



**The Angel of God, CHRIST IN THE OLD
TESTAMENT**

William West

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By William West

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Chapter 3

"The Christ" footnote in American Standard Version. "The Anointed One" in the Christian Bible. The point Paul was making is that the Corinthians thought that the relationship they had with God was guaranteed because they believed Christ and He would look out for them, but he points out to them that the Jews had the very same privileges, that Christ was looking out for them, but many of them fell in the wilderness for God was not pleased with them. This clearly shows the preexistence of "the Messiah," and that the Messiah (Christ) accompanied the Jews all through the forty years in the wilderness. "WE MUST NOT PUT CHRIST TO THE TEST, AS SOME OF THEM DID, and were destroyed by serpents" [1 Corinthians 10:9 New Revised Standard Version]. "NOR LET US TEMPT CHRIST, AS SOME OF THEM ALSO TEMPTED" [New King James Version]. Verse 9, "Neither let us tempt Christ."

Adam Clarke: "Christ: this was the Rock that followed them, and ministered to them; and this view of the subject is rendered more probably by what is said 1 Corinthians 10:9, that they tempted Christ, and were destroyed by serpents... that Christ is intended by the spiritual rock that followed them: and that it was he, not the rock, that did follow or accompany the Israelites in the wilderness. This was the angel of God's presence who was with the Church in the wilderness, to whom our fathers would not obey, as St. Stephen says, Acts 7:38,39... And this affords no mean proof that the person who is called Yehovah in the Old Testament, is called Christ in the New. By tempting Christ is meant disbelieving the providence and goodness of God; and presuming to prescribe to him how he should send them the necessary supplies, and of what kind they should be." Notes on 1 Corinthians 10:1-9.

Isaiah 6:1-10; John 12:41: "Jesus" in John 12:41 is the "Jehovah" of Isaiah

6:1-10. Albert Barnes says, "In the prophecy, Isaiah is said expressly to have seen JEHOVAH, Ver. 1, and in ver. 5: 'Mine eyes have seen the king, JEHOVAH of hosts.' By his glory is meant the manifestation of him, the shechinah, or visible cloud that was a representation to God, and that rested over the mercy-seat. This was regarded as equivalent to seeing God; and John here expressly applies this to the Lord Jesus Christ. For he is not affirming that the people did not believe in God, but is assigning the reason why they believe not on Jesus Christ as the Messiah. The whole discourse and illustration has respect to the Lord Jesus, and the natural construction of the passage requires us to refer it to him. John affirms that it was the glory of Messiah that Isaiah saw, and yet Isaiah affirms that it was JEHOVAH. And from this, the inference is irresistible that John regarded Jesus as the Jehovah, whom Isaiah saw. The name Jehovah is never in the Scriptures applied to a man, or an angel, or to any creature. It is the peculiar, incommunicable name of God. So great was the reverence of the Jews for that name that they would not even pronounce it. This passage is, therefore, conclusive proof that Christ is equal with the Father." Barnes' Notes on John 12:41. Adam Clarke says, "It appears evident from this passage, that the glory which the prophet saw was the glory of Jehovah; John, therefore, saying here that it was the glory of Jesus, shows that he considered Jesus to be Jehovah."

Isaiah 11:10: "And it shall come to pass in that day, that the root of Jesse that stands for an ensign of the people, UNTO HIM SHALL THE GENTILES SEEK; and his resting place shall be glorious." Romans 15:12: "And again, Isaiah says, 'There shall be the root of Jesse, and he that arises to rule over the Gentiles; on him shall the Gentiles hope.'" It is now that Isaiah said the Gentiles shall seek Him, therefore, God knew long before about both the rejection of Christ and about the church.

Isaiah 40:3: "The voice of one that cries, 'Prepare you in the wilderness the way of JEHOVAH; make level in the desert a highway for our GOD.'" In both Matthew 3:3 and Mark 1:3, John the Baptist says this was spoken of Jesus; therefore, JESUS is the JEHOVAH and GOD of Isaiah 40:3.

