

THE HOLY TRINITY
THREE IN ONE

Unveiling God's Presence In The Bible

TOMMY C. SEAY SR.

THE HOLY TRINITY—THREE IN ONE: Unveiling God's Presence In The Bible

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Biblical Mathematics

Scriptural Numeric Key Code

One—unity
Two—union, division, witnessing
Three—resurrection, divine completeness and perfection
Four—creation, world
Five—grace or goodness of God
Six—weakness of man, evil of Satan, manifestation of sin
Seven—completeness, spiritual, perfection
Eight—new birth, new creation or new beginning
Nine—fruit of the Spirit, divine completeness from the Lord
Ten—testimony, law and responsibility
Eleven—judgment, disorder
Twelve—governmental perfection
Thirteen—depravity and rebellion
Fourteen—deliverance or salvation
Fifteen—rest
Sixteen—love
Seventeen—victory
Eighteen—bondage
Nineteen—faith
Twenty—redemption
Twenty-one—exceeding sinfulness of sin
Twenty-two—light
Twenty-three—death
Twenty-four—priesthood
Twenty-five—forgiveness of sin
Twenty-six—gospel of Christ
Twenty-seven—preaching of the gospel
Twenty-eight—eternal life
Twenty-nine—departure
Thirty—blood of Christ, dedications
Thirty-one—offspring
Thirty-two—covenant
Thirty-three—promise
Thirty-four—naming of a son
Thirty-five—hope
Thirty-six—enemy
Thirty-seven—the Word of God
Thirty-eight—slavery
Thirty-nine—disease
Forty—trials, probation, and testing
Forty-two—Israel’s oppression, the Lord’s Advent
Forty-five—preservation

Fifty—Holy Spirit
Sixty—pride
Sixty-six—idol worship
Seventy—universality, Israel's restoration
One hundred—God's election of Grace, children of promise
One hundred nineteen—resurrection day
One hundred twenty—divine period of probation
One hundred forty-four—Spirit-guided life
One hundred fifty—fruit bearing
Two Hundred—insufficiency
Six hundred—warfare
Six hundred sixty-six—the Beast, Antichrist
Eight hundred eighty-eight—the first resurrection saints
Thousand—divine completeness, the glory of God

In honor

of

The pure in heart according to God's standards

In loving memory

of

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To God Almighty, the blessed Trinity forever: Lord, I thank you for the great power, wisdom, and mercy with which you have kept, strengthened, and comforted me. I bless your name for the illumination and understanding of your Word. You are truly the great and awesome God. Only a fool would not want to know and serve you. Great is thy faithfulness!

To my beloved wife, Susan, I rank you among the great and most respected women in the Bible. Thank you for the tremendous sacrifice you made in allowing me to study so that God can bless His glorious people by the information contained in this book.

To my sons, Tommy Jr. and Michael; a special daughter, Breanne, that I have gained with my son Tommy's marriage; and my precious grandchildren, Jayden, Melania, and Beckham—you all are the health of my countenance and where my strength continues. Stay close to God, be strong and faithful, love all people, and fear no man or devil.

I wish to give a special thanks and acknowledgment to author and professor Gary Earl Ross of the University at Buffalo and to my sister in Christ Sandra Weaver (Atlanta, Georgia), for your substantial contribution to this work.

Also, I would like to thank the members of my publishing team at Xlibris. You all did a stupendous job in preparing and releasing this book. The Lord will not overlook your professionalism, patience, and expertise. He will reward you for your labor. God bless you and your families.

FOREWORD

Wow! That is the interjection I incessantly repeated while reading the incredible manuscript of this book. The word *wow* describes the sheer awesomeness of the supernatural substance contained in this literary work. I find *The Holy Trinity—Three In One: Unveiling God’s Presence In The Bible* extremely insightful, inspiring, and anointed with concise, accurate, and reliable information. With great ease, the author reveals the simplicity of God’s word and brings clarity to a variety of misconstrued biblical themes. This book places the readers at the events recorded in the Bible!

Evangelist Tommy C. Seay Sr. did a stupendous job analyzing the subject matter and preparing the contents of this book. He undertook painstaking effort, time, and energy to make available pertinent scriptural evidence to ensure that readers comprehend what the Bible says. It is apparent that the Lord orders and guides his steps. Brother Seay is a well-read, assiduous student of the Word. His study of the Lord’s presence in the scriptures is thorough. Unmistakably, his book shows God manifesting Himself to His people. It provides proof that the Lord and how He functions are the same yesterday, today, and forever (Heb. 13:8).

The Holy Trinity—Three In One: Unveiling God’s Presence In The Bible overflows with vital information that believers will consider important and necessary to know about God from His perspective. In this gentle, thought-provoking book, Bible passages that once were dry reading gloriously spring to life. Readers can expect to go on a spiritual voyage and behold the Holy Trinity in ways never imagined. Expertly and effectively, Tommy communicates that God is triune; meaning, the Lord is a three-dimensional being. Because He is a Spirit, God is without limitations. It explains how God the Son and God the Holy Spirit can be distinct from God the Father and still be the same.

One of the most intriguing elements regarding this book is how well the author uses numbers recorded in the Bible and their spiritual significance to unveil the mysteries of the Kingdom of God. Another worthy tribute to this book is for its wonderful ability to dismantle the false doctrine, which has for centuries enslaved God’s people in the death grip of idolatry, and set believers free.

We enjoyed this book immensely and consider it a privilege to have an association with a well-respected, honorable, and humble man of God who has a heart for the Lord’s people. Elder Seay, We would like to thank you for blessing us with the honor to speak these heartfelt

expressions and for allowing God to use you in a mighty way to impart knowledge to His people throughout the world.

God's continued blessings upon you and your family!

Pastor Asher J. and Clover A. Robinson
Greater Works Ministries International Inc.
Rochester, New York

“God changes his appearance every second. Blessed is the man who can recognize him in all his disguises.”

—Nikos Kazantzakis

Introduction

This book is an in-depth and thorough exploration of the acts and presence of the Holy Trinity throughout the Bible. Discovering God's presence is an area of the Bible that the Lord's people should devote more time and attention to while studying. Apostle Paul said to Timothy:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2 Tim. 2:15)

One can teach correctly only that which he or she has studied carefully. Paul instructed Timothy to study so that he could rightly divide the Word of Truth. The reason is that Paul understood there is also a wrong way to divide the Word of Truth. Jesus said, "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. 22:13). As members of the Body of Christ and witnesses for the Lord Jesus, we cannot completely share the written Word of God with others if we are unable to recognize the presence of God throughout the Bible. Paul said to the elders of the church at Ephesus:

For I have not shunned [withheld] to declare unto you all the counsel of God. (Acts 20:27)

When studying the Bible, the first person the student of the Word should always focus on is God. The Lord consists of the Father, the Son, and the Holy Spirit (Matt. 28:19; 1 John 5:7). Not only does the Bible begin and end with God, it reveals God on every page as well. Unhappily, many Christians have difficulty recognizing God in the Bible. With the help of the Holy Spirit, by God's grace, we will explore the Word of God together to identify and recognize the presence of the Lord in the Bible.

