

# BIBLE CHALLENGE 2019

Week 22: May 26-June 1

## *The Son of God in the Old Testament*

Read: Genesis 1:1-2,26-27; 3:8; 16:7-14; 21:15-19; 22:11-18; 31:10-16; 32:22-32; Exodus 3:1-4; 14:19; 24:9-11; 33:20-23; 34:1-9; Numbers 22:22-41; Joshua 5:14-15; 6:2; Judges 2:1-4; 5:23; 6:11-24; 2 Samuel 24:16; 1 Kings 19:7-18; 2 Kings 1:3,15; 19:35; 1 Chronicles 21:12,15-16, 18,30; Psalm 34:7; 35:5-6; Isaiah 6:1; 9:6; 37:36; 53:12; Ezekiel 1:26-28; Daniel 7:13-14; Zechariah 1:8,11-12; 12:8; Mark 9:2-8; John 1:1-5; 12:37-43; 1 Corinthians 8:6; 2 Corinthians 5:21; Ephesians 1:20-22; Colossians 1:16; Hebrews 1:2; 2:10; Jude 5; Revelation 1:12-16; 4:3-6. Read also Judges 13, 2 Kings 1, and Zechariah 3 in full.

One of the traps that Christians often make is to think that Jesus is not present and active in the Old Testament. There are certainly many prophecies of the coming Messiah throughout the Old Testament books, but we should also be quick to point out that Jesus was very active in the Old Testament — in fact, one might argue that he was just as active in the Old Testament as he was in the New Testament. The difference is that in the New Testament era, the Son of God took on flesh and walked among his people.

**Creation:** One of the most obvious places that Jesus is active is found in creation. The plural name of God (Elohim) is used in the Genesis 1 account and when God begins to create man, the text reads: "Let *us* make man in *our* image." This is echoed in the New Testament in the prologue to John's Gospel and both Paul and the author of Hebrews speak of the world being made by or through Christ.

**Theophanies:** A Theophany is when God appears physically to a person (the physical aspect distinguishing it from a vision). We are told that Isaiah sees the Lord, "High and Lifted Up," and John adds that this is Jesus whom Isaiah witnesses. Ezekiel witnesses one who looks like a human high above a glassy expanse at the beginning of his visions. He refers to this person as the "glory of the Lord" which is a theme applied to Christ by the author of Hebrews and the imagery that John uses to describe Christ in his Revelation, is based entirely on Ezekiel's imagery (and isn't it interesting that both John and Ezekiel were in exile when they had their theophanies of Christ). We also see language very similar to this when we see Moses, Aaron, Nadab, Abihu, and the 70 Elders dining with God on Mount Sinai. Daniel witnesses "One like the Son of Man" being given dominion over all creation.

Based on the above references, also knowing that God is Spirit and thus has no form of his own, yet Christ, even in his pre-incarnate state, seems to present himself as a man that perhaps it was Jesus with whom Adam and Eve walked in the cool of the garden, the man that Jacob wrestled with, and that year later passed by Moses on Mount Sinai when God revealed his goodness. Then again, the same argument can be made with respect to Elijah when he hears God's quiet voice in the cave — again on Sinai (isn't it interesting that it was Moses and Elijah that met with Jesus on the Mount of Transfiguration!).

**The Angel of Yahweh:** This designation sometimes causes people to pause, yet it is largely because we get lost in vocabulary. The word "angel" in the Bible, both in Greek and Hebrew, simply means "messenger." Those messengers are sometimes humans and sometimes heavenly and context determines how we read the text (and often translate it). In the end, Jesus is a messenger — one who reveals the will of God to a fallen world. Yet, he is an uncreated messenger and thus we distinguish him from the rest of the angels. Yet, there is no theological problem raised when bringing the idea to the table that Jesus really is an angel.

