

C H R I S T O S T H E A N G E L O F K Y R I O S

1 · I n t r o d u c t i o n



Comments	Scripture
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Prologue

Is it not remarkable that the ANGEL OF KYRIOS appeared throughout Bible history, but does suddenly not appear anymore, after the SON OF MAN came to the earth? Isn't it remarkable that this Angel is sometimes directly equated with KYRIOS?

Let us have a look at decisive passages first, and then reflect on individual occurrences.

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CHRISTOS THE ANGEL OF KYRIOS

2 · Christophanies In The Old Testament



Comments	Scripture	
The Angel, who announced the birth of Samson to Manoh and his wife, called Himself 'Wonderful' and did not object to the desire of Manoh to glorify him. He then ascended in the flame of the burnt offering, and Manoh and his wife clearly state that they have seen THEOS.	And an ANGEL OF KYRIOS appeared to the woman, and said to her, Behold, thou art barren and hast not born; yet thou shalt conceive a son. [...] the child shall be a Nazarite to THEOS from the womb; and he shall begin to save Israel from the hand of the Phylistines. 6 And the woman went in, and spoke to her husband, saying, A Man of THEOS came to me, and His appearance was as of an ANGEL OF THEOS, very dreadful [...] 11 And Manoë arose and followed his wife, and came to the Man, and said to Him, Art thou the man that spoke to the woman? and the Angel said, I am. [...] 16 And the ANGEL OF KYRIOS said to Manoë, If thou shouldest detain me, I will not eat of thy bread; and if thou wouldest offer a whole-burnt-offering, to KYRIOS thou shalt offer it: for Manoë knew not that he was an ANGEL OF KYRIOS. 17 And Manoë said to the ANGEL OF KYRIOS, What is thy name, that when thy word shall come to pass, we may glorify thee? 18 And the ANGEL OF KYRIOS said to him, Why dost thou thus ask after my name; whereas it is WONDERFUL [Strong's G2298, ΘΑΥΜΑΚΤΟΝ, thaumaston = to be wondered at, wonderful, marvelous]? [...] 20 And it came to pass when the flame went up above the altar toward heaven, that the ANGEL OF KYRIOS went up in the flame; and Manoë and his wife were looking, and they fell upon their face to the earth. 21 And the ANGEL appeared no more to Manoë and to his wife: then Manoë knew that this was an ANGEL OF KYRIOS. 22 And Manoë said to his wife, We shall surely die, because we have seen THEOS. [...] 24 And the woman brought forth a son, and she called his name Sampson; and the child grew, and KYRIOS blessed him.	<i>Idg</i> <u>13:17-24</u>
<u>There are 23 occurrences in the OT, and 6 occurrences in the NT of the word behind 'wonderful' [Strong's G2298, ΘΑΥΜΑΚΤΟΝ, thaumaston = to be wondered at, wonderful, marvelous] and it is essentially both a name and an adjective for our KYRIOS, in the NT specifically for IESOUS CHRISTOS.</u>	Who is like to thee among the gods, O KYRIOS? who is like to thee? glorified in holiness, marvellous [G2298, ΘΑΥΜΑΚΤΟΝ, thaumaston =wonderful] in glories, doing wonders.	<i>Exo</i> <u>15:11</u>
	If thou wilt not hearken to do all the words of this law, which have been written in this book, to fear this glorious and wonderful [G2298, ΘΑΥΜΑΚΤΟΝ, thaumaston =wonderful] name, the KYRIOS thy THEOS; then KYRIOS shall magnify thy plagues ...	<i>Deu</i> <u>28:58</u>
	O KYRIOS, our KYRIOS, how wonderful [G2298, ΘΑΥΜΑΚΤΟΝ, thaumaston =wonderful] is thy name in all the earth!	<i>Psa</i> <u>8:2</u>
	The STONE that the builders rejected has become the CORNERSTONE; this was KYRIOS' doing, and it is marvelous [G2298, ΘΑΥΜΑΚΤΟΝ, thaumaston =wonderful] in our eyes?	<i>Mat</i> <u>21:42</u>
	30 The man answered, “Why, this is an amazing [G2298, ΘΑΥΜΑΚΤΟΝ, thaumaston =wonderful] thing! You do not know where He [CHRISTOS] comes from, and yet he opened my eyes.	<i>Joh</i> <u>9:30</u>
	9 But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into His marvelous [G2298, ΘΑΥΜΑΚΤΟΝ, thaumaston =wonderful] light.	<i>1Pet</i> <u>2:9</u>