Throughout the scriptures, God reveals Himself in many different ways, including, but not limited to: fire, water, a cloud, wind, thunder, an earthquake, lightning, a door, ladder, dove, and even a sword. Allow me to give you an example. In Genesis 8:1, the Bible records the first appearance of God as a wind. Moses writes:

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

In this verse of scripture, the wind mentioned is not to be mistaken for the element of nature. The reason is that it is a person. This wind is God, the Holy Spirit. We understand this to be true by observing the effect that this wind has on the waters. The scripture does not say “*the wind*”; but rather, “*a wind*.” Whenever the wind makes contact with water, which in this case the seas, it doesn’t cause the waters to assuage; it causes them to rage. But as you can see in this scripture, this wind is not causing the waters to tempestuously rise, it is causing the waters to subside or decrease its level. When God speaks of the wind in relation to the element of nature or the weather, He specifically states the direction from which the wind is travelling. Here are some examples:

- East wind (Exod. 10:13)
- West wind (Exod. 10:19)
- North wind (Prov. 25:23)
- South wind (Ps. 78:26)

However, Genesis 8:1 reveals that is not the case. In Genesis 8:1, the Hebrew word for *wind* is number H7307 רִיחַ *rûach* (*roo'-akh*). It is the same word used for the Holy Spirit in Genesis 1:2 where God in the person of the Holy Spirit makes His very first appearance in the Bible. Again, Moses writes:

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit (*rûach* – H7307) of God moved upon the face of the waters.

Here we see God in His natural essence and form. Jesus said, “God is a Spirit... (John” 4:24). The Lord said to Israel, "I am holy... (Lev. 11:44)" Therefore, God is a Holy Spirit. But at this time, we are incapable of beholding His glory because God is by nature—invisible (Col. 1:15; 1 Tim. 1:17; Heb. 11:27). In the Bible, the most frequent form in which God appears is in the form of a man or an angel, namely, “the Angel of the Lord.” Certainly, the form of the angel of the Lord cannot be God in His true nature. God made that clear to Moses, saying:

Thou canst not see my face: for there shall no man see my face and live. (Exod. 33:20)

John declares, “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). Paul said, “Now the Lord is that Spirit” (2 Cor. 3:17). In other words, God is not a material being. Man cannot detect or comprehend the Lord’s essence with his five senses. Neither can he adequately describe God’s perfection. Hence, it is impossible for the human mind to understand the nature of the Lord’s essence by physical means. But if we come boldly unto the throne of grace, God will bless us to behold and comprehend some marvelous facts concerning His glory.

When God extends His grace by revealing Himself to man, the appearance is only a manifestation of the reality of His existence and presence—not His true nature. The word

theophany means “an appearance of God to man.” Not only can God use His choice of forms, He also uses His choice of names. God’s essence has no connection to natural substances. Therefore, He is free of all limitations and may manifest Himself as He sees fit. After the resurrection of Jesus, He appeared in a form that Mary Magdalene believed was the gardener (John 20:11–15). Next, in the Gospel according to Mark, he stated that Jesus appeared in another form. Mark writes:

After that he appeared in ANOTHER FORM unto two of them, as they walked, and went into the country. (Mark 16:12)

In the Gospel according to Luke, we observe the Holy Spirit in the form of a “dove” (Luke 3:21–22). After that, we see Him in the form of “cloven tongues like as of fire” (Acts 2:3). One of the reasons why some Christians find it difficult to recognize God in the Bible, and especially throughout the Old Testament, is because many believe that Jesus Christ began His ministry in the gospels. They also believe the Holy Spirit began His ministry on the day of Pentecost in the New Testament. Nothing could be further from the truth. From Genesis 1:1 through Revelation 22:21, we discover Jesus and the Holy Spirit both working together with the Father. In the Old Testament, King David spoke of the Lord Jesus, saying:

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. (Ps. 2:12)

Again, David said, “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool” (Ps. 110:1). He also spoke of the Holy Spirit. The king said to God, “Cast me not away from thy presence; and take not thy holy spirit from me” (Ps. 51:11). The *H* in the word *holy* and the *S* in the word *spirit* should be capital letters.

When a student of the Word sees an angel in the Bible, he or she may perceive it to be an angel God created. God becomes the image and authority in their subconscious mind while the angel the Lord created becomes the primary image in their conscious mind. Hence, this contributes to another reason why we find it difficult to recognize the Holy Trinity in the Bible. For centuries, religious instructors taught the Lord’s people to believe that God created the angels that appear in the Bible. What happened is that the angels God created now receive the attention instead of God. In Dr. Henrietta C. Mears’ book *What the Bible Is All About*, she said:

Remember, Jesus Christ is the center of the Bible. He is somewhere on every page. (pg. 38)

While we cannot explore every manifestation of God in the Bible, we will discuss some of the most controversial appearances where the Lord reveals Himself. The purpose of this study is to enhance the awareness of God’s presence in the Bible, in the believers’ personal life, and train the eyes of the Bible student so that he or she will be able to recognize the Lord when He appears. As we begin this study, keep in mind that God does not contradict Himself. Also, there are words in the Bible that should begin with a capital letter, but they do not. The students of the Word must make these corrections in the spirit of their mind so that they may properly understand the Word of God.

During the course of this teaching, a unique field of study called biblical mathematics will surface. In some Bible passages, scripture numerics will become useful and even necessary in the pursuit to unveil the Lord's identity in various events. This study will make frequent references from the book written by author and evangelist, Ed. F. Vallowe, *Biblical Mathematics: Keys to Scripture Numerics*. In the front of this book, the student will find a copy of the scriptural numeric key code. It will assist the student in becoming acquainted with the meaning of numbers in the Bible.

Finally, this book unveils God's glorious presence in the Bible. It is with the Lord's blessing that those who will study this book do so objectively from the standpoint of the men of Berea. Luke writes:

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. (Acts 17:11)

Unless otherwise stated, the King James Version of the Bible is the primary study source. The content of this study is what I personally received from the Lord. Let us begin!

The Angel That Redeemed Us

Chapter 1

There are many books about the reality and ministry of angels. If stacked upon one another, the height could supersede the Mount of Olives. In today's world, people are in an angel frenzy. A myriad of the world's population have become enchanted by the spiritual contents of television series and motion pictures such as *Angel*, *Dark Angel*, *Touched by an Angel*, and *City of Angels*. No words can adequately articulate the fascination that humanity has with the spirit world. Some people are so transfixed and captivated by angels that the supernatural beings are receiving the glory and honor that belongs to the Lord. For centuries, Bible instructors we highly respect have taught us that the angels perform God's will toward humanity, and we believed their teaching. The Bible says:

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? (Heb. 1:14)

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. (Matt. 18:10)

These are the two most convincing verses in the Bible to support the teaching that God assigned guardian angels to His people. If this interpretation is true, in what way do the angels serve God's people? Let us try a test of knowledge. If possible, take a sheet of paper and number it from one to seven. There are seven true-or-false statements listed below that some believe to be the ministry and activity of angels. If you perceive the statement to be correct, write *true* in its designated place. If the statement is not true, write *false* in its designated place. You may also choose to write your answers next to the statement in the book. This study will provide the answers, and much more. The statements are:

- God created the angels higher than man.

