would immediately discern the rise of the exact gospel (Ebionism) that had been introduced or reintroduced after the apostles of Jesus had left the scene and which the Apostle Peter calls "a returning (a re-enactment/introduction) of previous ways and thinking (2 Pet.2). Those who have made a study of the "transitory" period in early Christianity, namely from *apostolic* to *post-apostolic*, will quickly see implicit nuances relating to the first-century and early post-apostolic period apostates.

The claim to indivisibility in Godhead must then have begun manifesting and naturally having eventually (after a period of Godhead clashes and redefinition thereof had played out) led to the later officially reasoned and established (popular) trinitarian perspective not, however, singling the Son out but blending the Father and the Son, also the Holy Spirit, through Greek philosophical reasoning, into one indivisible being and so that God the Father, is also God the Son and God the Spirit, yet in a philosophically reasoned way remaining one single God divided in three persons who can act independently. It is no wonder that the big controversy and church strife have been going on for ages.

This is undoubtedly the reason why there are so many indoctrinated believers who cannot accept Jesus Christ's angelic status in the Old Testament – some accept it partly yet when it comes to illustrating Jesus's pre-existence, they quickly take the old post-apostolic path for it is this path that was steeped in Greek thought and which had clearly left us a legacy of "intellectual" reasoning of the Bible, Old and New Testaments and often relying too heavily

on allegorical interpretation thereof.

All kinds of rerouting of Scripture is therefore brought in place of the one and only true plain, biblical apostolic path proclaiming Jesus distinctly as Son of God, therefore also never speaking of a third person God as the “Holy Spirit” - the true (Essene) Father, Son and Spirit path. This is a serious error indeed and of which any serious Bible student proclaiming love for Jesus and His Word, should seriously take note of. So much comes into play should we fail to probe the Scriptures the “apostolic” way.

Fact is, we will never be able to fully accept the inerrant Old Testament as we love to call the Scriptures, unless we can see Jesus in His true status as “Lord of Glory” and “Angel of Presence” (Isa 63.9) just as the Bible indeed portrays Him to us. Making Christ Jesus just a mere theophany is as was stated previously, indeed ambiguous as we then ascribe temporary status to him – and often as if He were God the Father (the Most High uncaused God from whom everything had proceeded).

Jesus as King and Lord or Lords!

Concerning His angelic status of glory, the “oil of anointing” was upon this Chief of all Angels (Dan. 12 = the ancient El Sar, Prince of Israel as the Apostle Paul also speaks of Him, namely as “Son of God” and therefore portraying His special exaltation to us, “...whose Throne, o God, is forever and ever” (Heb. 1.8). It should be clear that the Son was raised by God the Father to this divine, exalted position (Ps 2; Math. 28.18; Jn 17).

We must remember that there has only been one eternal Throne since the very beginning of times and that Throne (government) belonged from the beginning of times to God Most High, however, shared by His Son in Whom God Most High resided (was revealed) – see Isa. 6; Isa. 9.5. Jesus (Yeshua) was exalted and after His resurrection He shared this high honour (God the Father's Throne) as portrayed in Heb. 1.7-9 for us by St Paul. The Throne of God points to God's omniscience and omnipresence, therefore Jesus (Yeshua) stating in Matt. 28.18: “All power in heaven and earth *was given to me...*”. This outstanding, exalted position points to God's “Throne”.

Should we be able to understand the immense ruling power of God, His endless authority, we will be able to see the immense status with which the Son of God is clothed! Let's daily ask God to open our spiritual eyes just as the Apostle Paul had taught us in his letters for satan comes with a spirit of deception to cloud our eyes and reason and so that we cannot see the full status of Jesus/Yeshua.

Paul was clearly well acquainted with Ps. 2 and the anointing of God's Son, also His exaltation by God the Father and whose Throne the Son has then, as stated, been sharing since His resurrection – this title was clearly given by God the Father (the Eternal, Unseen God and Father of the Son), namely that of “King”, reminding us of the Throne of David that will be established in God's Kingdom at the very end of the “End Times”, namely at the onset of the chilia (the millenium or thousand years of peace on earth) – if Jesus will reign in the likeness of David, surely, He will reign in that very same status as is illustrated for us in Ps 2.