Psalms 45:6; Psalms 102 - Hebrews 1:6-12: "And let all the angels of God worship HIM... but of the Son he says 'Your throne, O GOD, is forever and ever.'" Would God commanded the angels to worship someone who was just a man, just a created being, when throughout the Bible we are taught not to worship a man or any created being or thing? THE FACT THAT GOD SAID WORSHIP HIM AND HE IS CALLED "GOD" IN BOTH THE GREEK AND THE HEBREW (PSALMS 45:6) PROVE THAT

HE IS NOT A CREATED BEING. But, the writer of Hebrews does not stop. Speaking of Jesus he says, "You Lord, in the beginning did lay the foundation of the earth, and the heavens are the works of your hand: they shall perish; but you continue: and they all shall wax old as does a garment: and as a mantle shall you roll them up, as a garment, and they shall be changed; but you are the same, and your years shall not fail" (A quotation from Psalms 102:25-27). A clear statement that Christ made everything that has been made, and that He is eternal. PSALMS 102 IS A PRAYER TO GOD. IN IT GOD IS PRAISED (see verse one). It is addressed to Jehovah. "BUT YOU, O JEHOVAH, WILL ABIDE FOREVER; And Your memorial name to all generations" [102:12 American Standard Version]. "For He has looked down from the height of his sanctuary; from heaven did JEHOVAH behold the earth" [102:19]. "I said, O MY GOD, take me not away in the midst of my days: your years are throughout all generations. Of old you did lay the foundation of the earth; and the heavens are the work of your hands. They shall perish, but you shall endure; Yea, all of them shall wax old like a garment; as a garment shall you change them, and they shall be changed: but you are the same, and your years shall have no end" [Psalms 102:24-27]. The earth came from nothing and will go back to nothing, but God remains the same. We learn from the writer of Hebrews that this is speaking of the Lord Jesus. He is speaking of Jesus the Son of the Father [Hebrews 1:1-14]. In Hebrews 1:10-12 he quotes Psalms 102:25-27 and applied it to Christ. "And You, LORD, in the beginning did lay the foundation of the earth, and the heavens are the works of your hands: they shall perish; but you continues: and they all shall wax old as does a garment: and as a mantle shall you roll them up, as a garment, and they shall be changed: but you are the same, and your years shall not fail" [Hebrews 1:10-12]. The Hebrew writer takes this prayer, which is a prayer to God and applied it to Christ. If Christ were just a created being, this would be blasphemy.

Psalms 110 - Matthew 22:43-44: "What think you of the Christ? Whose son is he? They say unto him, the son of David. He said unto them, How then does David in the spirit call him Lord, saying, 'The Lord said unto my Lord, set you on my right hand, till I put your enemies underneath your feet?' The question is how can the Christ be both David's Lord and David's son. They believed the Christ would be born of the seed of David and reign over them. How then could He be David's Lord when He would be born long after the death of David? They could not answer Him. Those that believe Christ did not preexist before His birth must

answer the question the Pharisees could not answer; the question that made them not dare ask Him any more questions [Matthew 22:46]. Neither can anyone that believes Christ did not preexist before His birth answer it.

Isaiah 40:3: "A voice is calling, 'Clear the way for the LORD in the wilderness; make smooth in the desert a highway for our GOD.'" Both Matthew and Mark says this was spoken about John the Baptist who came to prepare the way for Jesus ("a highway for our God") [Matthew 3:3; Mark 1:3].

Micah 5:2: "From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, FROM THE DAYS OF ETERNITY" New American Standard Bible. ["Have been from of old, FROM EVERLASTING" King James Version]. Christ existed from eternity, not as Millennialists say, "Only from His birth."

