



Cherrequine Bible Doctrine Ministries

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ANGEL OF THE LORD

Both in the Old and New Testament the angel of the Lord (μαλακ ψηωη) is represented as acting on behalf of the nation of Israel as well as of individuals. The lack of precise data in the OT with regard to the identification of this figure and his relationship to Yahweh has given rise to a number of conclusions. We have to understand the presence of the Angel of the Lord in the OT as an attempt to express the concept of τηεοπηανψ in a less direct manner because of the early realization that it is impossible to see God.

The figure of the Lord may have been inserted into some of the older traditions in place of an original Canaanite writings. However, this presupposes an already concrete idea of the concept and does not explain its origin or the nature of the concept in early Israelite religion.

Many understand the angel of the Lord as a true τηεοπηανψ. From the time of Justin on, the figure has been regarded as the πρεινχαρνατε Logos. It is beyond question that the angel of the Lord must be identified in some way with God (Genesis 16:13; Judges 6:14; 13:21-22), yet he is distinguished from God in that God refers to the angel (Exodus 23:23; 32:34), speaks to Him (2 Samuel 24:16; I Chronicles 21:27), and the angel speaks to Yahweh (Zechariah 1:12). The evidence for the view that the angel of the Lord is α πρεινχαρνατε appearance of Christ is basically analogical and falls short of being conclusive.

The NT does not clearly make that identification. It is best to see the angel as a self-manifestation of Yahweh in a form that would communicate his immanence and direct concern to those to whom he ministered.

ANGEL OF THE LORD: The word "host" (Heb. סαβα ορ ηαηιλ; Gk στρατια) is associated in the OT with God's heavenly throne, with the created order, and with divine and human warfare. The heavenly host is the angels of God's council, also called "holy ones" or "sons of God" (I Kings 22:19; Psalm 89:6, 8; Job 1:6; 2:1; 38:7).

Although at times the biblical writers consider the heavenly bodies almost naturalistically as markers of time (Genesis 1:16; Isaiah 40:26; Nehemiah 9:6), elsewhere they describe them as exercising a delegated authority over the nations of the earth (Deut. 4:19; 32:8). While the heavenly host is as a whole subservient to God's will and offers him praise (Psalm 103:21), there are also elements of discord within its midst (I Kings 22:21; Job 1:6-12; 15:15), leading to God's final judgment (Isaiah 24:21).

The heavenly host also refers to God's army. The Lord of hosts (ψηωη σεβα οτ) is a title associated with the Ark of the Covenant and the holy wars of early Israel (I Samuel 4:4; Numbers 10:36). Ιν Γοδεσ σαωινγ αππεαρανχε (ορ τηεοπηανψ) in support of Israel's army, He is accompanied by heavenly warriors (Deut. 33:2; Judges 5:20). The angelic leader of the heavenly host is called a "prince" (Heβρεω σαρ), a title later associated with the archangels (Joshua 5:14; Daniel 8:25; 10:13; 12:1).

The divine, cosmic, and military associations of the heavenly host reach far back into the biblical tradition and into the background of the ancient Near East, and they continue to flourish in the apocalyptic literature of the $\iota\nu\tau\epsilon\rho\tau\epsilon\sigma\tau\alpha\mu\epsilon\nu\tau\alpha\lambda$ period and to a lesser extent in the New Testament (Luke 2:13; Revelation 12).