

Exod 04-03-14a

It was after midnight when I got it running. Let's take a moment as we continue our worship this morning to prepare ourselves for the study of God's Word. This is our opportunity to set aside cares, concerns, distractions to clear our minds, prepare our hearts and seek the ministry of God's Holy Spirit so that our time will be used in a beneficial way and the Word of God will be implanted in our souls to bear fruit both now and in the future.

Shall we pray? Father, thank you for giving us another day. Thank you for the opportunity to spend time in fellowship in your Word and receiving the ministry of the spiritual gifts that you have distributed to each one of us. We thank you for the Lord Jesus Christ who has united us into a relationship with you and a relationship with one another.

We thank you that he sits at your right hand and makes our case and shields us from judgment and defends our standing before you. We ourselves are hopeless, helpless and useless apart from him and we thank you that we have an eternal and unshakable relationship with you through him. We have gathered to study your Word this morning and we pray that God the Holy Spirit will impress it on our hearts.

We pray that any limitations in the presentation will be overcome through the power of your Word and the power of your Spirit so that each of us will be thoroughly equipped for every good work. We pray it in Jesus' name. Amen.

Our scripture reading this morning is in the first chapter of Hebrews. Hebrews chapter 1. Hebrews chapter 1. If you keep your finger in Hebrews chapter 1 and turn to our passage in Exodus chapter 23, you'll see, I'm going to try to graphically demonstrate the link between our passage and our scripture reading. We have come in chapter 23 to the final section that begins in verse 20.

Behold, I send an angel before you to keep you in the way and to bring you into the place which I have prepared. Beware of him and obey his voice. Do not provoke him for he will not pardon your transgressions for my name is in him.

But if you indeed obey his voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries. For my angel will go before you and bring you into the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites and I will cut them off. He goes on to talk about the blessings that follow faithful service to God and the discipline and cursing that will come from disregarding God.

And we're going to look at that this morning. But these first four verses mention the angel of the Lord. And that's what we're going to study this morning.

And in connection with that, we're going to read in the first chapter of Hebrews. This is a fascinating statement that is made by the author of Hebrews, whom I believe, without anything

but perhaps a faint shadow of doubt, is the apostle Paul. Take a look at Hebrews 1.1. God, who at various times and in various ways spoke in times past to the fathers by the prophets, has in these last days spoken to us by a son.

It says *His* in your New King James, but it's in italics because the word is not there. It's a son. He spoke by prophets.

These latter days, he's spoken by a son. Whom he has appointed heir of all things, through whom also he made the worlds, who being the brightness of his glory and the express image of his person and upholding all things by the word of his power, when he had by himself purged our sins, he sat down at the right hand of the majesty on high. I would love to just preach about six sermons on these first six verses or so, but you can see that there is a lot of freight there.

It tells us a lot about the Lord Jesus Christ just in these first few verses. You'll see once again there is an italicized *His* in verse 3, being the brightness of glory. Not his glory.

The Lord Jesus has his own glory. He is the brightness of glory and the express image of God the Father's person. It is the Lord Jesus who upholds all things by the word of his power.

That's his oath, his covenant, and his blood that we sang about in the hymn, Blessed be the name. He upholds all things by the word of his power. You know what this reminds me of? And I haven't even finished the scripture reading, but it's just too interesting to pass by.

When a programmer sits down at a computer and enters lines of code, these are instructions and commands to the machine, and once you type them in and save that program, when the machine is pointed to that program, you say, Machine, run my program. It goes through and follows those instructions, and one little line of code may draw a big blue box in the middle of the screen. The next line of code may type words in that box, and the third line of code may set a picture by the side.

Another line of code will say, put a button that says OK. The next line of code says, if that OK button is clicked, do the following set of instructions. It's encoded in, and the machine follows the instructions that were given by the programmer.

And ever after, unless someone modifies that program, and as long as the machine is running properly, those instructions will be followed. So if I write a screensaver and I say, after five minutes of inactivity, kick in the screensaver, as long as nothing fails and nothing breaks, that screensaver will run and do whatever it does, paint pictures or flash up your camera shots or whatever it's supposed to do, until the machine is told to do something different. This is what the Lord Jesus did in creating the universe.

It is the word of his power that put the universe together. It's the word of his power that created an environment on this planet to sustain life. It is the word of his power, and he doesn't have to keep speaking the word over and over.