- God uses the angels He created to lead and guide His people.
- God gives instructions to His people through the angels He created.
- For their lack of faith, the holy angels can chasten or afflict the Lord's people.
- The angels God created have authority to command the Lord's people.
- When the angels God created manifest themselves, the Lord's people should bow down, address the angel as lord, and say, "I am your servant."
- The holy angels the Lord created dine and fellowship with God's people.

When a verse of scripture confirms another, the Bible interprets itself. Today, only certain words in a scripture verse seem to be all that some Bible instructors are focusing on when teaching. They ignore other key information in the same verse, which is equally essential in order for one to obtain proper understanding. Isaiah writes:

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. (Isa. 28:10)

In this study, we will take a close look at what the Bible tells us about the angels God created and their ministry. As a result, we will find that the spirit in the Sanhedrin Council, in Jesus' days, transcended time. Today, that same spirit is still working in the religious arena. Jesus said:

Woe unto you, lawyers [experts in the scriptures]! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. (Luke 11:52)

Regarding the angels, what can we learn in the Bible about their ministry? More importantly, what does it say about God and His ministry? Let us find out. To lay the foundation for this study, Moses records three of the best Bible verses. He writes:

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, ¹⁶ 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)

Behold, I send an **Angel** before thee, to keep thee in the way, and to bring thee into the place which I have prepared. ²¹ Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. ²² 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. ²³ 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. (Exod. 23:20–23)

Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine **Angel** shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. (Exod. 32:34)

These Bible passages are the best ones to use as the foundation to this study because they reveal a theophany (Grk. *theo*, “God,” and *phainein*, “to show forth”). Again, a theophany is an appearance of God to man. It is a divine disclosure. As we observe these Bible verses, what we find noticeable in each of them is that the *A* in the word *Angel* is a capital letter. This means that deity is present. In other words, this Angel is not a created being; He is self-existent.

God does not reveal Himself through an angel; He reveals Himself as an angel. “Through an angel” implies that a dual nature or personality exists in that form. “As an angel” means that there is only one nature embodied in the form. The thought that God reveals Himself through the angels implies that the angels God created could possess the Holy Spirit. The Bible does not support that school of thought. In an angelic appearance, God reveals Himself as “the angel of the Lord” throughout the Bible. In the Book of Hebrews, the writer says:

For verily he [Jesus] took not on him the nature of angels. (Heb. 2:16)

Webster’s Dictionary defines the word *nature* as “the inherent character or basic constitution of a person or a thing.” In observation of the synonym of the word *nature*, we find the word *essence*. Essence is “the properties or attributes by means of which something can be placed in its proper class or identified as being what it is.” Essence is the most significant element, quality, or aspect of a thing or a person.

One may ask: “How is it that the angel of the Lord is God manifesting Himself as an angel and not through an angel?” The answer is simple; God will never take upon Himself the nature or essence of an angel He created. Neither can the angels according to the Bible take on the nature of God. Instead, Jesus took on Him the seed of Abraham because man is God’s ordained authoritative image and representative in the earth, not the angels.

God created man in His own image, after His likeness. The purpose for man’s existence is to possess the Holy Spirit. God did not create the angels to possess—that is to say, embody the significant element that allows the angels to interact with His people or exercise authority in the earth. That significant element is God’s deoxyribonucleic acid (DNA). The word *Angel* spelled with a capital *A* tells us that this is the proper name of a person or a personality.

The verses of scripture laid as the foundation for this study are the only four times in the modern King James Version of the Bible where the spelling of the word *angel* begins with a capital *A* (Gen. 48:15–16; Exod. 23:20–23; 32:34). The Living Bible, New International Version, Ryrie Study Bible, and the New King James Version also use a capital *A* in these verses.

Some translations that spell the word *angel* with a lowercase *a* are as follows: (1) the American Standard Version, (2) New American Standard, (3) New American Standard Updated Edition, and (4) the Revised Standard. Of course, there are many other translations that use an upper or lowercase *a* in these verses of scripture. Nevertheless, these are just a few examples to show how the spirit of confusion has penetrated the church and caused so many to become unbalanced in their knowledge and understanding of God and His ministry. As minor as it may seem, this issue is extremely serious. If we are unable to see the contrast between the various translations and, more importantly, recognize the activities of the Holy Trinity in the Bible, we will not be able to share the correct information with others in this area of the scriptures.

As stated, God is revealing Himself as an Angel in these Bible verses (Gen. 48:15–16; Exod. 23:20–23; 32:34). However, it does not stop here. The Bible contains more information that will

confirm the Lord's presence. Before we discuss these passages, notice how the Lord is speaking in the following biblical text:

Let us make man in our image, after our likeness. (Gen. 1:26)

And the LORD God said, Behold, the man is become as one of us, to know good and evil. (Gen. 3:22)

And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. ⁷ Go to, let us go down, and there confound their language, that they may not understand one another's speech. (Gen. 11:6–7)

Question: To whom was God talking with when He said, "Let us" and "As one of us"? If your answer to the question is God, the Holy Trinity, that is correct. God is a Trinitarian being. Apostle John said:

For there are THREE that bear record in heaven, (1) the Father, (2) the Word, and (3) the Holy Ghost: and these three are one. (1 John 5:7)

The majority of Christian denominations accept the doctrine of the Holy Trinity. However, there are some denominations that do not believe God is a Trinitarian being. The reason for the disagreement is the result of where the believer receives his or her spiritual instruction. Some believers cleave to the teachings of their Seminary school professors, local pastors, Sunday school teachers, or Internet ministries, which teachings in some cases, has no scripture foundation. That is why every believer must first be taught by the primary teacher Jesus designated to believers, the Holy Spirit. A believer's greatest need is the indwelling presence of the Holy Spirit—but without Him, it is equally his or her greatest lack. The Holy Spirit will never rebel against what God says. Jesus stated that the Holy Spirit is the primary teacher for believers and John records that fact in both his gospel account and epistle. He writes:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14:26)

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. (John 16:13)

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. (1 John 2:27)

When Jesus gave the disciples the Great Commission, He revealed to them the structure of the divine governing body, saying, "Go ye therefore, and teach all nations, baptizing them in the name of (1) the Father, and of (2) the Son, and of (3) the Holy Ghost" (Matt. 28:19). The Holy

Trinity does not consist of three separate Gods. Based on 1 John 5:7, the Lord may be thought of in this way:

- God is one person who displays three distinct personalities—and He functions in all three identities. The Father, the Son (Word), and the Holy Ghost possess the same essence, bear the same authority, and have the same abilities.