What makes this argument so compelling is that there are specific times when the definite article ("the") is associated with the word "angel." And in every case, the reference is singular and "The Angel of Yahweh" (also "The Angel of the Lord" or "The Angel of God") does some pretty remarkable things — things only God can do (bullet points below taken from Pastor Win's book, *The Science of*

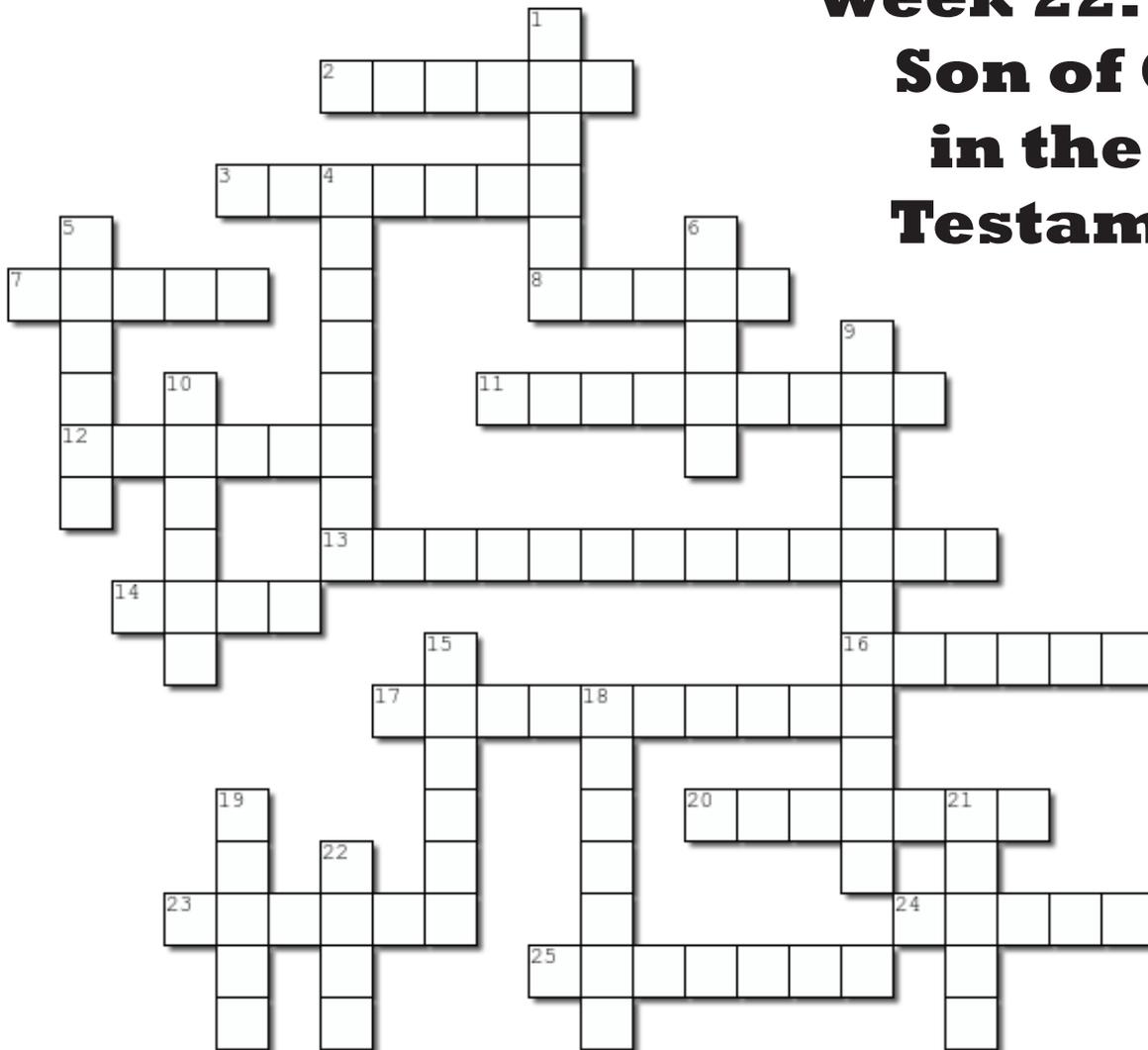
*Living Blessedly Forever*).