He gives the word once, and that instruction remains in effect until he decides to change it. If he says, I'm never going to change it, then that's a permanent instruction. In computers, they take permanent instructions to tell the machine that it's a computer and not a microwave, and they burn them into a chip.

And those can't be changed unless you just fry the entire board and fry the chips. But it isn't even changeable. It's been burned in and it's unchangeable.

And much of what God has decreed, you can think of in terms of a ROM chip or an EPROM that has been burned in, and unless somebody goes extraordinary lengths, it's not going to change. This is the word of his power. The universe, what science calls the laws of physics, are the laws of God.

God says a certain mass is going to generate an attraction for other masses around it, and on our planet we call this gravity. And gravity does not change. They haven't found a way to shield it.

There's no anti-gravity plating. You can't block gravity. I used to think if gravity is some sort of a force, like a magnet or an electrical pull or something, you've got to be able to get a big thick lead shield, and if you could get the shield between you and the earth, then you would just start floating upward because gravity couldn't pull on you anymore.

But it doesn't work. Gravity, to my knowledge, unless there's some super secret CIA thing, nobody has found a way to reverse gravity, to defeat gravity, to have anti-gravity anything. Gravity is a law of God, and the most distant star that you can see in the sky is exerting a gravitational pull of some fraction of a milligram on everything on the earth.

Every mass has gravity. Well, why am I going on and on about this? When God says something, it is absolutely going to happen. It's just like what earthly people think are fixed constants, the laws of physics.

We say Newton's first law, second law, third law. For every action, there's an equal and opposite reaction. Conservation of matter and energy.

All these are the things that we've observed. These are parts of the program that God wrote that makes the world run. Well, his promises to us are just as fixed and just as certain.

God will fail to keep his promises to us about the same time that gravity stops operating on this earth, which is never. So, this is no small thing to go blowing by here when it says he upholds all things by the word of his power. What is the promise over in Isaiah? I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.

We are upheld by his righteous, omnipotent hand, by the word of his power. When he had by himself purged our sins, after his death, burial, resurrection, what did he do? He sat down at the right hand of the majesty on high. Where is the Lord Jesus right now? He is sitting at the

right hand of God the Father in the throne in the midst of the crystal sea.

And anytime Satan comes up and says, see that person down there? Fill your name in the blank. Look at that failure. Look at that sin.

How can you keep sustained? Why are you going to bring that person into eternal life? Why are you going to raise them up on the last day? Look at what an inconsistent, unfaithful, uneven individual that is. The Lord Jesus makes intercession and he says, look, whatever you want to say about them, they are marked. You see that little seal on them right there? That Holy Spirit seal? Nothing breaks that seal.

They are mine. God the Father has given them to me and I will take possession of them when I come back at the rapture. And I don't care what you say.

I don't care what they do. It's permanent and eternal. But look at what this says.

Specifically, this distinguishes Jesus Christ. What is his power and what is his ministry to us? It is creative and it is salvific. It saves.

He creates and he saves. That's his ministry. That's what he does.

He upholds with the word of his power. He sits at the right hand of the majesty on high. Look at verse 4. Having become so much better than the angels, as he has by inheritance obtained a more excellent name than they.

Why does he bring in the angels? Well, people thought a lot of angels. Still do. You know, we had this fad three or four years ago where you couldn't look for a book without having to move a bunch of books on angels trying to find what you were looking for.

For to which of the angels did he ever say, you are my son, today I have begotten you? So here's your first pop quiz question for the morning. Is the Lord Jesus Christ an angel? No. Has he ever been an angel? No.

Will he ever be an angel? No. To which of the angels did he ever say, you are my son? God the Father has never looked at an angel and said, hey, come over here. You're my son.

I just begot you today. And I'm going to be to you a father. You're going to be to me a son.

Look at verse six. When he brings the firstborn into the world, he says, let all the angels of God worship him. He is above the angels.

He is more powerful than the angels. He's got a higher and greater mission than the angels. He is equal with God himself.

And of the angels, he says, he makes these angels spirits. His ministers a flame of fire. There is a distinction between what God says to the son and what God says to the angels.

The angels are to worship him. Now, who is a worthy object of worship? Man, angels, or God? A little multiple choice question, and yes, the answer is C, God. We don't worship angels.

We don't worship man. And so, if God says to the angels, worship him, what does this make Jesus? God. We don't worship anything but God.

If the angels are worshiping him, Jesus is God. If you need a proof text for the deity of the Lord Jesus Christ, here you've got it. Hebrews chapter one.