"THE ANGEL OF JEHOVAH"

"THE ANGEL OF JEHOVAH" appeared frequently in the Old Testament, and is called, "angel of Jehovah," "Jehovah," and "God." He possesses characteristics that can only belong to deity, and he accepted worship, which created angels did not [Revelation 22:8-9]. He is called "God" or "Jehovah" a number of times. See Genesis 16:7-13, 22:11-18; 31:13; 48:14; Exodus 3:2-22; [Joshua 5:13-15 and Judges 6:13-24] Judges 2:1-3; Zechariah 3:11; [Genesis 32:30 and Hosea 12:4-5].

The Angel of Jehovah appeared to Hagar:

- Genesis 16:7-13 Before the birth of Ishmael. Moses, speaking by inspiration said, "And THE ANGEL OF JEHOVAH found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And HE said, Hagar, Sarai's handmaid, whence come you? And where do you go? And she said, I am fleeing from the face of my mistress Sarai. And THE ANGEL OF JEHOVAH said unto her, return to your mistress, and submit yourself under her hands. And THE ANGEL OF JEHOVAH said unto her, I will greatly multiply your seed, that it shall not be numbered for multitude. And THE ANGEL OF JEHOVAH said unto her, Behold, you are with child, and shall bear a son; and you shall call his name Ishmael, because JEHOVAH has heard your affliction... And she called the name of JEHOVAH THAT SPOKE UNTO HER, 'YOU ARE A GOD THAT SEES.'" In this passage Moses used three names referring to the same person (1) Jehovah (2) angel of Jehovah (3) God.

- Genesis 21:16-20 After the birth of Ishmael. "Then she went and sat down opposite him, about a bow shot away, for she said, 'Do not let me see the boy die.' And she set opposite him and lifted up her voice and

wept. And God heard the lad crying; and THE ANGEL OF GOD called to Hagar from heaven, and said to her, 'What is the matter with you Hagar? do not fear, for God has heard the voice of the lad where he is. Arise, lift up the lad, and hold him by the hand; for I will make a great nation of him.'

The Angel of Jehovah appeared to Abraham:

- Genesis 18:1-21 about the birth of Isaac and the destruction of Sodom. It was "The angel of Jehovah" that spoke to Abraham and stopped him from offering his son [Genesis 22:11-18], and it was this same "angel of Jehovah" that said, "You has not withheld your son, your only son, FROM ME." Verse 14 in the Septuagint reads, "And Abraham called the name of that place, The Lord has seen; that they might say today, in the mount the Lord was seen."

- "The angel of Jehovah called to Abraham from heaven, and said, 'BY MYSELF I HAVE SWORN, DECLARES JEHOVAH'" [Genesis 22:16]. THE ANGEL OF JEHOVAH called Himself "Jehovah." "By myself have I sworn, says Jehovah." The writer of Hebrews says, "For when God made promise to Abraham, since he could swear by none greater, he swore by himself... Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie" [Hebrews 6:13-18]. The angel of Jehovah calls himself "Jehovah" and the writer of Hebrews calls Him "God."

The Angel of Jehovah appeared to Jacob:

- "And, behold, JEHOVAH stood above it, and said, I am Jehovah, the GOD of Abraham... And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar... And he called the name of that place Bethel: but the name of the city was Luz at the first" [Genesis 28:13-19]. "THE ANGEL OF GOD" SPOKE UNTO JACOB [GENESIS 31:11] AND SAYS "I AM THE GOD OF BETHEL, where you anointed a pillar" [Genesis 31:13]. In Genesis 28:11-17 where Jacob anointed a pillar, it was "JEHOVAH... the GOD of Abraham" that spoke to him. IN GENESIS 48:3 JACOB SAYS THIS "ANGEL OF GOD" THAT APPEARED TO HIM AT LUZ AND BLESSED HIM WAS "GOD ALMIGHTY."