The proof that CHRISTOS is the ANGEL OF KYRIOS, can only be found in the Greek Old Testament, whose content is identical with the Paleo-Hebrew text, while the Modern Hebrew text deviates from it. The decisive word 'Messenger / Angel' had been removed, and 3 other names had been retroactively added. Those words only appear in the Modern Hebrew text and were not quoted by Early Christians until after 325 AD.	5 For a Child is born to us, and a SON is given to us, whose government is on his shoulder: and His name is called the MESSENGER OF GREAT COUNSEL [ΑΓΓΕΛΟΣ ΜΕΓΑΛΗΣ ΒΟΥΛΗΣ · Aggelos Megales Boules · Messenger of Great Counsel], for I will bring peace upon the princes, and health to Him. 6 His government shall be great, and of His peace there is no end: it shall be upon the throne of David, and upon His kingdom, to establish it, and to support it with judgment and with righteousness, from henceforth and for ever. The zeal of KYRIOS of hosts shall perform this.	<i>Isa 9:6</i> <i>Greek OT</i>
It is highly probable that the 2nd-century Jews (specifically Rabbi Akiva, Aquila and Ben Halafta) knew well that the MESSIAH was the Messenger who appeared several times in the Old Testament, and they therefore deleted the clearest reference and added 3 other titles in order to distract from the manipulation.	6 For a child has been born for us; a son has been given to us. And the dominion will be on his shoulder, and his name is called Wonderful Counselor, Mighty THEOS, Everlasting Father, Prince of Peace. 7 His dominion will grow continually, and to peace there will be no end on the throne of David and over his kingdom, to establish it and sustain it with justice and righteousness now and forever. The zeal of YHWH of hosts will do this.	<i>Isa 9:6</i> <i>Masoretic</i>
When Jacob blessed his grandsons in Genesis 48, he confirmed that CHRISTOS is the Angel of KYRIOS. There is only one who delivered us from evil – no 'ordinary' angel could deliver us the way CHRISTOS can do.	And Joseph took his two sons, both Ephraim in his right hand, but on the left of Israel, and Manasse on his left hand, but on the right of Israel, and brought them near to him. 14 But Israel having stretched out his right hand, laid it on the head of Ephraim, and he was the younger; and his left hand on the head of Manasse, guiding his hands crosswise. 15 And he blessed them and said, The THEOS in whose sight my fathers were well pleasing, even Abraam and Isaac, the THEOS who continues to feed me from my youth until this day; 16 the ANGEL [Ο ΑΓΓΕΛΟΣ] who delivers me from all evils, bless these boys, and my name shall be called upon them, and the name of my fathers, Abraham and Isaac; and let them be increased to a great multitude on the earth.	<i>Gen</i> <u>48:16</u>
The KJV (Masoretic text) differentiates between an 'ANGEL OF KYRIOS' and 'The ANGEL OF KYRIOS', by capitalizing 'Angel'. Gen 48:16 is one of those verses capitalized in the KJV. <u>Find here a full list of all 'Angel' references (KJV).</u>	... the G*d which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads ...	<i>Gen</i> <u>48:16</u>
Mal 3:1 then eliminates any doubts, by stating:	1 Behold, I send forth my messenger [John the Baptist], and he shall survey the way before me: and KYRIOS, whom ye seek, shall suddenly come into His temple, even the ANGEL OF THE COVENANT [ΑΓΓΕΛΟΣ ΤΗΣ ΔΙΑΘΗΚΗΣ · Aggelos Tes Diathekes · Messenger of the Covenant / Testament], whom ye take pleasure in: behold, He is coming, saith KYRIOS Almighty. 2 And who will abide the day of His coming? or who will withstand at his appearing?	<i>Mal</i> <u>3:1-2</u>



	Comments	Scripture	
Specific Occurrences (Christophanies / Theophanies)	A) Clear references to CHRISTOS being the ANGEL OF KYRIOS (Face-to-Face)		