God brings his firstborn into the world and tells the angels to worship him. The angels don't worship men. Men are lower than the angels.

Angels only worship one thing, and that's God. So, Jesus is God. Of the angels, he says, he makes his angels spirits and his ministers a flame of fire.

But to the son, he says, your throne, oh God, is forever and ever. This is what God says to the son. He addresses him as God.

Your throne, oh God, is forever and ever. A scepter of righteousness is the scepter of your kingdom. You have loved righteousness and hated lawlessness.

Therefore, God, your God, has anointed you. This is God sort of talking to himself. God the father talking to God the son.

God the father says, your throne, oh God, my son, is forever and ever. A scepter of righteousness is the scepter of your kingdom. You have loved righteousness and hated lawlessness.

Therefore, God the father, your God, has anointed you with the oil of gladness more than your companions. And you, Lord, in the beginning laid the foundation of the earth and the heavens are the work of your hands. They will perish, you will remain.

They will all grow old like a garment, like a cloak. You will fold them up and they will be changed. But you are the same and your years will not fail.

Now look at verse 13. But to which of the angels has he ever said, sit at my right hand until I make your enemies your footstool? Never said that to an angel. How many verses have we had here that clearly distinguish and make a complete separation and total distinction between the Lord Jesus Christ, God the son, and the angels? You just, how much more do you need? They are completely two totally separate things.

Right? The angels, verse 14, are ministering spirits sent forth to minister for those who will inherit salvation. All of the angel flurry that we had before. If you are interested in an angel watching over you.

There is a great old gospel song, angels watches over me. Not every believer has an angel

watching over them. Which believers have angels watching over them? The little ones do.

Jesus told his disciples, these little ones who represent new believers who are young in the faith and growing. What is the thing about a child? Unless they have got one of those real strange diseases that you see on Maury Povich or something. They grow.

They grow up to become a normal human being. Right? That is the nature of a child. When you look at a child you say this is the future, this is potential, this is growth.

Jesus said, the little children, suffer them to come unto me and forbid them not. He is not just talking about little tots and tights. He is talking about those who are growing in the faith.

Of such is the kingdom of heaven. And he said, their angels behold the face of my Father in heaven. Those who are growing, we are all children of God.

Right? And if you are a growing child, your angel is looking at you and looking at God. Looking at you, looking at God. He is beholding the face.

He says, if you do harm to one of these little ones, if you cause one of these little ones to stumble. He is not talking about just physical children. He is talking about growing believers.

If you cause a growing believer to stumble, Jesus said it would be better for you if a millstone was hung around your neck. Have you ever seen a millstone? When you go to these old reconstructed villages like Jamestown or that kind of thing. If they have the old style mill and you have a big round flat stone.

And then you have the rolling stone that is on an axle and it goes around and around. And if you think about the physics of it, a flat round stone with a broad base would want to roll in a straight line. But you put an axle through it and tie that to the axle that goes through this round thing that is flat.

It is going to have to skid to follow that circle. And that grinding action, when you sprinkle grain in there, that slipping as it rolls is what not just mashes but sort of tears apart the husks from the grain. And this is how you mill.

It doesn't just, of course it has already been husked. But what I am saying is it mashes it into flour. It particularizes it.

It doesn't just mash it, it tears it and turns husked wheat to flour. This is a millstone. Well they are huge.

They weigh hundreds and hundreds of pounds. So if you take a millstone and attach it to your neck and cast you into the sea, what are your chances? How long are you going to be able to dog paddle with a 400 pound millstone around your neck? I mean it is absurd. Jesus said you would be better off doing that than to cause a growing believer to stumble.

Now, is God just telling stories? Is he just sort of talking to hear himself make a noise? You think about drowning. You know, concrete galoshes, whatever you want to picture there. And Jesus said you would be better off drowning, ending your life, than to cause one of these to stumble.

Remember what he said about Judas? It would be better for that man who betrays the Lord if he had not been born. This is a serious thing for the God of the universe to say. You know Judas, you would be better off if you had not been born.

Because you have been born and because you have committed this grievous sin. Woe unto the one by whom these things come. That is what Jesus said.

So, ministering spirits sent forth. These angels behold the face of the Father on behalf of the children. Who are they sent forth for? Minister for those who do what? Verse 14.

Inherit salvation. Inherit. What do we know about inheritance? It is not automatic.

You can have a lot of children in the family. Somebody has a last will and testament. They may or may not leave something to everybody.