- "Yea, he had power over the angel, and prevailed; he wept, and made supplication unto HIM [the angel]: he found HIM [the angel] at Bethel, and there HE [the angel] spoke with us, even JEHOVAH, the GOD of hosts; JEHOVAH is his memorial name" [Hosea 12:4-5] "THE ANGEL" IS CALLED BY THE NAME OF "JEHOVAH" and "THE GOD OF HOSTS."

The Angel of Jehovah appeared to Moses:

- "And THE ANGEL OF JEHOVAH appeared unto him [Moses] in a flame of fire out of the midst of a bush... And when JEHOVAH saw that he turned aside to see, GOD called unto him out of the midst of the bush... put off your shoes from off your feet, for the place whereon you stand is holy ground." [Exodus 3:1-4]. Then in verse 6 the "ANGEL OF JEHOVAH" says, "I am the GOD of your father, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob." Moses was still speaking to "the ANGEL OF JEHOVAH" but in verse 13 says Moses was speaking to God, "And Moses said unto GOD."

- Moses, still in the same conversation with "THE ANGEL OF JEHOVAH," "I will send you unto Pharaoh, that you may bring forth my people the children of Israel out of Egypt" [Exodus 3:10].

- Also, still in the same conversation with "THE ANGEL OF JEHOVAH," "And they shall say to me, 'What is his name? What shall I say unto them?' And GOD said unto Moses, 'I AM THAT I AM'; and he said, 'Thus shall you say unto the children of Israel, I AM has sent me unto you... this is my name forever, and this is my memorial unto all generations.'" [Exodus 3:13-15]. Jesus said He is "I AM" [John 8:58]. [See Revelation 1:8; 4:8].

- Stephen said, "AN ANGEL APPEARED TO HIM [MOSES]... IN A FLAME OF FIRE IN A BUSH... THERE CAME A VOICE OF THE LORD, I AM THE GOD OF YOUR FATHERS, THE GOD OF ABRAHAM... him [Moses] has God sent to be both a ruler and a deliverer with the hand of the angel that appeared to him [Moses] in the bush" [Acts 7:30-34].

- "I AM JEHOVAH YOUR GOD, WHO BROUGHT YOU OUT OF THE LAND OF EGYPT" [Exodus 20:2]. "AND THE ANGEL OF JEHOVAH... SAID, I MADE YOU TO GO UP OUT OF EGYPT" [JUDGES 2:1]. The three persons in the Godhead are one God. The angel of Jehovah is one of the Godhead, but not the Father. "WHO, EXISTING IN THE FORM OF GOD, COUNTED NOT THE BEING ON AN EQUALITY WITH GOD A THING TO BE GRASPED." [Philippians 2:6].

- Also Exodus 23:20-23

The Angel of Jehovah appeared to Joshua:

- "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood A MAN over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Are you for us, or for our adversaries? And he said, Nay; but AS PRINCE OF THE HOST OF JEHOVAH AM I NOW COME. And Joshua

fell on his face to the earth, and did worship, and said unto him, What say my lord unto his servant? And the prince of Jehovah's host said unto Joshua, Put off the shoe from off your foot; for the place whereon you stand is holy. And Joshua did so. Now Jericho was tightly shut up because of the children of Israel: none went out, and none came in. And JEHOVAH said unto Joshua" [Joshua 5:13-15]. He is called (1) a man (2) the prince of Jehovah's host (3) Jehovah. The "angel of Jehovah" and "the prince of the host of Jehovah" said the ground near them was holy. No common angel would say the ground He was standing on was holy. Only one of the Godhead.

The Angel of Jehovah appeared to Judah when under the leadership of Joshua:

- "And THE ANGEL OF JEHOVAH came up from Gilgal to Bochim. And he said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and said, I will never break my covenant with you: and you shall make no covenant with the inhabitants of this land; you shall break down their altars. But, you have not hearkened unto my voice: why have you done this? Wherefore I also said, I will not drive them out from before you; but they in your sides, and their gods shall be a snare unto you. And it came to pass, when THE ANGEL OF JEHOVAH spoke these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim; and they sacrificed there unto JEHOVAH" [Judges 2:1-5]. THREE POINTS:

1. "THE ANGEL OF JEHOVAH... said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers" [Judges 2:1]. Exodus 20:2 says, "I AM JEHOVAH YOUR GOD, who brought you out of the land of Egypt."