One might be able to understand this concept better by thinking of a person who has multiple personalities. He or she is one person. However, the person displays multiple personalities functioning within him or her. In a similar and positive way, God is one person whom we see functioning as three distinct individuals known as the Father, the Son, and the Holy Spirit. The Bible declares that when the Lord comes in the flesh to redeem humanity, the Father and the Son will be the same person. Isaiah writes:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isa. 9:6)

In the person of Jesus Christ, God came as the Son; but He was also, “The everlasting Father.” During the Lord’s earthly ministry, the scriptures reveal Christ functioning both as the Son and the Father. There was a woman who had an issue of blood twelve years. By faith, she touched the hem of Jesus’ garment, harnessed the anointing, and used the power of God to heal her body. When Jesus turned and addressed the trembling woman, He did not call her miss, mama, woman, or sister—instead, He called her “daughter” (Matt. 9:20–22; Mark 5:25–34; Luke 8:43–48). In that moment, the Son was acting distinctively as the Father.

The same occurred involving the man who was sick of the palsy (paralyzed). Instead of the Lord calling him mister, man, sir, or brother, He referred to him as son (Mark 9:1–2). Again, Jesus was functioning as the first person of the Holy Trinity, the Father.

Not long ago, I heard someone say, “God the Son is mighty, but God the Father is Almighty.” Well, Jesus introduced Himself to the Apostle John as the Almighty; and frankly, I believe Christ’s proclamation carries more weight than the opinions of the whole world. In Revelation 1, Jesus said to John:

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. (Rev. 1:8)

God is indivisible. Jesus said, “God is a Spirit,” not Spirits (John 4:24). The Greek word for *spirit* is *pneuma*, “breath, blast, vital principle, ghost, spirit, and angel.” Moses proclaimed:

Hear, O Israel: The LORD our God is one LORD. (Deut. 6:4)

Perhaps the best way to explain this truth with simplicity is by using the family structure and ourselves as an example. When God created male and female, He established the institution of marriage. The Lord said to Adam and Eve (husband and wife), “Be fruitful and multiply” (Gen. 1:28). When God established the family, He made it consist of (1) a father’s love, (2) a mother’s

love, and (3) a child's love. The essence and presence of God reflects through the love found in a home. John said:

God is love. (1 John 4:8, 16)

Man, like God, is a triune being. While God consists of the Father, the Son, and the Holy Spirit, man consists of a spirit, a soul, and a body. Paul writes:

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (1 Thess. 5:23)

There is a distinction among the spirit, soul, and body. They all pertain to the whole man, but they are not the same. The primary reason is that the spirit, soul, and body are divisible (2 Cor. 12:2–4). The writer of Hebrews says, “For the word of God is quick, and powerful, and sharper than any twoedged [two-edged] sword, piercing even to the dividing asunder of soul and spirit” (Heb. 4:12). Paul further writes, “Though our outward man perish, yet the inward man is renewed day by day” (2 Cor. 4:16; see also Eph. 3:16). The outward man is the body of man, which is of the dust of the ground (Gen. 2:7; 3:19). Peter called the inward man, which is the soul of man, “the hidden man of the heart” (1 Pet. 3:4; see also Eph. 3:16). The soul of man is eternal. It is the soul of man that will go to heaven or hell (Ps. 16:10; Rev. 6:9). The spirit of man is natural life that God gives and reclaims (Gen. 2:7; 6:17; 7:15, 22). When the Bible says, “...gave up the ghost” it is speaking of the spirit, or the life of the person that died (Gen. 25:8; 35:29). All life returns to God. Rev. C. I. Scofield explains:

Because man is ‘spirit’ he is capable of God-consciousness, and of communication with God (Job 32:8; Ps. 18:28; Prov. 20:27); because he is ‘soul’ he has self-consciousness (Ps. 13:2; 42:5, 6, 11; Luke 16:19–31); because he is ‘body’ he has, through his senses, world-consciousness.

The truth is man, like God, is a trinitarian being. One of the many differences between God as a Trinity and man is that God occupies all space. Physically, man can only be in one place at a time. God is omnipresent. David said to the Lord:

Whither shall I go from thy spirit? or whither shall I flee from thy presence? ⁸ If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. ⁹ If I take the wings of the morning, and dwell in the uttermost parts of the sea; ¹⁰ Even there shall thy hand lead me, and thy right hand shall hold me. (Ps. 139:7-10)

God is everywhere. His presence is in every nation, on every street corner, in every shopping mall, in every hospital room, in every home, and even among those in every jail cell. In fact, God is sitting right next to all His people at this very moment with His loving arm around their shoulders as they read this book. The Lord confirms His omnipresence, saying, “...Do not I fill heaven and earth?” saith the LORD” (Jer. 23:24).

God reveals Himself at will. In fact, the Lord is able to reveal Himself to every person on earth simultaneously, and miraculously, each appearance of the Lord will have a unique contrast. Although it is possible for God to change His form and even His mind, His divine essence or nature cannot diminish or change in any way. God said:

For I am the LORD, I change not. (Mal. 3:6)

God is a Trinitarian being that transcends the universe. The Lord surpasses the highest degree of excellence. In the Bible, we will not find the word *trinity* anywhere. However, the Word of God does reveal and teach that God is a triune being. The word *trinity* comes from the word *trio* (triunity). It means “threesome, triumvirate, and three-in-oneness.”

In the Bible, the term or word used to identify the Holy Trinity is the *Godhead*. The Greek word is *theios*, “godlike, divine, godhead.” Interestingly, the Bible records *Godhead* precisely three times (Acts 17:29; Rom. 1:20; Col. 2:9). Three is the number in the Bible that tells us “God is in it.” God sends His presence and remains upon His throne, and when His presence arrives, He is there to welcome Himself. Matthew gives us an example of this truth. He writes:

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: ¹⁷ And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matt. 3:16-17; see also Mk. 1:10-11; Lk. 3:21-22)

In this verse of scripture, we see the presence of God, the Father, God, the Son, and God, the Holy Spirit. Later, we will discuss this wonderful revelation in greater detail.

If God is one person, why then does He identify Himself and function as three? Only the Lord knows the answer to that question. If I must weigh in, I would humbly respond in the same way Paul did, saying, “...I have no commandment of the Lord: yet I give my judgment (opinion), as one that hath obtained mercy of the Lord to be faithful” (1 Cor. 7:25). As human beings, when we wish to entertain ourselves, we go to movies, concerts, parties, or sporting events. God loves to have fun, as well. The Lord has a keen sense of humor. He appears to man in a tangible form, acts as three distinct individuals—performs miracles, and amuses Himself on the reactions of the perplexities experienced by the human mind. In the Old Testament, God caused a donkey to speak with its owner. Balaam, the owner, talked with the donkey as if it was a fellow human being. He did not consider the fact that he engaged in an intelligent conversation with an animal (Num. 22:28-31). God found that extremely hilarious, and so did I!