	When the ANGEL OF KYRIOS appeared to Jacob and wrestled with him , Jacob saw Him face to face , but was spared from dying . This instance cannot refer to the FATHER, because no one was able to see His face.	And Jacob was left alone; and a man wrestled with him till the morning. 26 And he saw that he prevailed not against Him; and he touched the broad part of His thigh, and the broad part of Jacob's thigh was benumbed in his wrestling with Him. 27 And He said to him, Let me go, for the day has dawned; but he said, I will not let thee go, except thou bless me. 28 And He said to him, What is thy name? and he answered, Jacob. 29 And He said to him, Thy name shall no longer be called Jacob, but Israel shall be thy name; for thou hast prevailed with THEOS, and shalt be mighty with men. 30 And Jacob asked and said, Tell me thy name; and He said, Wherefore dost thou ask after my name? and He blessed him there. 31 And Jacob called the name of that place, the Face of THEOS [ΕΙΔΟC ΘΕΟΥ] ; for, said he, I have seen THEOS face to face, and my life was preserved . 32 And the sun rose upon him, when he passed the Face of THEOS ; and he halted upon his thigh.	<u>Gen 32:25-33</u>
	No one is able to see the face of the FATHER.	And He said, Thou shalt not be able to see my face; for no man shall see my face, and live . 21 And KYRIOS said, Behold, there is a place by me: thou shalt stand upon the rock; 22 and when my glory shall pass by, then I will put thee into a hole of the rock; and I will cover thee over with my hand, until I shall have passed by. 23 And I will remove my hand, and then shalt thou see my back parts; but my face shall not appear to thee .	<u>Exo 33:8-23</u>
	Moses spoke face to face with KYRIOS at Mt. Sinai .	KYRIOS your THEOS made a covenant with you in Choreb. 3 KYRIOS did not make this covenant with your fathers, but with you: ye are all here alive this day. 4 KYRIOS spoke to you face to face in the mountain out of the midst of the fire. 5 And I stood between KYRIOS and you at that time to report to you the words of KYRIOS, (because ye were afraid before the fire, and ye went not up to the mountain) saying, 6 I am the KYRIOS thy THEOS , who brought thee out of the land of Egypt, out of the house of bondage.	<u>Deu 5:2-6</u>
		And there rose up no more a prophet in Israel like Moses, whom KYRIOS knew face to face , 11 in all the signs and wonders, which KYRIOS sent him to work in Egypt on Pharao, and his servants, and all his land; 12 the great wonders, and the mighty hand which Moses displayed before all Israel.	<u>Deu 34:10</u>
	When the ANGEL OF KYRIOS appeared to Gideon , he saw Him face to face , but was also spared from dying .	And an ANGEL OF KYRIOS came, and sat down under the fir tree, which was in Ephratha in the land of Joas father of Esdri; and Gedeon his son was threshing wheat in a wine-press in order to escape from the face of Madiam. 12 And the ANGEL OF KYRIOS appeared to him and said to him, KYRIOS is with thee , thou mighty in strength. 13 And Gedeon said to him, Be gracious with me, my KYRIOS : but if KYRIOS is with us [...] depart not hence until I come to thee, and I will bring forth an offering and offer it before thee : [...] 21 And the ANGEL OF KYRIOS stretched out the end of the rod that was in His hand, and touched the flesh and the unleavened bread; and fire came up out of the rock, and consumed the flesh and the unleavened bread, and the ANGEL OF KYRIOS vanished from his sight . 22 And Gedeon saw that He was an ANGEL OF KYRIOS ; and Gedeon said, Ah, ah, KYRIOS my THEOS! for I have seen the ANGEL OF KYRIOS face to face . 23 And KYRIOS said to him, Peace be to thee, fear not, thou shalt not die . 24 And Gedeon built there an altar to KYRIOS, and called it The peace of KYRIOS, until this day, as it is still in Ephratha of the father of Esdri.	<u>Jdg 6:11-24</u>