2. "THE ANGEL OF JEHOVAH... said... I will never break my covenant with you." In Leviticus 26:44-45 it is JEHOVAH who said He will never break HIS covenant He made with their ancestors.

3. THE ANGEL OF JEHOVAH said, "I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you." But in Joshua 23:13 it was JEHOVAH that said He would not drive them out and they would be a snare and a thorn to them. The three persons in the Godhead are one God. The "ANGEL OF JEHOVAH" is one of the Godhead, therefore, is God.

The Angel of Jehovah appeared to Gideon:

- "And the ANGEL OF JEHOVAH came, and sat under the oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son

Gideon was beating out wheat in the winepress, to hide it from the Midianites. And the ANGEL OF JEHOVAH appeared unto him, and said unto him, Jehovah is with you, you mighty man of valor. And Gideon said unto him, Oh, my lord, if Jehovah is with us, why then is all this befallen us? and where are all his wondrous works which our fathers told us of, saying, Did not Jehovah bring us up from Egypt? but now Jehovah has cast us off, and delivered us into the hand of Midian. And JEHOVAH looked upon him, and said, Go in this your might, and save Israel from the hand of Midian: have not I sent you? And he said unto him, Oh, Lord, wherewith shall I save Israel? behold, my family is the poorest in Manasseh, and I am the least in my father's house. And JEHOVAH said unto him, Surely I will be with you, and you shall smite the Midianites as one man. And he said unto him, If now I have found favor in your sight, then show me a sign that it is you that talks with me. Depart not hence, I pray you, until I come unto you, and bring forth my present, and lay it before you. And he said, I will tarry until you come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of meal: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the ANGEL OF GOD said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the ANGEL OF JEHOVAH put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there went up fire out of the rock, and consumed the flesh and the unleavened cakes; and the ANGEL OF JEHOVAH departed out of his sight. And Gideon saw that he was the ANGEL OF JEHOVAH; and Gideon said, Alas, O Lord Jehovah! for as much as I have seen the ANGEL OF JEHOVAH face to face. And Jehovah said unto him, Peace be unto you; fear not: you shall not die. Then Gideon built an altar there unto Jehovah, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abiezrites." [Judges 6:11-24]. In his DVD, "God, And His Messiah" Eddie K. Garrett says when Christ is called "Lord" it is used in the same way we use "Mr." and "Sir," and is not saying Christ is deity. In English "Lord" is used both as a title as we use "Mr." and in speaking of God as being God. In the Hebrew different words are used. The way Gideon changes words shows a progress in how he perceived whom he was speaking to.

o In Judges 6:13 "Lord" is from the Hebrew "assign," which is used of men much as we use "Mr." "And Gideon said unto him Oh, my lord (assign -Mr.)."

o In Judges 6:15 "Lord" is from the Hebrew "Adonai" which is a name for God.

o In Judges 6:22 "Lord" is from the Hebrew "Jehovah." "Then the angel of the Lord vanished from his sight. When Gideon saw that he was the angel of the Lord (Jehovah), he said, 'Alas, O Lord God (Jehovah)! For now I have seen the angel of the Lord (Jehovah) face to face.'" [New American Standard Version].

The Angel of Jehovah appeared to Muons wife:

- In Judges 13:3 it was "THE ANGEL OF THE LORD" that appeared to her. In Judges 13:9 it was "THE ANGEL OF GOD." In Judges 13:22 Manoah called this angel "GOD." "We shall surely die, for we have seen GOD." Both Manoah and his wife saw the Angel of God and thought they would die for they had seen God.

o The New King James Version capitalized "Angel" in these passages when they considered it to be a "theophany" an appearance of God in a form that can be seen.