Choosing Truth is Choosing Life (Jn 14.6)

Why try to follow the masses the minute we want to enter the field of explaining the identity of Jesus the Jew biblically? It seems the Apostle John, the selfsame apostle who had so courageously defended the eternal Sonship of Jesus in his first pastoral letter, indeed went one step further, telling us in no uncertain terms in the *Book of Revelations* that the “whole world was going “...to follow the beast and worships him...”(Rev. 13).

The apostle had obviously, and very appropriately so, decided to continue where he had left off in his pastoral letters and when he had warned, at a later opportune time, against the self-same apostate sects the other New Testament apostles had also warned against, and who were then going to speak their own mind, appointing manifold apostate teachers to establish their own truth – in other words a doctrinal lie wedged in as “gospel truth” - that the Apostle Paul had depicted as “cancerous”, meaning that it was malignant as it was going to keep on growing up until the time when Jesus/Yeshua Himself will intervene with the “breath of His coming” - a condition that then will have no ending, tying in well with his prophetic word in 2 Thes 2.

Considering the aforesaid, it is then no wonder that the pre-existent angelic manifestations of Jesus are still to this day regarded by many as heretical! And it is for this very reason that anybody *who is in Christ*, any believer loving Jesus and gospel truth, will have to make an independent study of Jesus and His specific and extraordinary revelation in the Scriptures, for, just as many stalwarts in the faith had testified of in the past, knowing Jesus and how He had revealed Himself throughout the ages as “God's Wisdom and Power” (Paul to the Corinthians), we will have to do the same. And there is just *nothing* that brings us so close to the real and risen Jesus than connecting the Scriptures with the New Testament and vice versa, but we must do so properly! For this very reason it is good to begin with Heb. 13.8: “Jesus is the same yesterday, today and forever!”

The Great Beginning of God's Revelation of His Son

We can gather from Ex. 3.5 that the Angel of Jehovah (*The Living Bible*, 1971) said to Moses: “Don't come closer!” and therefore God told him (Moses), “Take off your shoes for you are standing on holy ground. I Am the God of your fathers.” (This One in the bramblebush was then the God of Israel!). Should we think that Moses had seen the Sovereign God here, we should carry on searching the Scriptures for this was that One God sent before Israel in and through God's Angel to deliver them from their bondage (Ex. 23.20+).

However, how come, if this were the case, that this Angelic Lord of Hosts could be seen but according to Jesus none was ever able to see God and live? Because this specific Angelic being was “God *Represented*”. He was in other words God Most High's Son - the “Father” of all creation - sharing the Glory of God and therefore He was also revealed as “Lord of Glory” to Israel. His “face” was that of God Most High for in and through Him, His revelations to man, He was none other but God Most High *revealed*!

Right from the very beginning of times, God had then used one specific celestial being to reach out to mortal man. This is a viewpoint that has always been heavily criticized by especially the trinitarian theologians, however, it is something we will have to seriously reconsider should we want to walk in Scriptural truth. Not then making the pre-existent Jesus only an angelic theophany but a definite angel (namely the Angel of God's Presence/God's Angel). Unfortunately the Greek philosophical impact had minimized Jesus's real, authentic identity! (See Paul's *Letter to the Colossians* who were clearly threatened by apostate ideas on Christ's revelation to man).

There is indeed sound scriptural proof of God's Plan of Salvation for man who had lost his immortality in the Garden of Eden, also that such Plan of grace could only have come to *full reality* in and through, (1) a *definite* divinity revelation to man and pointing here to the pre-existence of Jesus the Jew, making the full reality, namely His birth in Bethlehem *in fulfilment of Mic. 5.2*, so much more *divine* reality; (2) binding such pre-existent resemblance to the “God of Israel” and His revelation through a *specific* angelic being (in order to instil reality *within man's heart and mind* through a virtual, sensorial revelation – taking place before doubting man's eyes), all culminating in one special atonement made for man by one righteous priest.

The priesthood (Aaron's sons) were not always faithful in their ministry to God, therefore God Most High had to send His very own Son (Ps 2), handing Him over to death in order to bring about one-hundred percent (full/complete) salvation for mortal man.