	In Judges 6 it is clear that CHRISTOS accepted Gideon's worship and offering, whereas angels normally refuse worship.	And the Angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the LAMB." And he said to me, "These are the true words of THEOS." Then I fell down at his feet to worship him, but he said to me, " You must not do that! I am a fellow servant with you and your brothers who hold to the testimony of IESOUS. Worship THEOS ." For the testimony of IESOUS is the Spirit of prophecy.	<u>Rev 19:9-10</u>
	B) Clear references to CHRISTOS being the ANGEL OF KYRIOS (Holy Ground)		
	The ANGEL OF KYRIOS at the burning bush identified Himself as KYRIOS (LORD) and THEOS. Moses was afraid to gaze at Him and actively turned away his face. This makes it clear that he could have seen His face, but also that it was not the FATHER, because His face was never seen by any human.	And Moses was feeding the flock of Jothor his father-in-law, the priest of Madiam; and he brought the sheep nigh to the wilderness, and came to the mount of Choreb. 2 And an ANGEL OF KYRIOS [ΑΓΓΕΛΟC ΚΥΡΙΟΥ · Aggelos Kuriou · ANGEL OF KYRIOS] appeared to him in flaming fire out of the bush , and he sees that the bush burns with fire, - but the bush was not consumed. 3 And Moses said, I will go near and see this great sight, why the bush is not consumed. 4 And when KYRIOS saw that he drew nigh to see, KYRIOS called him out of the bush, saying, Moses, Moses; and he said, What is it? 5 And he said, Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground . 6 And he said, I am the THEOS of thy father, the THEOS of Abraam, and the THEOS of Isaac, and the THEOS of Jacob ; and Moses turned away his face, for he was afraid to gaze at THEOS . 7 And KYRIOS said to Moses, I have surely seen the affliction of my people that is in Egypt [...] And THEOS spoke to Moses, saying, I am THE BEING ; and he said, Thus shall ye say to the children of Israel, THE BEING has sent me to you. 15 And THEOS said again to Moses, Thus shalt thou say to the sons of Israel, KYRIOS the THEOS of our fathers, the THEOS of Abraam, and THEOS of Isaac, and THEOS of Jacob, has sent me to you: this is my name for ever, and my memorial to generations of generations ...	<u>Exo 3:1-15</u>
	Exodus 3:5 is the the first of the following 3 biblical references, where KYRIOS' presence caused the ground to be holy, which is very particular for any passage including an Angel and clearly points to a person of the THEOTES (Trinity).	"Now when forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. When Moses saw it, he was amazed at the sight, and as he drew near to look, there came the voice of KYRIOS: 'I am the THEOS of your fathers, the THEOS of Abraham and of Isaac and of Jacob .' And Moses trembled and did not dare to look . Then KYRIOS said to him, " Take off the sandals from your feet, for the place where you are standing is holy ground . I have surely seen the affliction of my people who are in Egypt, and have heard their groaning, and I have come down to deliver them. And now come, I will send you to Egypt.' "This Moses, whom they rejected, saying, 'Who made you a ruler and a judge?' - this man THEOS sent as both ruler and redeemer by the hand of the ANGEL who appeared to him in the bush.	<u>Act 7:30-35</u>
	CHRISTOS was with Joshua and the Israelites, when they conquered Jericho . Chapters 5 and 6 go hand-in-hand. There is scarcely a more unfortunate division of chapters in the whole Bible than here.	And it came to pass when Joshua was in Jericho, that he looked up with his eyes and saw a MAN standing before him, and there was a drawn sword in His hand; and Joshua drew near and said to Him, Art thou for us or on the side of our enemies? 14 And He said to him, I am now come, the chief captain of the host of KYRIOS . And Joshua fell on his face upon the earth, and said to Him, KYRIOS, what commandest thou thy servant? 15 And the CAPTAIN OF KYRIOS' HOST [ΑΡΧΙCΤΡΑΤΗΦΟC ΚΥΡΙΟΥ - archistrategos kuriou] said to Joshua, Loose thy shoe off thy feet, for the place whereon thou now standest is holy .	<u>Jos 5:13-15 and Chapter 6</u>
	Once again, we can conclude the presence of CHRISTOS by the reference to holy ground.		