Jesus said, "Before Abraham was born, I AM" [John 8:58]. "The origin and meaning of the name Jehovah are especially brought out in relation to Israel. When Moses at the burning bush says to God: 'Behold, when I come unto the children of Israel, and shall say unto them, The Elohim of your fathers has sent me unto you; and they shall say unto me, What is his name? What shall I say unto them?' And the Lord said to Moses, 'I am that I am.' The words could be rendered, 'I will be that I will be,' and often the word is used in that sense, 'I will be with thee.' Its origin is exactly the same as that of Jehovah—being, existence—and certainly denotes the One who will always be: personal, continuous, absolute existence." Nathan J. Stone "Names of God" Page 20. In Exodus 3:13-15 "The angel of Jehovah" says he is "I am that I am." MOST CONSERVATIVE BIBLE SCHOLARS AGREE THAT THE ANGEL OF JEHOVAH THAT IS USED OFTEN IN THE OLD TESTAMENT IS CHRIST.

There are other passage where the Angel of Jehovah is found, but these are more than enough to show Christ was working throughout the Old Testament. See Judges 13:1-22; Genesis 48:15-16; 32:28; 32:24; Exodus 23:20-21; 32:34; Isaiah 63:8-9. The angel of Jehovah is God, but He is distinguished from God the father, yet they are one God.

WHO IS TO BE WORSHIPPED?

THE BIBLE CLEARLY TEACHES THAT IDOLATRY IS A SIN. IT MAY BE THE MOST CONDEMNED SIN IN THE BIBLE. The word of God is clear that only God is to be worshiped. Not other gods, idols, nothing in His creation, images, saints, angels, or Satan [Matthew 4:10]. Yet the

Angel of Jehovah accepted worship, which created angels did not [Revelation 22:8-9]. Christ is WORSHIPPED through out the New Testament by many with no rebuked.

- The wise men WORSHIPPED Christ [Matthew 2:2; 2:11].
- A leper WORSHIPPED Christ [Matthew 8:2].
- "There came a certain ruler, and WORSHIPPED Him" [Matthew 9:18].
- "They that were in the boat WORSHIPPED him" [Matthew 14:33].
- His disciples WORSHIPPED Him [Matthew 28:9].
- Worship from a Canaanite woman [Matthew 15:22-28].
- Worship from the mother of the sons of Zebedee [Matthew 20:20].
- "And when they saw Him, they WORSHIPPED Him" [Matthew 28:17].
- The man from the tombs, "But when he saw Jesus afar off, he ran and WORSHIPPED Him" [Mark 5:6].
- "He was parted from them, and carried up into heaven, and they WORSHIPPED Him" [Luke 24:51].
- The man born blind said, "Lord, I believe. And he WORSHIPED him" [John 9:38].
- Thomas WORSHIPED Jesus [John 20:38].
- "He (God) says, 'And let all the angels of God WORSHIP Him'" [Hebrews 1:6; Psalms 148:2].

"Worthy is the Lamb that has been slain to receive the power, and riches, and wisdom, and might and honor, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things are in them, heard I saying, Unto him that sits on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever. And the four living creatures said, Amen. And the elders fell down and WORSHIPPED" [Revelation 5:12-14].

The Bible is clear in it's teaching that only God is to be worshipped [Exodus 34:14; Psalms 81:9; 97:7; Isaiah 42:8; 48:11; Matthew 4:10; Luke 4:8; Revelation 19:10]. Jesus is worshipped. If He is not deity, to worship Him would be a sin and His accepting worship would make Him a sinner. If Millennialists were right when they teach He is not deity, the New Testament must be thrown out for it is a fraud, and Christ must be completely rejected. "Thus says JEHOVAH, the King of Israel, and his Redeemer, JEHOVAH of hosts; I am the first, and the last; and besides me there is no God." Isaiah 44:6 is quoted and applied to Christ in Revelation 1:17.