A Testimony To Those Who are Still Doubting

I had a father who worked for the Lord. He was a deeply committed believer, loving and honouring Scripture. He regularly fasted and had many visions of Jesus, who appeared to him in his manhood as well as revealing to him, especially in three or four outstanding visions, His pre-existence as “Angel of God”. He was committed to Biblical truth and spoke of things many could not understand and some had mockingly set aside but there were also many who loved the reality of Jesus brought by him in the power of God's Spirit.

He wanted me to carry his visions out and on his deathbed I promised that I would do so. I have done this since (1997) and I will constantly do so for Jesus is just as important to me. He could describe Him in detail:

His brow (high), his features (perfect, “an attractive man with an “open, clean countenance” he said, friendly and the love of God exuding from His whole demeanor, especially seen in His eyes, the colour of his eyes (greyish blue), His length (about 5 feet 10 inches). Always clothed in a white robe but once he saw his threefold mantle (grey, red, royal blue). He could describe His sandals and the colour of his hair (“deep reddish brown” up to His shoulders and curling softly at the ends), his beard (not bushy, split in two at the chin), his voice “soft but penetrating”, perfectly formed hands with the marks of the nails visible in the thickness of his palms – he said the one mark was longer than the other and the same could be said of the feet of the risen Jesus. He once saw Jesus hanging on the cross when He begged Jesus in prayer to give him a vision thereof. He was always deeply stirred when talking or preaching about His crucifixion. His comment was that Jesus looked so much different from the pictures and paintings made of Him especially concerning His suffering (see Isa.53).

In one of his visions, and while on fasting, a heavenly angelic being lifted him up by his hair (just as Ezekiel had experienced it) taking him through the air to Pretoria where God used him to bring a message of repentance to the churches. God also showed him at one time a couple of people standing in the water, ready for baptism, and he clearly heard the voice of the Lord, announcing: “Baptize them in the Name of Jesus!” (In this particular vision he saw the angel of God hovering over the candidates who were standing in the water, reminding us of Paul's reference to “those baptized in Moses” when passing through the Red Sea).

He was an ordinary, highly principled man who could liaise with you in a very natural, friendly, yet sometimes curt, abrupt, cynical way. I can remember he once entered the back

door (coming into the kitchen), saying: “The Lord has just revealed to me how people are slandering me. I hear them speaking to one another.....” He had a difficult calling but He loved Jesus immensely and I think it was because Jesus proved His existence over and over to him. He was for speaking the truth even though it would have meant suffering for the sake thereof.

It is, however, not about him, but about Jesus he had seen so vividly and whom He loved so dearly that I am willing to testify of his visions and encounters with Jesus. May be it will instill faith in some who are doubting. We are living in terrible times and although many believe in Jesus, just as many do not live as God demands of them in His Word yet laying claim to eternal life.

He was not able to type but he could dictate and recall incidents well – his memory was acute and excellent up until the very end of his days on his deathbed, his last patch on earth having been very difficult as the onslaught of satan was huge against him. Up to almost the very end he could tell, sometimes just by indicating with his hand to my mother, “that Jesus was here now... He is coming closer down”, sometimes just pointing, his arm raised almost all the time in the air and whilst lying in bed, saying, “He has been here again”. Sometimes he would just try to tell her something, and she would say: “Is it Jesus you are seeing?” and he would nod, affirming His Presence at his deathbed. The Lord also showed him visions of His second coming during this time and which he could share with whoever was at his bedside at the time, however, at the very end he was not able to speak anymore. Oh, how we long for the prophetic word spoken through him especially in these difficult, ungodly times we are living in today!

He was reserved in sharing his visions of Jesus as much prejudice was also in place, coming from especially those who denied the baptism with Holy Spirit and those who did not like being reprimanded in prophecy for their sins. Only a committed believer having a relationship with Jesus, is always ready for truth! This we can gather from the testimony of David and the prophet Nathan.

God gave him amongst others a gift of tongues – precious, unique and very articulated speaking of the power of God's Spirit in an unusual way. He was exceptionally baptized in Holy Spirit in 1926 – and coming from a staunch Reformist background, it is clear that it was not something he had schemed to impress.