	Comments	Scripture	
Specific Occurrences (Christophanies / Theophanies)	C) Clear references to CHRISTOS being the ANGEL OF KYRIOS (Pillar of Cloud)		
	The passages of Exo 14 and Num 14, which refers back to Exo 14, leave no room for the ANGEL OF KYRIOS being an ordinary Angel. It is clear that it must be CHRISTOS for the following reasons: - No other angel was announced in the Bible, as it is written in Exo 23:20 - The movement of the ANGEL OF THEOS is synchronous with the pillar of cloud. - Exo 14:24 states that the Angel was either -by- or rather -in- the cloud, when KYRIOS looked at the camp of the Egyptians. - The actions of KYRIOS are immediate in nearness and in its effect: KYRIOS 1. appeared; 2. looked upon; 3. said; 4. carried back the sea; 5. fights; 6. shook of; 7. delivered; and 8. did. While some would conclude that there had been present 3 different forms of THEOS (1. a cloud, 2. apart from it an Angel and 3. apart from it KYRIOS), it is much more consequent to conclude that CHRISTOS incorporated all three at the same time, being in the appearance of a cloud and doing the miracle being KYRIOS. - Once again, not only Moses, but even the people saw KYRIOS face to face (Num 14), what can only mean that they saw IESOUS through the pillar of a cloud. While we do not know more about the precise appearance of the cloud, nor should we assume that the people saw a gigantic body or face, we can be certain that CHRISTOS was in it. The burning bush was also marked by a rather shadowy and a not detailed display of THEOS, but it was an image powerful enough to make to viewers tremble and to be absolutely certain that they dealt with THEOS. - The smoking gun is found in 1Cor 10, where Paul clearly states that CHRISTOS accompanied them.	[The announcement:] And, behold, I send my Angel [ΑΓΓΕΛΟC] before thy face, that He may keep thee in the way, that He may bring thee into the land which I have prepared for thee. 21 Take heed to thyself and hearken to Him, and disobey Him not; for He will not give way to thee, for my name is on Him. [...] 23 For my angel [ΑΓΓΕΛΟC] shall go as thy leader, and shall bring thee to the Amorite, and Chettite, and Pherezite, and Chananite, and Gergesite, and Evite, and Jebusite, and I will destroy them. 24 Thou shalt not worship their gods, nor serve them: thou shalt not do according to their works, but shalt utterly destroy them, and break to pieces their pillars. 25 And thou shalt serve the KYRIOS thy THEOS, and I will bless thy bread and thy wine and thy water, and I will turn away sickness from you. And all the Egyptians shall know that I am KYRIOS, when I am glorified up-on Pharao and upon his chariots and his horses. 19 And the Angel of THEOS [ΑΓΓΕΛΟC ΤΟΥ ΘΕΟΥ] who went before the camp of the children of Israel removed and went behind, and the pillar of the cloud removed from before them and stood behind them. 20 And it went between the camp of the Egyptians and the camp of Israel, and stood; and there was darkness and blackness [...] 