Maybe somebody went and joined a cult. And became a moonie or something. And they say, well, I am not leaving it in my estate to you.

You are just going to give it to Sun Mung Moon and propagate something that I hate. So, I am cutting you out of the will. You are not going to inherit.

Now, the father, let us say, who is leaving this last will. He does not hire an assassin to kill his child. He does not say, well, at least hopefully not.

But, no inheritance. You do not lose the sonship. You do not lose the relationship.

And you do not lose your life. But, that which would have come to you by way of bequest is taken away. Ministering spirits are sent forth to minister for the benefit of those who will inherit salvation.

If you are a growing believer. If you are a child of God. One of these little ones.

God looks out for you. God sends ministering spirits who behold his face to take care of you. Now, this is an important principle because, go back now to our passage in Exodus chapter 23.

Look again at verse 20. Behold, I send an angel before you to keep you in the way. Now, if you have a new King James, is that little A or big A? It is capital A, isn't it? Verse 21.

Beware of him and obey his voice. Little H or big H? This is an interpretive translation and it's wrong. It is wrong.

Those should not be capital A, should not be capital H. God is not an angel. What does this come from? The belief of the translators here is that this is a Christophany. That this is the pre-

incarnate Christ.

There is a lot of Christianity who believes that the angel of the Lord in the Old Testament is Jesus Christ. Let me give you some of the reasons. Now, let me just ask you a question.

Why do we care? Is the angel of the Lord Jesus Christ or not? It's a theological debate, but hey, I've got to fold my Bible up and go home and live the rest of my life. Why do I care if the angel that appeared to Hagar was Jesus or just an angel? Here's why. What did we just read in Hebrews? We have a ministry on our behalf by the Lord Jesus Christ.

He sits at the right hand of the Father. He lives to make intercession for us. We also have ministering spirits.

They do different things. If you're going into combat and you're going to fight a battle, you check your equipment. You check your weapons.

You make sure you have everything. I saw a movie once where a guy was a special effects man from Australia, and they big deal him and they say, we've got to fake the death of a mob guy, and we want you to do it with your special effects know-how. And we can't count on anybody else.

So you fit the guy with the plastic vest, put the explosives so it'll look like he's getting shot, and you be the one to come in and you shoot blanks at him and trigger these explosives. It'll look like he's been shot in public. Everyone will think he's dead.

Then we'll put him in the witness protection program and ferret him away, and nobody will know he's alive. Well, so the guy comes in, bang, bang, bang, bang, bang, and then all kinds of shenanigans break loose, and it turns out he thinks that, well, they switched. Somebody was messing with the gun, and he thinks there's real bullets in it, and then he actually killed the guy.

Well, my question is, you've got this important thing where you're risking your life, and you're going to do this. Did you not check the gun to see what kind of bullets were in it? What's the matter with you that you didn't check? Or, you know, it's a movie contrivance. It's a deus ex machina that they use to solve a problem in a movie where, oh, well, I switched your bullets.

You only had blanks. I mean, how many times have you seen this? Well, who is going to go into a gunfight and not look and see what kind of bullets they have? I'd be taking those things out and putting them in, cleaning them off. I used to do this with my weapon in Lebanon.

Every day I would take my magazine out, take all the bullets out, make sure the spring was working, make sure they were nice and clean, chamber a few, make sure they were all going to be. Who knows when you're going to have to pull that thing out and use it? How can you not know what you've got by way of ammunition, by way of resources? Well, listen, we as believers are in a spiritual warfare. We've got to know what our assets are.

We've got to know what our resources are. What is it that the Lord Jesus Christ does for us? When we say, Blessed be the name, what does it mean? What does it mean, His oath, His covenant, His blood? What is His covenant? We've got to know. Who is the angel in the Old Testament? What's He doing for Israel? What does Israel picture? Anybody that's studied with us for very long ought to remember this.

What does Israel mean to us? The nation of Israel in the Old Testament is a picture of the individual believer in this age, right? The things that God did nationally for them, He does individually with us. So the ministry of angels to the Old Testament is going to be the ministry of individual believers to us. What angels did for Israel, they do for us.

What Christ did for Israel, He does for us. So we've got to know the difference or we're just going to be all confused. Next thing you know, you'll be praying to the Holy Spirit and singing songs that have bad lyrics and no end of confusion.

So it's important. So look at this. I send an angel before you to keep you in the way and bring you into the place which I have prepared.