In Summary

The sacred Name expressed as “Jehovah” was unknown until 1520 (introduced by Galatinus) but it was contested by La Mercier, J Drusius and L Capellus “as against grammatical and historical propriety”(BDB p218). The Yahweh expression was favoured by scholars and by more recent scholars explained as the Hifil (causative) form of havah (=hayah), (“the one bringing into being, life-giver” (chavah, Gen.3.20). Most (scholars) take it as the Qal form of havah (=hayah), “the one who is, i.e. the absolute, unchanging one”.

More than one expression is therefore applied though and those interested becoming acquainted with related expressions, are advised to consult BDB. There are modern Jewish scholars who believe that the sacred Name is unknown and therefore remaining unspeakable/unknowable and therefore a mystery. There are also those Jews who believe that God had revealed it to them; “Jehovah” seems to be accepted by many Jews but there are

many strange contractions and names (variants) devised by some who claim special revelation from God, especially in recent times.

Moses was tending the flock of Jetro at Mount Horeb (the mountain of God);

In Ex. 3 the angel of the LORD appeared unto him in a burning 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 (by the fire);

God called Moses out of the midst of the bush;

On God's command Moses took off his sandals for he was standing on holy ground;

In verse 6 the angel of the LORD said, "I am the God of thy father, 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;

In Ex. 3.7 the LORD said to Moses that He had seen the affliction of "my people which are in Egypt, and that He had heard their cry and that He knows their sorrows"; (7) In verse 8 – a remarkable, noteworthy text – the same One speaking to Moses said: "And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land flowing with milk and honey"; (8) In verse 13 Moses asked the Name of "God" who was speaking to him from the burning bramblebush; In verse 14 God revealed His Name to Moses (I AM THAT I AM, yod, he, vav, he consonants or tetragrammaton); (9) In verse 15 God said to Moses from the selfsame burning bramblebush that he must say to the Israelites that "the LORD God of your fathers.... has sent me to you"

We can gather that the One who was speaking to Moses was also the same One "who came down from the heavens". It should be clear to us that God Supreme (God Most High) never needed to "come down" for He was omnipresent. Therefore we can gather here from the Scriptures that the (visible One, namely the One who could appear to mortal man) was speaking as "the God of Israel" and that He was sent with a message. In his *revealed* image He was indeed that very same One Paul the Jew was writing about in his letters, saying that "He who descended is the very same One as He who also ascended on high....."(Eph. 4.10).

What should also be obvious to us is that the "revealed image" in the burning bush neatly speaks of Paul's "First-born of all creation" (Col. 1.15) for this very One was also the "*expressed* image of God Supreme (the "Father" of our Lord Jesus/Yeshua or Elohim). (Yeshua is the Name used by the Jews with reference to Jesus - see articles (Biblical Studies on this website - Christian Jewish Studies) on the Name of God and His Son.

So wherever the "Angel of the LORD" appeared to Moses or any of the prophets, He was surely that very same One who spoke to Moses from the burning bush, making Himself known as the "one *sent* by God Most High" for it should be clear to us that the One coming to *deliver* His people was sent by God Supreme (or the Supreme God or rather the Most High God) who was never to be seen by mortal man (Ex. 33.20; Jn 1.18; Jn 4.24).

Jesus would not have been so emphatic about this very Scriptural truth had He not known that His Father of Whom He was testifying, was indeed living forever in obscurity and that this was the very reason why He had to put on flesh in order to lift mortal man from his fallen state taking him this way to higher spiritual ground and so that he could, once again, regain immortality he had lost in the Garden of Eden.

Surely, this was Jesus' mission, also the reason why He had to put on flesh (Heb. 7; Ps 40): to reconcile God, His Father, with mankind through one blood tie (redemption by His utterly holy blood) and to, in this way, restore mankind (in whom He had taken delight, Prov. 8.22) and who was his “very own property” satan had stolen from him in the Garden of Eden (Jn 1; Gen. 3). “I AM” is then representing the full mercy and love of the God of Israel for His own – mankind in general, however, it is a matter of salvation “first to the Jews and then to the Gentiles” (Paul) for the Jews were the first to have made contact with God as the one and only authentic Creator God of heaven and earth.