21 And Moses stretched forth his hand over the sea, and the KYRIOS carried back the sea with a strong south wind all the night [...] And it came to pass in the morning watch that the KYRIOS looked forth [G1914 ΕΙΙΕ-ΑΕΨΕΝ; epeblepsen, to gaze at, look upon, regard] on the camp of the Egyptians through [or rather: 'in the pillar of fire'; see G1722 EN, en, -in-, at, on, by] the pillar of fire and cloud, and troubled the camp of the Egyptians, 25 and bound the axle-trees of their chariots, and caused them to go with difficulty; and the Egyptians said, Let us flee from the face of Israel, for KYRIOS fights for them against the Egyptians. 26 And KYRIOS said to Moses, Stretch forth thine hand over the sea, and let the water be turned back to its place, and let it cover the Egyptians coming both upon the chariots and the riders. [...] and KYRIOS shook off the Egyptians in the midst of the sea. [...] 30 So KYRIOS delivered Israel in that day from the hand of the Egyptians, and Israel saw the Egyptians dead by the shore of the sea. 31 And Israel saw the mighty hand, the things which KYRIOS did to the Egyptians; and the people feared KYRIOS, and they believed THEOS and Moses His servant. And all the congregation bade stone them with stones; and the glory of KYRIOS appeared in the cloud on the tabernacle of witness to all the children of Israel. 11 And KYRIOS said to Moses, How long does this people provoke me? and how long do they refuse to believe me for all the signs which I have wrought among them? [...] 13 And Moses said to KYRIOS, So Egypt shall hear, for thou hast brought up this people from them by thy might. 14 Moreover all the dwellers upon this land have heard that thou art KYRIOS in the midst of this people, who, O KYRIOS, art seen by them face to face, and thy cloud rests upon them, and thou goest before them by day in a pillar of a cloud, and by night in a pillar of fire ... 1 And an Angel of KYRIOS [ΑΓΓΕΛΟC ΚΥΡΙΟΥ] went up from Galgal to the place of weeping, and to Bæthel, and to the house of Israel, and said to them, Thus says KYRIOS: I brought you up out of Egypt, and I brought you into the land which I sware to your fathers; and I said, I will never break my covenant that I have made with you. And thou didst cleave the sea before them, and they passed through the midst of the sea on dry land; and thou didst cast into the deep them that were about to pursue them, as a stone in the mighty water. 12 And thou guidedst them by day by a pillar of cloud, and by night by a pillar of fire, to enlighten for them the way wherein they should walk. 13 Also thou camest down upon mount Sina, and thou spakest to them out of heaven, and gavest them right judgments, and laws of truth, ordinances, and good commandments. 8 O THEOS, when thou wentest forth before thy people, when thou wentest through the wilderness; Pause: 9 the earth quaked, yea, the heavens dropped water at the presence of the THEOS of Sinai, at the presence of the THEOS of Israel. For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, 2and all were baptized into Moses in the cloud and in the sea, 3and all ate the same spiritual food, 4and all drank the same spiritual drink. For they drank from the spiritual Rock that accompanied them, and the Rock was CHRISTOS. Now I want to remind you, although you once fully knew it, that IESOUS, who saved a people out of the land of Egypt, afterward destroyed those who did not believe.	Exo 23:20-25 Exo 14:18-31 Num 14:10-14 Idg 2:1 Neh 9:11-13 Psa 67:8 1Cor 10:4 Jud 1:5
	D) Clear references to CHRISTOS being the ANGEL OF KYRIOS (The Fourth Man with Shadrach, Meshach and Abednego)		