- The Angel of Yahweh makes two visits to Hagar and in the first visit he speaks with the authority of God, promising that he will multiply her offspring. Her response is to associate the Angel with God himself. In the second visit, he reiterates the promise to multiply her offspring saying that "I will make him a great nation."
- When God asks Abraham to sacrifice Isaac, the Angel of the Lord appears to him when providing a substitute and tells Abraham that "you have not withheld your son, your only son, from me." In addition, in renewing the covenantal promise to Abraham, the Angel of the Lord swears by his own name.
- In guiding Jacob as to which sheep to choose of Laban's flock, the Angel of the Lord speaks to him and says that "I am the God of Bethel."
- When Moses approaches the burning bush, we are told initially that the Angel of Yahweh is calling from the flames and then that it was God who called.
- When the Angel of Yahweh confronts Balaam, he tells Balaam to speak "only the word that I tell you." Yet when Balaam describes this command, he says that he is to speak only "the word that God puts in my mouth." When the Angel of the Lord rebukes the people for not casting the Canaanites out of the land, he says, "I brought you out of Egypt." Jude says that this was done by Jesus.
- In the account of Gideon, the Angel of the Lord appears, but when he speaks in verses 14 & 16, it is attributed to Yahweh. In the Jewish LXX, the text renders all three of these as "the Angel of Yahweh." In addition, after Gideon makes his sacrifice, he seems to expect to die after seeing "the Angel of the Lord," something that is typically attributed to God alone.
- When King Ahaziah of Samaria was injured falling through the latticework of the upper chambers, it is the Angel of Yahweh that conveys instructions to Elijah, yet the words are attributed to Yahweh himself.
- In Zechariah's vision of the night, the Angel of the Lord is seen as taking and clothing Joshua the high Priest. In this portion of the vision, the Angel of the Lord says, "I have taken away your iniquity and will clothe you in righteousness" and prophesies his own coming. Jesus, of course, is the only one who can take away our sin and clothe us with his own righteousness.

**Captain of the Lord's Host:** When Joshua was preparing to attack Jericho in the promised land, he encountered a man standing with his sword drawn. Joshua asked if he were "for us or against us" and the man introduced himself as the Captain of the Lord's Army. Joshua's response is to fall down and worship (something that only rightly belongs to God). The man not only accepts the worship but instructs Joshua to take off his sandals because he is on holy ground. Further, the Captain of the Lord's Army told Joshua that *he* had given Jericho into Joshua's hand.

If you spend time with these references, one thing becomes undeniable: the divine Son of God is heavily involved in the lives of his covenant people. If you really want to put this in perspective, though, go back to the references above and read Psalm 34:7 in light of Isaiah 37-36.

# Week 22: The Son of God in the Old Testament



Created using the Crossword Maker on [TheTeachersCorner.net](http://TheTeachersCorner.net)

## Across

2. In the year that this king died, Isaiah witnessed the Lord 'high and lifted up.'
3. The Angel of Yahweh struck down 185,000 soldiers from this nation in one night.
7. For whom were all things created?
8. The angel of the Lord cursed this region's and its inhabitants after the defeat of Sisera.
11. In the beloved Isaiah 9:6 passage, this name of Jesus is associated with Manoah's encounter with the Angel of Yahweh.
12. The plural name of God.
13. These two priests and sons of Aaron are present to dine with the Lord (before they are struck dead in sin) 3 words.
14. 'The Angel of the Lord encamps around those who \_\_\_ him.
16. The Angel of Yahweh called this man a 'mighty man of valor.'
17. God appeared to Elijah here, another name for Mount Sinai. (2 words)
20. This is your proper response before God.
23. The Angel of Yahweh is depicted as forgiving the sins of this high priest in Zechariah's prophesy.
24. From whom was Hagar fleeing?
25. The Angel of the Lord stopped here when killing the people because of David's sin.

## Down

1. This false prophet could speak nothing but what God put in his mouth, though he tried to do otherwise.
4. In Daniel, Jesus is given this name in a vision.
5. The Angel of Yahweh pronounces himself to be the God of \_\_\_\_, which literally means, 'House of God.'
6. This person and Elijah joined Jesus on the mount of Transfiguration.
9. Moses sees the Angel of Yahweh standing behind this...
10. The Angel of the Lord says that Ishmael will be a wild \_\_\_ of a man.
15. The Commander of the Lord's army was worshiped by him.
18. Who led the Israelites out of Egypt. (2 words)
19. The Angel of the Lord is sometimes depicted as having this drawn.
21. Whom or what was Abraham to sacrifice on the mountain?
22. The Angel of Yahweh found Hagar at the well on the way to \_\_\_\_\_.