Where there then seems to be ambiguity concerning the “Deliverer” (Angel of the LORD, also referred to as “God”, we must know that Scripture has to be attached to Scripture (therefore not Scripture to man's imagination). However, everything is not always repeated in the same manner at every appearance of the “Angel of the Lord” in the Scriptures but we do have a clue to proper interpretation thereof hidden for us in Scriptures, namely, that where the “Lord GOD” (Jehovah Elohei Avateichem - the Lord God of your fathers – appeared, that One who made contact in angelic form with Abraham, Isaac and Jacob) that One is indeed the “God of Israel”, however, this specific “Angel of the LORD” revelation and projected image is always intimately connected with (contracted in) the Supreme invisible, immutable God's Presence.

God whom we call “Father” of the Son of God (=that Angel of the Covenant/Angel of the LORD) is the One who appointed the Son of God over Israel (also over Planet earth, see Prov. 8.22+) as “first-born of all creation” (Col. 1.15), and so that He, that Angel of the LORD who could appear as either a man or an angelic being to mortal man, namely as “messenger of God Most High”, could act as “bridge” between the Unknown and the Known, between heavenly, divine obscurity totally foreign to man, and mortal man's physical senses (intrinsically linked to his earthliness, his sensorial observance, tangibility, etcetera). He was called forth by God Most High to stand midway between God and man (Jn 10; Gen. 1.3; 2 Kor. 4.6; 1 Tim. 2.5).

The burning flame in which the Angel of the LORD appeared to Moses, points to “God as a consuming fire” - the Spirit Power enveloping Christ and exuding (flowing out) from His Father and therefore this enveloping omnipotent divine Power is appropriately called “a consuming” fire as it is deeply linked to “God's Presence” (Shekhinah or Shekhinah Glory in Aramaic – proving from the Scriptures that Paul and Peter's “Lord of Glory” is indeed Christ Jesus/Yeshua HaMaschiach, Baptizer with Holy Spirit and with fire (Jn 1) – very briefly dealt with here but those interested to know more about Holy Spirit, can consult Biblical Studies, “Holy Spirit in relation to the Father and the Son” (our Christian Jewish category on this website).

We can then very quickly arrive at the following conclusions and as discussed in this article:

That the Son of God had a definite pre-existence.

That “God” (Elohim) brought forth His Son before creation in order to make Himself, through His Son, known to mankind as Supreme God of the universe but that He revealed Himself under His eternal Name to Moses, the great lawgiver of the Israelites (Jehovah).

That Jesus introduced Himself to the spiritual rulers of His day as “Son of God”, not as God Most High (His Father who holds this supreme position forever and ever, was never to be seen by mortal man (Jn 1.18; Jn. 4.24; Jn 10; Ps 82).

That the Son of God was appointed by God the Father as ruler over Planet Earth, acting as bridge between God's heavenly kingdom and man's earthly abode (1 Tim. 2.5; Matt. 28.18).

That the Son of God was that very Angelic Being who delivered His People from Egyptian bondage, serving, as God Most High's "image" and therefore as the God of Israel (Ex. 23.20+).

That the Son of God was the Angel of the Lord who spoke to Moses from the bramble bush – wherever "God" appeared in the Old Testament, there God was acting in and through His Angel (heavenly messenger).

If God were only a spirit being, never having moved out in and through His Angel (Messenger of old), mankind would never have known the Supreme God and Creator of the heavens and earth.

Had God only moved out in and through angels (meaning through any of His angelic host and therefore at random, in other words not in and through one specific heavenly messenger, then we would have sat with complete angel worship which is forbidden by Paul (Col. 2.18) whereas, by using one specific Angelic being on whom He bestowed the honour of "Son" (Ps 2), a unique, divine worship was introduced to mankind, initially (as basis) Torah and then the rest of the Scriptures following, and so that man could know the high and mighty Supreme God as "LORD" (Elohim) and who is a spirit being man cannot approach or see but in the face (the "image") of His Son - whose angelic appearances proved the reality of the Creator God to mortal man. Col. 1.15: "Christ is the image of God, the firstborn of all creation" (Heb.1; Eph 4).