As stated, because God is not a material being, He is without limitations during manifestations of Himself. An important thought to keep in mind as we go through this study is that if the identity of the Angel found in these verses of scripture is indeed the Lord, we should expect God to reappear as an Angel in other books of the Bible. Otherwise, we must find the record where God ceased to manifest Himself in this way.

In this study, we are going to observe many appearances of the Godhead. The direction of a discussion will frequently change, revealing the Lord in different scenes to give the primary topic clarity. Therefore, expect and prepare for a sudden change in scenes.

Chapter 2

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, ¹⁶ 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.

—Genesis 48:15–16

The events leading up to Genesis 48 are many. Time will not permit us to provide a detailed account of them all. However, I would like to mention some of the high points so that we may have a better understanding of what Jacob is saying to his son, Joseph (“May God add”). Jacob’s name means “supplanter” (“wrongfully or illegally seizes and holds the place of another”). He gave testimony to his mother that he was a smooth man. Moses writes:

And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. (Gen. 27:11)

Esau’s name means “hairy.” Although Jacob referred to his lack of body hair, as opposed to Esau’s hairy frame, what he said spoke volumes about his moral character. He was spiritually smooth, only it was on the dark side. Jacob was so smooth that he manipulated his brother into selling his birthright to him for a bowl of stew (Gen. 25:27–34). Cunningly, he also deceived his own father, Isaac, into making him believe that he was Esau and illegally took the blessing that belonged to his brother (Gen. 27:1–40).

Esau decided to kill his brother, Jacob, but he would postpone the slaying until after their father died. When their mother, Rebekah, learned that Esau was planning to slay his brother, she sent Jacob to live with her brother (Gen. 27:41–46). In the twenty-eighth chapter of Genesis, we find Jacob at Bethel (Heb. *beythel*, “house of God”). Exhausted from his journey, frightened and confused as to his fate, he sought to find tranquility in his sleep (Gen. 28:11). Jacob used a stone for a pillow and lay down to sleep. Moses said:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. ¹³ And, behold, the LORD stood above it, and said, I am the LORD God of

Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; ¹⁴ And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. ¹⁵ And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. ¹⁶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. ¹⁷ And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. (Gen. 28:12–17)

Many Bible students offer their interpretations of this passage of scripture, and some of them are compelling theories. However, the basis of this study is on what the Bible says, not theories. The Lord said, “And ye shall know the truth, and the truth shall make you free” (John 8:32). Let us examine the contents of Jacob’s dream. Concerning this ladder or stairway, Jacob saw “the angels of God ascending and descending on it” (Gen. 28:12).

Whenever God makes an appearance, it is always in an extravagant way. No king, prime minister, or head of state has ever made a more breathtaking, dramatic appearance than the Almighty God. The Lord interrupted what peace, if any, that Jacob found in his sleep by revealing unto him a remarkable roman candle parade of angels. The impact was one he would never forget. How many angels appeared in this dream? We can only speculate. Maybe millions, thousands, hundreds, ten—or Jacob may have seen only two—but he clearly saw more than one. Jacob gave no description of their appearance. Perhaps they tirelessly “ran and returned as the appearance of a flash of lightning” (Ezek. 1:14).

The Hebrew word for *angel* is *ma'lak*. The Greek word is *angelos*. Religious instructors taught the church that the word *angel* means “messenger.” This, of course, does not imply that all angels are messengers. The Word of God will eagerly challenge and successfully win the case that not all angels are messengers. In the Bible, the word *angel* is interchangeable with the word *spirit*. An angel is a spirit being. It is the same as saying a man is a human being. The Bible refers to the following as an angel:

- God (Gen. 16:7–13; 48:15–16; Exod. 3:1–5; 23:20–21; Judg. 2:1–5; Acts 7:37–38; Rev. 22:16)
- Pastors (Rev. 2:1, 8, 12, 18; 3:1, 7, 14)
- The spirit of man (Acts 12:15)
- The holy and unholy angels God created (Matt. 16:27; 24:36; 25:31, 41; Rom. 8:38; 1 Cor. 4:9; 6:3; Col. 2:18; 2 Thess. 1:7; 1 Tim. 3:16; Heb. 1:4–7, 13; 2:9, 16; 12:22; Rev. 12:7–9)
- Satan (Eph. 2:2 with Rev. 9:11; see also 2 Cor. 11:14)

The first mentioning of the word *angel* in the Bible clearly reveals the presence of the Lord. It was a theophany. God did not manifest Himself through an angel; He appeared as an angel. In light of this, the word angel has another definition. An angel is a spirit materialized. Before we go to that scripture, let us first look at another one that will give support to my statement. In Acts 12, Peter was put in prison to await his execution ordered by King Herod. As the Angel of the Lord, God appeared to Peter and delivered him from prison to a safe zone. He made his way to

the home of Mary, the mother of John Mark (Acts 12:1-12). Inside, as the believers prayed for Peter, he knocked on the door. The maid, Rhoda, told the believers that Peter was at the door. We will pick up the story from there. The Bible says:

And as Peter knocked at the door of the gate, a damsel came to hear, named Rhoda. ¹⁴ And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. ¹⁵ And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. (Acts 12:13-15)

In Acts 12:15, the Greek word for *angel* is ἄγγελος *aggelos ang'-el-os*; to bring tidings, a messenger. Are we looking at biblical evidence of a doctrine that God sends the angels He created to inform people of the death of their loved ones? The answer is no. In Acts 12:15, the apostles and other believers assembled thought that Herod had put Peter to death. At that time, they believed that it was Peter's spirit materialized at the door and they called it, "his angel."

Likewise, God is a Spirit—and by nature, a spirit is invisible (Col. 1:15; 1 Tim. 1:17; Hab. 11:27). Although God may appear as a man, He is not a human being. When God manifests Himself and communicates with humans, the biblical term for the visible or tangible form He uses is called "angel." The reason is that He, being a Spirit—materialized. An angel is a spirit materialized.

In the Bible, the first time the word *angel* occurs is when Hagar flees for her life from Sarai in the sixteenth chapter of the Book of Genesis. The angel is not sent to give Hagar a message; He came by the weight of His own authority to give her commands and blessings. Moses writes:

And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. ⁸ And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. ⁹ And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. ¹⁰ And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. ¹¹ 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. ¹² 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. ¹³ 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. 16:7-13)

The Law Of First Mention is one of the principals used by scholars to establish and maintain the accuracy of biblical doctrines. This law says that when the Bible records a word for the first time, such as "angel," it establishes its meaning. The law serves as a foundation and guideline for students of the Word so that they will be able to understand the Bible in its proper context. There are instances where this law does not apply; therefore, the student must use caution during applications. For example, the first time the Bible mentions "serpent" we learn that it has an association with Satan (Gen. 3:1-5; Rev.12:9). Conversely, the serpent also speaks of how the Lord made Christ a curse for us (Num. 21:8-9; Gal. 3:13). However, in Genesis 16:7-13, *The*

Law Of First Mention applies because the angel of the Lord is the same person throughout the Bible.