They put a capital A on it. They say this is Jesus Christ. Why? This is an article that was written for a theological journal.

These are points that were made in it defending this view. And I think this is about the best defense of the view and it's very popular. This man's name is Daniel Finestone.

He published this in the Bibliotheca Sacra, which is Dallas Seminary's theological journal. This is why he thinks the angel of the Lord is Jesus Christ. Number one, the angel of Jehovah claims to be deity.

When revealing himself to Moses at the burning bush, he says, I am the God of Abraham, the God of Isaac, and the God of Jacob. Later, he proclaims himself to Moses as I am that I am, which is clearly an assertion of deity. Manoah and his wife, the parents of Samson, wanted to know the identity of the angel of Jehovah.

In reply to their question, he answers, My name is Wonderful, which is from Isaiah 9.6. He shall be called Wonderful Counselor. So they're making this link. The angel, secondly, is addressed as deity by people that see him.

This goes back to Hagar. Here's an interesting fact for you. The angel of the Lord speaks to Abraham once, but the angel of the Lord speaks to Hagar twice.

Genesis 16 and Genesis 21. The angel of the Lord appears to Hagar at the beginning, when she first has her baby, and Sarah gets jealous and kicks her out, mistreats her. She runs out in the wilderness.

The angel of the Lord speaks to Hagar and makes her a promise. Later, when Abraham drives

Hagar and Ishmael out, after Ishmael laughs at Isaac's bar mitzvah and so forth, or actually his dedication, Isaac's about 13 years old, casts them out. They're out there, and she sets away, and they're dying of thirst.

The angel comes, and her eyes are opened, and she says, Beer lahai roi. She names it. The well of him that lives and sees me.

People, when they're talking to the angel of the Lord, address God. They say Lord, they bow down, and so on. So we say, well, the angel must be God.

Third, the angel of Jehovah is paid divine honors. When in the presence of this angel at the bush, Moses is commanded to take the shoes off his feet. The place whereon he stands is holy ground.

The angel receives the sacrifice of Isaac, which Abraham had offered. Thou hast not withheld thy son from me. Genesis 22, 12.

The angel says, so he speaks in the first person as God. So they say he is God. Number four, the angel of Jehovah is called God by the Old Testament writers.

Once again, this is like three things all off the burning bush. The writer says it's the angel of the Lord who's in the midst of the bush, yet the author says God called unto him out of the midst of the bush. Exodus 3, 4. Evidently, the writer uses the angel of Jehovah and God synonymously and interchangeably.

The fifth point, the angel of Jehovah has divine attributes. And it quotes our passage. My name is in him is the assertion of God, which he would never say of one less than deity.

Referring to this angel, God says, my presence shall go with thee. Reminding us that he is also the angel of his presence. So God is present wherever this angel is present.

These are pretty compelling arguments, aren't they? He speaks in the first person as God. People speak to him as God. Honor him as God.

God says his presence is where this angel is. And the other arguments are basically related to these. The angel of Jehovah, number six, promises to do what only deity can do.

He says he will make of Ishmael a great nation. He says to Abraham, I will bless you. He says to Moses, I will deliver them out of the hand of the Egyptians.

So he speaks as God in the first person. Why do we not think this is so? Why do I not think this is so? Maybe at this point you do think it's so. Historically, it has been widely believed that the angel of the Lord in the Old Testament is God.

And when you look at the three persons of God, which one would it be? Well, you have many comparative studies that talk about the Father who dwells in unapproachable light. No man has

seen the Father at any time. The Son has seen him and reveals him.

So the revealed member of the Trinity is God the Son. It's been compared to the three different aspects of light, which is actinic and luminiferous and calorific. Actinic is neither seen nor felt.

It's the invisible. This is kind of like when you get sunburned on a cloudy day. You didn't see and you didn't feel any light, but you got sunburned anyway.

Neither seen nor felt. And this corresponds to God the Father. And then the calorific is felt but not seen.

It's kind of like radiated heat from a radiator or a radiant type of heater. You feel it, but you don't see it. And then luminiferous is both seen and felt.

This is the visible part of light. And so these aspects of light have been used as an illustration of the Trinity. God the Father, neither seen nor felt.

He dwells in unapproachable light. He's the planner. He's the enabler.

He's the authority. God the Son is the revealed member. John says we have handled him.

That which our eyes have seen, which our hands have touched. God the Holy Spirit is felt but not seen. His presence, His impulse, His effect.