THE OLD AND NEW COVENANTS

"Behold, the days come, SAYS JEHOVAH, that I will make a new

covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt... But this is the covenant that I will make with the house of Israel after these days, SAYS JEHOVAH: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah: for they shall all know me, from the least of them unto the greatest of them, says Jehovah: for I will forgive their iniquity, and their sin will I remember no more"[Jeremiah 31:31-34]. It was Jehovah that said He would take away the first. The writer of Hebrews applied this to Christ. "Then said I. Lo, I am come (In the roll of the book it is written of me) To do your will, O God. Saying above, Sacrifices and offering and whole burnt offerings and sacrifices for sin you would not, neither had pleasure therein (the which are offered according to the law), then has HE [Christ] said, Lo, I am come to do your will. HE [Christ] takes away the first, that HE [Christ] may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all"[Hebrews 9:7-18]. It was Christ that took away the first covenant. A man could not take away a covenant made by God. "We have such a high priest,[Christ]... But now has he [Christ] obtained a ministry the more excellent, by so much as HE [Christ] is also the mediator of a better covenant, which has been enacted upon better promises. For if the first covenant had been faultless, then would no place have been sought for a second. For finding fault with them, HE [Christ] says, behold, the days come, says the Lord, that I [Christ] will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I [Christ] made with their fathers in the day that I [Christ] took them by the hand to lead them forth out of the land of Egypt; for they continued not in my covenant, and I [Christ] regarded them not, says the Lord. For this is the covenant that I [Christ] will make with the house of Israel after those days, says the Lord; I [Christ] will put my laws into their mind, and on their heart also will I [Christ] write them: and I [Christ] WILL BE TO THEM A GOD, and they shall be to me a people" [Hebrews 8:1-13]. "For where a testament (covenant) is, there must of necessity be the death of him that made it" [Hebrews 9:16]. It was by His death that the Lord made the covenant we are now under. "Lo, I [Christ] am come to do your will. HE [Christ] takes away the first, that he [Christ] may establish the second. By which will [covenant] we have been sanctified through the offering of the body of Jesus Christ

once for all. And every priest indeed stands day by day ministering and offering often times the same sacrifices, the which can never take away sins; but HE [Christ], when HE [Christ] had offered one sacrifice for sins forever, sat down on the right hand of God"[Hebrews 10:9-13]. It was Christ (called "Jehovah" in Jeremiah 31:31-34) that took away the first covenant and made a new covenant. No man or angel could have taken the first covenant away, and no man or angel could make a new covenant for us. Jesus and God are one God. "I and the Father are one" [John 10:30]. "That they may be one, even as we are... that they may all be one; even as you, father, are in me, and I in you... that they may be one, even as we are one" [John 17:11-22]. We may not be able to understand the mystery of how one God is made up of three persons, but the Bible clearly teaches that the three are one. Nor can we understand the great mystery of how a husband and wife are one flesh [Ephesians 5:31-32].

TWO JEHOVAH'S IN ONE VERSE

"Thus says (first) JEHOVAH, the King of Israel, and his Redeemer, (second) JEHOVAH of Hosts; I am the first, and the last; AND BESIDES ME THERE IS NO GOD (first and second Jehovah together)" [Isaiah 44:6]. "And besides me there is no God" is applied to both Jehovah's.

- First Jehovah: "Thus says JEHOVAH, the King of Israel"
- Second Jehovah: "And his Redeemer, JEHOVAH of Hosts"
- First and second Jehovah BOTH together say: "I am the first, and the last; AND BESIDES ME THERE IS NO GOD" The name Jehovah means to be a being that is self-existent, therefore, can be applied to both the Father and the Son, also the Holy Spirit.