Christ was then, according to the Apostle Paul, the very Son of God who was uniquely clothed with supremacy over the angelic hosts by virtue of His first-born status in God's heavenly kingdom. However, some may ask: "Why then clothed with the semblance of an angel?" Because He was from heaven, a heavenly messenger indeed, yet who could also pose as a man in order to, (1) prove that He was sent by God Most High and, (2) that, in his image and appearance of a man (wherever He had done so in Old Testament times), He had done so to prove to man His ability to liaise fully with him on his own level. Speaking then to the heart of man yet simultaneously having been so much higher than earthly, physical man. No wonder Paul called Jesus, the Son, "first-born of all creation"!

Concerning "Elohim", also Jesus's reference to "you are *gods*" (Ps 82.6 compared to Jn 10.34): *Elohim* is the plural (augmented) form applied to the one and only God of Israel and naturally written with a capitalized *E*. (Gen. 31.13), the true God of Israel. "El" (strength/power) again was the Supreme God of the heathen Levant and it also has a connection with *Allah* (Gen. 1.31; BDB p.43). *El* is "god" (lowercase) but with various subordinate applications attached, expressing the idea of might according to this source. Also applied to "men of might and rank" (BDB, p. 42). *El* also refers to "mighty one of the nations" or "mighty men" (Job 41.17; BDB, p.42). *Elim* (the plural form of *El*) again refers to "gods of the nations" (BDB, p. 42) and *El Elim* is "God of gods" (BDB, 42). "Who is like thee among the gods?" The "Supreme Being" God in the Ba'al worship was also known as "El".

The lowercase *elohim* is a plural form and it also applies to rulers and judges, either as divine representatives at sacred places or as reflecting divine majesty and power; also to angels as in "sons of God" (Job 1.6; 2.1; 38.7; Gen. 6.24) ...divine ones, superhuman beings... (BDB

430, p. 43). (Jesus/Yeshua as Son of God – capitalized form – indeed and appropriately means “chief of all angels” (Yahweh Tsevaot – The LORD of Hosts/Commander of the heavenly armies (Josh. 5), corresponding neatly with His revelation to Moses. “Chief of all angels” (heavenly messengers) is none other than the “Angel of the Lord” or the “Angel of the Covenant who appeared to the Jewish patriarchs, Abraham, Isaac and Jacob.

However, the priesthood could not understand His coming to His human “tabernacle”, namely as “Son of God” (Jn 10; Mic. 5.2). “Son of God” as Jesus/Yeshua introduced Himself to the scribes and the Pharisees (Jn 10), would then, in Jesus' explication, implicitly have meant that He acknowledged Himself as subordinate unto God, His Father. Although this connotation attached to “Son of God” and specifically to Jesus/Yeshua, elicited much contention and strife among especially the Hellenized Jews and their followers, we should bide by Scripture as trying to “assist” the post-apostolic theologians in their efforts to explain God as an indivisible triune God, will bring us nowhere especially if we want to go by the bare Word of God (=the Scriptures).

Throughout the ages volumes of writings were produced in defence of those new teachers and of whom Paul was speaking so directly in 1 Tim. 4; 2 Tim. 3; 2 Thes. 2, also Peter in 2 Pet. 2; 1 Jn 2; also John in 1 Jn 4, however, nothing much was achieved to bring to the Christian mind the proper revelation of “God's secret of the ages past...”, in whom we have all the riches of the glory of the mystery (secret) among the Gentiles, which is Christ in you, the hope of glory” (Col. 1.27).

Now, how can we boast in opening the eyes of the Jews, yet we ourselves are failing to see the length, the breadth, the depth, the height there is in Jesus (Yeshua) Christ, our Lord and Saviour” (Paul). So let us boldly go back to the drawing board as they say, rediscovering for ourselves the way Priscilla and Aquilla must have explained to the learned Apollos the identity of Christ in the Old Testament revealed in the New and Better Covenant, for this was definitely their strategic plan *to lead the learned Apollos into the deeper reality of the Son of God!*

For those who still are in doubt about Jesus's pre-existent angelic status: Ps 18.9-10: “He bowed the heavens also, *and came down*; and darkness was under his feet (He is conqueror/deliverer, see verse 17; compare “came down” with Paul's directive given to us in Eph. 4.10 NT Hebrew/English; The Living Bible, 1971 reads: “The same one who came down is the one who went back up, that he might fill all things everywhere with himself, from the very lowest to the very highest”.