	CHRISTOS supernaturally protected Shadrach, Meshach and Abednego (original names Ananias, Azarias and Misael) from the certain death in the fire. Most Christians actually understand this person to be the pre-incarnate CHRISTOS.	24 And Nabuchodonosor heard them singing praises; and he wondered, and rose up in haste, and said to his nobles, Did we not cast three men bound into the midst of the fire? and they said to the king, Yes, O king. 25 And the king said, But I see four men loose, and walking in the midst of the fire, and there has no harm happened to them; and the appearance of the fourth is like the Angel of THEOS [ΑΓΓΕΛΟC ΤΟΥ ΘΕΟΥ · aggelos theos]. 26 Then Nabuchodonosor drew near to the door of the burning fiery furnace, and said, Sedrach, Misach, and Abdenago, ye servants of the most high THEOS, proceed forth, and come hither. So Sedrach, Misach, and Abdenago, came forth out of the midst of the fire. 27 Then were assembled the satraps, and captains, and heads of provinces, and the royal princes; and they saw the men, and perceived that the fire had not had power against their bodies, and the hair of their head was not burnt, and their coats were not scorched, nor was the smell of fire upon them. 28 And king Nabuchodonosor answered and said, Blessed be the KYRIOS the THEOS of Sedrach, Misach, and Abdenago, who has sent His Angel [ΑΓΓΕΛΟC], and delivered His servants, because they trusted in Him; and they have changed the king's word, and delivered their bodies to be burnt, that they might not serve nor worship any god, except their own THEOS. And behold, I am with you always, to the end of the age.”	Dan 3:19-28 Mat 28:20



Comments	Scripture
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New Testament Occurrence	E) Probable reference to CHRISTOS being the ANGEL OF KYRIOS (White as Snow, As Lightning)		
	Who is the Messenger that rolls away the stone from the tomb of the incarnated IESOUS?	<i>And behold, a great commotion occurred, – for, a Messenger of KYRIOS, descending out of Heaven, and coming near [= the women saw the Angel from a distance], had rolled away the stone, and was sitting upon it [it was after the Sabbath when the Angel rolled the stone away = empty tomb on the First Day of the Week]. Now His appearance was like lightning and His clothing white as snow. And the guards trembled from the fear of him and became like dead men.</i> [this points to IESOUS Himself]	<u>Mat 28:2-4</u>
	Terms which identify this Messenger most probably as the divine IESOUS CHRISTOS Himself, having rolled away the stone of the incarnated IESOUS:	KAI ΙΔΟΥ CEICΜOC EΓENETO ΜΕΓΑC. ΑΙΤΤΕΛΟC ΓΑΡ ΚΥΡΙΟΥ ΚΑΤΑΒΑC ΕΞ ΟΥΡΑΝΟΥ ΚΑΙ ΠΡΟCΕΛΘΩΝ ΑΠΕΚΥΛΙCΕΝ ΤΟΝ ΛΙΘΟΝ ΚΑΙ ΕΚΑΘΗΤΟ ΕΠΑΝΩ ΑΥΤΟΥ. 3ΗΝ ΔΕ Η ΕΙΔΕΑ ΑΥΤΟΥ ΩC ΑCΤΡΑΠΗ ΚΑΙ ΤΟ ΕΝΔΥΜΑ ΑΥΤΟΥ ΛΕΥΚΟΝ ΩC ΧΙΩΝ. 4ΑΠΟ ΔΕ ΤΟΥ ΦΟΒΟΥ ΑΥΤΟΥ ΕCΕΙCΘΗCΑΝ ΟΙ ΘΡΟΥΝΤΕC ΚΑΙ ΕΓΕΝΗΘΗCΑΝ ΩC ΝΕΚΡΟΙ.	<u>G1063</u>
	· White as wool – XIONA ΛΕΥΚΑΝΩ (Isa 1:18)	[IESOUS' RESURRECTION, ALLUSION & PROPHECY] <i>And come, let us reason together, saith KYRIOS: and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool.</i>	<u>Isa 1:18</u>
	· White as snow – ΕΡΙΟΝ ΛΕΥΚΑΝΩ (Isa 1:18, Dan 7:9, Mat 28:3)	ΚΑΙ ΔΕΥΤΕ ΚΑΙ ΔΙΕΛΕΓΧΘΩΜΕΝ, ΛΕΓΕΙ ΚΥΡΙΟC, ΚΑΙ ΕΑΝ ΩCΙΝ ΑΙ ΑΜΑΡΤΙΑΙ ΥΜΩΝ ΩC ΦΟΙΝΙΚΟΥΝ, ΩC XIONA ΛΕΥΚΑΝΩ , ΕΑΝ ΔΕ ΩCΙΝ ΩC ΚΟΚΚΙΝΟΝ, ΩC ΕΡΙΟΝ ΛΕΥΚΑΝΩ .	