In the New Testament, God the Father calls the Son "God." "But of the Son [Christ] He [God the Father] says, YOUR THRONE, O GOD [Christ], is forever and ever" [Hebrews 1:8; Psalms 45:6]. In this passage, God the Father calls Christ "God."

A FEW PREMILLENNIALISTS MAY BELIEVE IN THE PREEXISTENCE AND DEITY OF CHRIST, BUT THE PREDOMINATE BELIEF AMONG THEM IS THAT HE DID NOT EXIST BEFORE HIS BIRTH. THEY HAVE DENIED THAT CHRIST IS NOW OR EVER HAVE BEEN EQUAL WITH GOD AND DENIED THAT CHRIST HAD ANY PART IN MAKING THE EARTH AND MAN. With them, Satan has won. They have denied Christ.

1. If Jesus is not God, all that worship Him are idolaters.
2. If Jesus is God, all that say He was just a good man, just the man that was chosen by God over all other man, have they not denied the Christ? Is Premillennial doctrines not Antichrist?

- o Any person who worships a man as if He were God, is an idolater and blasphemmer
- o Any person who denies the Christ is Antichrist [1 John 2:22-23].
- o Both are a sin that will bring death to those who believe and teach it? Is there anyway that the one that is such a sinner as either of the two would be to be acceptable to God?
- o If one person can believe Christ is God and another person believes Christ to be only a man, a created being, and both are acceptable to God; is there anything that any person can believe and not be acceptable to God; or is there anything that a person does not believe that will make him or her not be acceptable to God?

CHAPTER 4

CHRIST AS REVILED IN THE NEW TESTAMENT

"Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel, which translated means, 'God with us'" [Matthew 1:23; Isaiah 7:14; 9:6].

"And Jesus seeing their faith said unto the sick of the palsy, Son, your sins are forgiven. But there were certain of the scribes sitting there, and reasoning in their hearts, Why does this man thus speak? He blasphemeth: who can forgive sins but one, even God?" [Mark 2:5-7].

"For this cause; therefore, the Jews sought the more to kill him, because he not only brake the Sabbath, but also called God his own father, making Himself equal with God" [John 5:18].

"But the man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying, Return to your house, and declare how great things GOD has done for you. And he went his way, publishing throughout the whole city how great things JESUS had done for him" [Luke 8:28-39].

"Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of man; and being found in fashion as a man. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross" [Philippians 2:5-8].

"Looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ" [Titus 2:13].

"But of the Son he says Your throne, O God, is forever and ever" [Hebrews 1:8].

"By the righteousness of our God and Savior, Jesus Christ" [2 Peter 1:1].

Jesus said unto John, "I am the Alpha and the Omega, the beginning and the end. I will give unto him that is a thirst of the fountain of water of life freely. He that over comes shall inherit these things: and I will be his God, and he shall be my son" [Revelation 21:6-7].

"And He is the image of the invisible God, the first-born of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities; all things have been created by Him and for Him. And He is before all things, and in Him all things hold together" [Colossians 1:15-17]. This passage tells up four things about Jesus.

1. JESUS IS ONE WITH THE FATHER. "And He is the image of the invisible God." Also Hebrews 1:3.

2. JESUS CREATED ALL THINGS IN THE HEAVENS AND ON EARTH. "For BY HIM ALL THINGS WERE CREATED, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities; ALL THINGS HAVE BEEN CREATED BY HIM AND FOR HIM." "By faith we understand that the worlds have been framed BY THE WORD OF GOD so that what is seen has not been made out of things which appear" [Hebrews 11:3]. Also, Psalms 33:9; 148:5.

3. JESUS WAS BEFORE ALL THINGS IN HEAVEN AND ON EARTH. "And He is before all things."

4. JESUS UPHOLDS THE UNIVERSE. "In Him all things hold together." Jesus is "upholding all things by the word of his power" [Hebrews 1:3].

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