Jesus says everyone who is born of the Spirit is just like the Spirit. He goes wherever He wants to. You can see the effects, but you can't see Him.

You just feel Him. So the idea is if this is a revealed, visible speaking person that you can, say, wrestle with till morning at the Brook Javik, this would be the revealed member of the Trinity. He's spoken of in the first person as God, right? Well, let me offer you a little bit different view here.

First of all, in fact, let me just, I'll give you my, in case you drift off here before I get finished, let me just give you my example. How many of y'all have ever gone to Sonic and ordered a hamburger? Or you go up to the drive-up window at McDonald's or Arby's or any of these others. The speaker box is there, right? Some of them have a little button that you push to get their attention.

Other times you drive over a thing and it just speaks when you drive up. Wendy's has commercials making fun of this whole speaker type of deal. Well, when the little box talks, you talk back to it and you say, Can you give me fries with that? Well, I don't expect the box to hand me fries.

The box is a mechanism. It is a conveyance that links me to the person behind the glass in the building, right? It is an intermediary device. It speaks words that someone is saying on the inside.

It listens to what I say and conveys it back to the person inside. It's an intermediary device. Well, in the absence of copper wire and electricity and all that, what is God going to use as an intermediary device? He uses an angel.

What does the word angel mean in both Hebrew and Greek? Messenger, malach. Malachi, my messenger. Malachi, my messenger.

What does a faithful messenger do? He is transparent. He conveys exactly what the person is trying to tell you and conveys back what you are trying to tell them. He's like the speaker box at Sonic.

So when the speaker box says, I will sell you a hamburger for \$3 and a bucket of fries, well, I know that I'm talking through the box to someone behind it. This explains a lot of the arguments that are used in favor of the angel of the Lord being Jesus Christ because he speaks in the first person as God. People address him in the second person as God and recognize that God's presence is there.

It is as though a window of communication has opened in the fabric of the universe and you're speaking through this device to God. And so, yes, are you going to say, well, I don't have to be respectful because it's just the speaker box and not the actual God? You're communicating with the God of the universe. Yes, you're going to be awed.

Yes, you're going to bow down. Yes, you're going to... In fact, John the Apostle and Ezekiel and some of these others would see an angel and fall on their face and in certain contexts, the angel would say, no, get up. You're worshiping the speaker box when you're supposed to be paying attention to the God whom I represent, whom I am speaking on his behalf.

So this is the first element of correction. It isn't convenient and it isn't necessary, in the Semitic mind especially, to make a technical distinction between the person conveying the message and the one who is ultimately speaking. So God's angel is a ministering spirit who is delivering the message from God and will speak in the first person as God and will take messages that the audience wants to send back to God in a transparent fashion.

Think again about Hebrews chapter 1. To which of the angels did he ever say? He makes a clear separation and distinction between angels and Jesus Christ. He is not an angel. He never has been an angel.

Why would the Old Testament consistently call him an angel? And why would it make a distinction in the very first verse of Hebrews? God, in times past, spoke in various ways. But in these latter days, he has spoken by his Son. Now, if he's speaking to people in the Old Testament by the Son, then this is not a new thing.

Right? So how can the author of Hebrews make it any clearer? How can God the Holy Spirit make it any clearer that the angel of the Lord, whatever he is in the Old Testament, is not angel with a capital A. He is not his with a capital H. This is not God. This is an agent, an emissary,

speaking on behalf of God. Why do we care? You've got to keep the facts straight.

The messenger is not God. Getting tangled up with angels, getting tangled up with men who preach and teach the Word of God is a common mistake that is made. We saw this same element in our Acts study on Friday night where Paul and Barnabas go to Lystra and Derbe and are trying to preach the Word.

And people are, Oh, it's Zeus, it's Hermes. And they're bringing oxen and getting ready to sacrifice. And Paul and Barnabas rip their clothes and say, No, no, no.

This is what we're trying to preach you out of. We are speaking on behalf of God. We are not God.

It's an incredibly important distinction because there are many things that purport to be true and purport to be the way to life today. And people treat it as though it is the Word of God. It's not.

You've got to distinguish between what is God and what is a conduit or a message or a messenger from God. It's exceedingly important. By disregarding this, we do ourselves great harm.

So, we'll pause here and take our break. When we come back, we'll finish up our study of the angel of the Lord and move forward and see what God says the angel of the Lord is going to do for Israel in the entrance into the land. But let's pause here and take our break.