Sarai had almost everything that a virtuous woman could desire. She had a God-fearing husband in Abram. He was rich with silver, gold, livestock, and servants. Sarai was financially secure. However, her monetary goods did not—and could not, satisfy the emptiness inside her soul to embrace a child that was her own flesh and blood. Sarai was getting old. Her hopes of the Lord opening her womb began to feel like she would carry her unanswered prayer to the grave. However, Sarai came up with an idea. She felt that if she could not bear children naturally, she would bear them through surrogacy by using her servant, Hagar, for this process. Moses writes:

And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. ³ And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. ⁴ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. (Gen. 16:2–4)

Hagar was Sarai's servant. Everything Hagar owned, including children if she gave birth to any, would also belong to Sarai. Regrettably, Sarai never considered the unrest that would be in her home as a result of her decision. The woman she provided food and shelter for would soon lift up her heel against her. Abram went in and lay with Hagar. When Hagar conceived, she despised Sarai (Gen. 16:4).

Because Hagar was now Abram's wife and carrying his child, she felt that Sarai was of little importance and less than a woman. Sarai complained to Abram about Hagar's change of heart. Also, she may have put some of the blame on him (Gen. 16:5). Abram told Sarai in essence that "Hagar may be my wife, but she is still your servant. As it pleases you, so do with her." Sarai put Hagar through so much hardship that it was only a matter of time before Sarai would run upon her and drive a stake through her heart. Hagar knew that the best thing for her to do was to flee for her life (Gen. 16:6). Moses writes:

And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. ⁸ And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. (Gen. 16:7–8)

Again, the Hebrew word for *angel* is *ma'lak*. The Greek word is *angelos*. As we shall discover, this angel appearing to Hagar is more than a messenger. When the scripture says "And the angel of the Lord found her," it is not indicating that the angel of the Lord did not know of Hagar's whereabouts as if he had been looking for her. Moses, who penned the Book of Genesis, is simply telling us, the readers, of Hagar's geographical location when the angel of the Lord confronted her. She fled to the wilderness where no one can easily find food or water, but God, for Abram's sake, led her to a fountain or well of water to preserve her life. The fountain was a representation of Christ or the Holy Spirit (John 4:14).

The stranger that Hagar had never seen before arrested her attention when he called her by name. In addition, he also revealed Hagar's occupation and even mentioned the name of her

boss. In Genesis 16:8, the questions the angel of the Lord asks do not imply that he does not know the answers to them. He is merely invoking a confession from Hagar. It is the same line of questioning that God uses toward Adam and Eve in the Garden of Eden. Moses writes:

And the LORD God called unto Adam, and said unto him, Where art thou? ¹⁰ And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. ¹¹ And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? ¹² And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. ¹³ And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. (Gen. 3:9–13)

God asked Adam, “Where art thou?” When the Lord asks that question, He is referring to Adam’s spiritual condition, not his geographical location. The purpose for God asking Adam and Eve, and now Hagar, a series of questions is so they will have the opportunity to receive forgiveness for their sin. John says, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9).

Hagar confesses that she fled from her mistress, Sarai (Gen. 16:8). The student should notice that this angel has the authority to give a command, and he is expecting Hagar to comply. Moses writes:

And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. (Gen. 16:9)

According to the scriptures, the angels God created do not possess the authority to give a command to humans. Not only did God create man in His own image, after His likeness, He also gave man the earth as his kingdom. Only God is greater in the earth over man. In the Bible, when we see an angel displaying authority over man or woman, a close study of Him reveals a member of the Godhead. At that time, Satan had dominion over humanity. However, the God of heaven did not give him that dominion; the god of the earth did, Adam. God never gave the angels (holy or unholy) authority in the earth.

Some students refer to Psalm 91 to support their case that God gave the angels authority in the earth. In Psalm 91, David writes:

For he shall give his angels charge over thee, to keep thee in all thy ways. ¹² They shall bear thee up in their hands, lest thou dash thy foot against a stone. (Ps. 91:11–12)

Psalms is a book that consists of one hundred and fifty divisions. It rests among the poetic books of the Bible. The Hebrew word for *psalm* is *zimrah*, “song or melody.” While the Book of Psalms proclaims the truth, it also expresses the scribes’ thoughts, emotions, and experiences. Poetry is “the expression of one’s inner self through the use of words.” Everything God says in the Bible is true. What many students fail to realize is that God is not the only one talking in the Bible. In Psalm 91:11–12, David is speaking prophetically and poetically. The question we may ask is this: In Psalm 91, who is talking, God or David?

Psalm 91:11–12 is one of the few Bible passages upon which the personal guardian angel doctrine developed. This doctrine descended from the fifth century by a Greek philosopher and theologian named, Pseudo-Dionysius. He was a Gentile, not a Jew. Some experts believe he is the Areopagite (Acts 17:34). Other scholars refute the claim. When Paul was in Athens, he preached on Mars' hill (Acts 17:22). As a result, a member of the court, or council, Dionysius the Areopagite, converted to the faith. If this person is the same, it is apparent that he did not abandon his belief in the Greek mythologies while claiming to be a Christian. Apostle Paul did not embrace or teach a guardian angel doctrine. At any rate, the doctrine is tradition versus commandment.

In the Bible, God is the only one confirmed to be an expert in angelology. If man cannot tell how God will use him or his fellow-man, he is deceiving himself if he thinks he knows how God uses spirit beings he has never seen. The patriarchs, prophets, apostles, the elders of the early church, and, ultimately, Christ did not specifically teach this doctrine. It is natural for one to give honor and respect to a guardian when he or she is under their care. With regard to the angels God created, Paul condemned the act and gave warning to the church at Colosse (Colossae) concerning this matter, saying:

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. (Col. 2:18)

Here, Paul is saying to believers, “Do not allow anyone to deceive or trick you into honoring and worshipping the angels God created. The deceiver is operating according to his own “*fleshly mind*”—which means, it is demonic in nature.” When Paul said, *a voluntary humility*, it implies respect and honor. Apostle Paul also stated that, those who entice others to honor and worship angels have personally never seen one. He calls it an intrusion *into those things which he* (the deceiver) *hath not seen*. In the psalms that David wrote, God allowed him to speak poetically as he spoke prophetically. We learn this truth by the fact that in Psalm 91:11-12, nor at any other time, will God need personal protection from the angels He created (Matt. 26:53). The Lord granted Paul the same liberty. Apostle Paul spoke some things by God's permission, not by His commandment (1 Cor. 7:6). God gave Paul apostolic authority. He permitted Paul to speak on some spiritual matters according to his own personal judgment. Paul writes:

Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. (1 Cor. 7:25)

The Greek word for *judgment* is *gnome*, “opinion.” In Psalm 91:11, whether it is the Father or Holy Spirit speaking, and the angels in question are created beings, one should understand the scripture in this way, “I will give mine [my] angels charge over [concerning] thee” (Matt. 4:6). In Exodus 32, we see the Lord speaking to Moses in this way, saying, “Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them” (Exod. 32:34). This one thing is certain, the Bible reveals that the Angel God sent before Israel was the Lord.