From the aforesaid translation we can gather that Jesus did have a pre-existence as “Son” of God, that He came from heaven to dwell on earth (to tabernacle among us) and that He again returned to His former abode, namely the heavens (see Jn. 17; Phil. 2). However, we can also extend this NT message to the very same one who was revealed to us in the New Testament era and who descended and ascended, appearing to Moses, Joshua, David, Gideon, Samson's father, and especially to the prophets of old. “....And he rode upon a cherub (!), and did fly upon the wings of the wind (ruach which means wind or spirit; “angels” are also spirit beings (Heb. 1.7”. The Angel (Messenger) of God could then appear to man, (1) as an angelic being, (2) also as a man. For Christ's pre-existence, see also 1 Jn 4; also the Alexandrian Codex's wording of 1 Tim. 3.16, namely that the Son of God was revealed in the flesh.

Compare the former portion of Scripture with Ps 34.7: “The angel of the LORD (malach Jehovah) encampeth round about them that fear HIM, and (He) delivereth them” (HS). What we should grasp here, is the high exalted position God the Father had clothed His Angel

(His Messenger or Son) with for the same fear “God” or “LORD” elicited, the same fear (=reverence), gripped those when God's Angel appeared and naturally as representative of God Most High.

Wherever the designation for God Most High, namely “LORD” is applied in the Psalms (also the rest of the Scriptures) know that it is the very same One who spoke to Moses from the burning bush, revealing Himself as LORD (Yahweh/Yehovah), in other words meaning *God most High* acting in and through His visible image, namely His Angel Son (described this way in order to simplify declaration of His relation to God Most High (see Ps 2) – Note that the sacred name (which spells divine authority) belonged to the Angel of the Lord who spoke to Moses from the bramble bush (Ex. 3).

Removing this Scriptural authority vested in the “Angel of the Lord” (=the heavenly Messenger of God), is to alienate oneself from God Most High who can only be grasped/made known in and through His Angel (see Isa. 44.6: “Thus sayeth the LORD (ko amar Yehovah) the King of Israel (melech Yisrael), and his redeemer (vegohálo), the LORD of Hosts (Yehovah Tsevaot)...“I am the first and I am the last; and beside me (next to me, see Isa. 6; Deut.32.39) there is no (other) God.” Surely, as “King” the One speaking here is the same One sitting on the Throne of God Most High Isa 6). And He is also the only One who is the “expressed image of God Most High” (Col. 1.15; Jn 1.18; Jn 4.24). The Father and the Son then indeed shared an inseparable bond of unity forever!

Now compare this Biblical text with Josh. 5.14 : “And he said (=the man with the drawn sword who appeared to Joshua) “..... as captain of the host of the LORD I am now come (kie ani Sar Tsevah Yehovah (or “Adonai” for a traditional Jew when vocalizing the sacred Name) “...I am now come”. See what happened next: “And Joshua fell on his face to the earth, and did worship (!), and said unto him, 'What sayeth my Lord (Adoni) unto his servant?' ”. Here the Captain of God's armies (the El Sar) came to Joshua with a prophetic word. It is no wonder then that the Apostle John stated (Rev. 19.10) : “The spirit of prophecy is the spirit of Jesus”.

Surely, here we can clearly see the difference between “Adoni” and “LORD” (Yehovah), both forms of address indeed linked to that Angel who appeared to Moses in the burning bramble bush revealing Himself as such, however, the finer mark of distinction between God Most High (the Spirit being God or Uncreated/Uncaused God) and the brought-forth-by-God “Angel of the Lord” (Gen. 1.3; 2 Cor. 4.6; Prov. 8.22+) can be seen in the way Joshua addressed and worshiped (!) the El-Sar (the God Prince/Captain) who was clearly acknowledged by him as “Lord of Hosts”.

We must then grasp this “...secret of the ages past now revealed for us in Jesus (Yeshua) Christ (Maschiach) our Lord”, Rom. 16.25, reading: “But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory THROUGH Jesus Christ (Yeshua Hamaschiach) for ever. Amen” (NT Hebrew/English)

Quotations from:

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