In Psalm 91:11, the Hebrew word for *charge* is *tsavah*, “a command.” This word implies an order or a command to exercise care over a person, not the power to exercise authority over him or her. The Hebrew word *tsavah* has an association with the following Greek words:

- *embrimaomai* (Matt. 9:30)
- *diastellomai* (Mark 5:43)
- *paraggello* (1 Tim. 1:3)

These words mean that someone gave an executive order. Also, in Psalm 91:11, the word *keep* is *shamar*, “to protect, or guard.” Matthew used the proper words for the phrase “over thee,” saying, “concerning thee.” What we find intriguing about this statement is that the Bible records this verse of scripture three times (Ps. 91:11–12; Matt. 4:6; Luke 4:10). The number three is the mark of the Godhead. This tells us that God is acting alone. Soon, we are going to introduce biblical mathematics. It will help the students of the Word to understand the significance of the number three and others throughout the scriptures. In the Bible, not only do we observe the Father, the Son, and the Holy Spirit appearing as angels, we see God referring to Himself as “I” and “Us” (Gen. 1:26; 11:6–7; Isa. 6:8).

Psalm 91 is prophetic in nature. It is not speaking primarily in relation to the saints; it speaks in relation to Jesus Christ who was God manifest in the flesh (1 Tim. 3:16). We understand this according to Psalm 91:1. David writes:

He that dwelleth in the secret place of the most High shall abide under the shadow
of the Almighty. (Ps. 91:1)

The keywords in this verse of scripture are “He that dwelleth.” This psalm speaks of the Lord. However, there is a wider application to all men who are able to walk in His footsteps. The Hebrew word for *dwelleth* is *yashab*, “abide, continually, remain, settle.” The meaning that this word *dwelleth* carries disqualifies all humanity. In his or her life, no one has fulfilled its meaning. An honest heart will confess when it falls out of communion with God. The moment one indulges in sin, he or she abandons that secret place. Man’s relationship with the Lord is like a revolving door. Paul said to the church at Corinth:

Every sin that a man doeth is without [outside] the body [of Christ]. (1 Cor. 6:18)

It is impossible for one to be in the body of Christ and practice sin. The body of Christ will always remain pure and free from sin. Sin occurs when we act against God’s will. Hence, we no longer abide in that secret place—the Lord. However, when a believer is out of fellowship with the Lord, but his or her heart remains sensitive toward God, the Holy Spirit performs a work of conviction in their hearts. In other words, He leads us to repentance (Ps. 34:18; 51:17; Isa. 57:15; John 16:8; Rom. 2:4; 2 Cor. 7:9-10). Only then, by the Lord’s grace and mercy, does He bring the believer back into that secret place. On the other hand, Christ made His abode. He set up residence in that secret place of the Most High, and He never went astray. Jesus remained in perfect communion and fellowship with the Father throughout His earthly life.

Psalm 91 is about Jesus Christ. It is a prophecy fulfilled during the Lord’s forty-day temptation in the wilderness (Matt. 4:5–7; Luke 4:9–12). When Satan quoted from Psalm 91:11–12, the first thing noticeable is that he did not say God spoke it. Like Christ, Satan said, “It is written” (Matt. 4:6; Luke 4:10–11). Satan saw that Jesus quoted what the scripture said, and he followed the pattern of the Lord’s first response (Matt. 4:4, 10). Now, Satan was saying to Jesus, “So you want to play a Bible-verse-quoting game?” The difference is that Jesus quoted what God

said in the Book of the Law (Deut. 6:13, 16; 8:3) while Satan quoted what David said in his song.

Lastly, Satan omitted the portion of verse that says “to keep thee in all thy ways.” If what David said was in the Book of the Law, Jesus can cast Himself down from the pinnacle of the temple, and the angels would protect the Lord. The reason is that it is always lawful and acceptable to act upon what God says. The believers are simply stepping out on God’s word.

When Abraham was about to offer Isaac as a sacrifice, he was acting by faith in what God said. Prior to the birth of Isaac, God promised Abraham that He was going to establish His covenant with Isaac and his seed forever (Gen. 17:19, 21). After the birth of Isaac, God commanded Abraham to offer him for a burnt offering upon one of the mountains of Moriah (Gen. 22:1–2). Abraham had no reservations to offer Isaac because he knew what God said to him. Abraham understood that if God commanded him to slay Isaac, the Lord would have to resurrect him to fulfill His promise. In the Book of Hebrews, the Bible says:

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, ¹⁸ Of whom it was said, That in Isaac shall thy seed be called: ¹⁹ Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. (Heb. 11:17–19)

Finally, during the Lord's temptation in the wilderness, when Satan tempted Christ to jump from the pinnacle of the temple, the Lord had the Holy Spirit abiding in Him. The Spirit of the Lord will never instruct a child of God to jump off a building to see whether the angels God created will catch His loved one. Moses continues, saying:

And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. (Gen. 16:10)

Now, the Bible gives more information about this angel. Keep your mind on what this spirit being is saying. He said, “I will multiply thy seed exceedingly.” This angel is speaking by his own authority. He did not say that God would multiply her seed. Instead, he said, “I [personally] will multiply thy [Hagar’s] seed.” As stated, this angel is speaking by his own authority. He also possesses the power, ability, and legal right to perform what he says. He can bless, and no doubt curse, as well. There is more! Moses writes:

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. (Gen. 16:11)

The angels God created are not omniscient. However, this angel proves that he has that attribute. He not only knew that Hagar was pregnant, he also told her the gender of her child. Afterward, he commanded Hagar to name her son Ishmael (Heb. *yishma’el*, “God hears”). Only one with authority has the power and legal right to give a name or change a name.

God changed the name of Abram “high father” to Abraham “father of a multitude” (Gen. 17:5), Sarai “dominative” to Sarah “princess” (Gen. 17:15), and Jacob to Israel (Gen. 32:28). Pharaoh, king of Egypt, changed Joseph’s name to Zaphnath-paaneah (Gen. 41:45). King

Nebuchadnezzar's first officer over the eunuchs, Ashpenaz, changed Daniel's name to Belteshazzar, Hananiah to Shadrach, Mishael to Meshach, and Azariah to Abednego (Dan. 1:3–7).

Pharaoh and Ashpenaz changed the patriots' names to erase their identity, and they had authority to do so. As stated, only one with authority has the legal right to give or change a name. The Bible does not teach us that God gave this authority and ability to the angels He created. Now watch this because there is more. Moses records:

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. (Gen. 16:12)

Furthermore, this angel told Hagar her son's life story. He said that Ishmael is going to be "a wild man." The Hebrew word for *wild* is *pere' pereh*, "running wild, wild ass" (Job 39:5–8). He is going to be a menace to society and a terror to humanity. His hand will be against every man, and every man's hand against him. He will dwell in the presence of (live near) all his brethren. In spite of the unpleasant news concerning her son, Hagar still gave praise to God for him. She acknowledged that the one who was speaking to her was not an angel God created; it was God Himself. In most cases, prior to the Old and New Testaments writings, people encountered angelic activity without knowing the identity of the supernatural being appearing. But Hagar identifies who they failed to recognize. Moses writes:

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. 16:13)

There is no mistake as to what this verse is saying concerning the identity of this angel. "She [Hagar] called the name of the Lord that spake [spoke] to her." In other words, Hagar identified this person to be God manifesting Himself as an angel. Here is a woman devoid of the Holy Ghost who is able to do something that most Christians claiming to be filled with the Holy Ghost failed to do unto this day, recognize God when He appears. The BBE (Bible in Basic English Version) records Genesis 16:13 as follows:

And to the Lord who was talking with her she gave this name, You are a God who is seen; for she said, Have I not even here in the waste land had a vision of God and am still living? (Gen. 16:13)

The Hebrew word for *LORD* is *yehovah*, "Self-Existent or Eternal One." Undeniably, this is a theophany. God is manifesting Himself to a human being. The angels God created cannot impersonate the Lord. Some say that this angel is the preincarnate Christ. I'm in agreement with their assessment of this angel. Plainly, the Bible tells us that Jesus Christ is God. Apostle Paul writes:

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (1 Tim. 3:16)

In this scripture, the Bible is mentioning God in reference to Christ. However, the Father and the Holy Ghost cannot be excluded. The reason is that 1 John 5:7, supported by many other scriptures, confirms that God is one Lord (Deut. 6:4; Isa. 9:6; Mk. 12:29; 1 Cor. 8:6; Eph. 4:4-6). When Jesus came in the flesh, He was the Godhead manifested. His body contained the Father, the Son, and the Holy Ghost. Now we come to a thought that shatters the foundation of one's theology; who died on the cross? Again, Paul writes:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.⁹ For in him dwelleth *all* the fulness of the Godhead bodily. (Col. 2:8-9)

All three personalities of God were in the body Christ used during His earthly ministry. Therefore, this angel is the Godhead (Gen. 16:13). The Father, the Son, and the Holy Spirit are inseparable. The Godhead possesses the same essence, bears the same authority, has the same abilities—and God never acts independently of Himself.

Obviously, God did not manifest Himself through an angel but as an Angel. Most likely, the form that God used in this visitation was in the appearance of a man. God, however, is a Spirit, not a man. Therefore, the angel of the Lord is how He reveals Himself. The word angel should bear the capital letter *A* seeing that this is God. It is because of the lowercase *a* that many students of the Word are unable to recognize the Lord in the Bible. The best way to recognize God's presence in the Bible is by what the angel says and does: not by the appearance of an angel. God reveals Himself in this way throughout the scriptures.

To confirm God's blessing and favor, the angel of God, another title the Lord uses, called out of heaven to Hagar and told her that He would make a strong and sizeable nation of her son, Ishmael (Gen. 21:17–18). In Genesis 22, when Abraham was about to sacrifice Isaac is the next time we find the angel of the Lord. God was proving (testing) Abraham's obedience by commanding him to offer his son, Isaac, as a burnt offering (Gen. 22:1–10). Seeing that Abraham was willing to submit to His authority, the angel of the Lord intervened before Abraham carried out the sacrifice (Gen. 22:11). Afterward, He honored Abraham for his faith and blessed him for his obedience.

In Genesis 22:12, notice in what way the angel of the Lord called out to Abraham. His words indicate that he was the recipient of Abraham's praise and worship. In this event, not only do we see God revealing Himself as an angel, but also God uses names to describe the work He is performing. Abraham called Him "Jehovah-Jireh"—"The Lord will see" (Gen. 22:14). Usually, it is translated "The Lord our Provider" (Gen. 22:8). Later, we are going to see a third verse of scripture where God is manifesting Himself as the angel of the Lord. Moses writes:

And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.¹² 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.¹³ And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.¹⁴ And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.¹⁵ And the angel of the LORD called unto Abraham out of heaven the second

time, ¹⁶ 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: ¹⁷ 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; ¹⁸ And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (Gen. 22:11–18)

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. ² And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he [Moses] looked, and, behold, the bush burned with fire, and the bush was not consumed. ³ And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. ⁴ 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. ⁵ And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. ⁶ Moreover he 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. (Exod. 3:1–6)

In Exodus 3:1–6, we see the angel of the Lord appear for the third time. The angel of the Lord appeared and spoke to Moses from the midst of the burning bush. Exodus 3:4 tells us that God called unto Moses out of the midst of the bush. In Exodus 3:6, the scripture says, “Moses hid his face; for he was afraid to look upon God” (see also Deut. 4:12; 5:22–26). The angel that Moses saw and spoke to, Jesus identified Him as the God of Abraham, the God of Isaac, and the God of Jacob. The Lord said:

And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? (Mark 12:26; see also Luke 20:37)

It is essential to understand that only one supernatural being was in the midst of the bush that appeared to Moses—that person was God. A spirit does not have a bodily form (Luke 24:39). The Hebrew word for *spirit* is *ruah*, “breath, wind.” The Greek word for *spirit* is *pneuma*, “wind, breath.” However, a spirit can materialize into the appearance of a bodily form. Paul supports this statement, saying, “And marvel not; for Satan himself is transformed into an angel of light” (2 Cor. 11:14). Satan is a spirit (Eph. 2:2). In the Bible, because there are no references that say the Spirit of the Lord appeared, the term *the angel of the Lord appeared* denotes a manifestation of the Spirit of the Lord in the scriptures.

These Bible verses (Gen. 16:7–13; 21:17–18; 22:11–18; Exod. 3:1–6) establish the pattern by which God reveals Himself as an angel. The Bible is the most reliable document that ever existed. Regarding the Old Testament, Dr. Henry H. Halley says:

The oldest known existing Hebrew manuscripts of the Old Testament books were made about A.D. 900. These contain what are called the Masoretic Text of the Hebrew Old Testament, from which our English translations of Old Testament

books have been made. The Masoretic Text comes from a comparison of all available manuscripts, copied from previous copies by many different lines of scribes. In these manuscripts there is so little variation that Hebrew scholars are in general agreement that our present Bible text is essentially the same as that in the original books themselves. (Halley's Bible Handbook, pg. 367 of the RAE)

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