	· White as wool, as snow – ΕΡΙΟΝ ΛΕΥΚΟΝ ΩC ΧΙΩΝ (Rev 1:14)	[IESOUS] <i>I beheld until the thrones were set, and the ANCIENT OF DAYS sat; and His raiment was white as snow, and the hair of His head as pure wool: His throne was a flame of fire, and His wheels burning fire.</i>	<u>Dan 7:9</u>
	· White as light – ΛΕΥΚΑ ΩC ΤΟ ΦΩC (Mat 17:2)	ΕΘΕΩΡΟΥΝ ΕΩC ΟΤΕ ΘΡΟΝΟΙ ΕΤΕΘΗCΑΝ, ΚΑΙ ΠΑΛΛΑΙΟC ΗΜΕΡΩΝ ΕΚΑΘΗΤΟ ΕΧΩΝ ΠΕΡΙΒΟΛΗΝ ΩCΕΙ ΧΙΟΝΑ, ΚΑΙ ΤΟ ΤΡΙΧΩΜΑ ΤΗC ΚΕΦΑΛΗC ΑΥΤΟΥ ΩCΕΙ ΕΡΙΟΝ ΛΕΥΚΟΝ ΚΑΘΑΡΟΝ, Ο ΘΡΟΝΟC ΩCΕΙ ΦΛΟΞ ΠΥΡΟC	
	· White, Shining Exceedingly – CΤΙΑΒΟΝΤΑ ΛΕΥΚΑ ΛΙΑΝ (Mar 9:3)	[IESOUS] <i>And He was metamorphosed [metemorphothe] before them, and His face shone like the sun. Now His vestures became white like the light.</i>	<u>Mat 17:2</u>
	While the author of this study re-quires a good portion of faith to see the divine IESOUS CHRISTOS having rolled away the stone of the incarnated IESOUS, and having pointed the women to search for the incarnate IESOUS, it is a conclusion which inevitably imposes itself when studying the verses on the right.	ΚΑΙ ΜΕΤΕΜΟΡΦΩΘΗ ΕΜΠΡΟCΘΕΝ ΑΥΤΩΝ, ΚΑΙ ΕΛΑΜΨΕΝ ΤΟ ΠΡΟCΩΠΙΟΝ ΑΥΤΟΥ ΩC Ο ΗΛΙΟC, ΤΑ ΔΕ ΙΜΑΤΙΑ ΑΥΤΟΥ ΕΓΕΝΕΤΟ ΛΕΥΚΑ ΩC ΤΟ ΦΩC .	
	It would be a greater stretch to apply this very specific description to ordinary Angels, although they could have certainly taken any shape and are also sometimes dressed in (rather unspecified = ordinary) white.	[IESOUS] <i>And He was transfigured before them, and His clothes became radiant, intensely white, as no one on earth could bleach them. [...] And as they were coming down the mountain, He charged them to tell no one what they had seen, until the SON of Man had risen from the dead.</i>	<u>Mar 9:3</u>
	The decisive term for the identification of this Messenger as the divine IESOUS CHRISTOS :	3ΚΑΙ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΕΓΕΝΕΤΟ CΤΙΑΒΟΝΤΑ ΛΕΥΚΑ ΛΙΑΝ , ΟΙΑ ΓΝΑΦΕΥC ΕΠΙ ΤΗC ΓΗC ΟΥ ΔΥΝΑΤΑΙ ΟΥΤΩC ΛΕΥΚΑΝΑΙ .	
		[IESOUS] <i>The hairs of His head were white, like white wool, like snow.</i>	<u>Rev 1:14</u>
		Η ΔΕ ΚΕΦΑΛΗ ΑΥΤΟΥ ΚΑΙ ΑΙ ΤΡΙΧΕC ΛΕΥΚΑΙ ΩC ΕΡΙΟΝ ΛΕΥΚΟΝ ΩC ΧΙΩΝ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΩC ΦΛΟΞ ΠΥΡΟC	
		<i>For as the lightning [G796 ΑCΤΡΑΠΗ, astrape = flashes of lightning, lightning, rays] comes from the east and shines as far as the west, so will be the coming of the SON of Man.</i>	<u>Mat 24:27</u>
		ΩCΠΕΡ ΓΑΡ Η ΑCΤΡΑΠΗ ΕΞΕΡΧΕΤΑΙ ΑΠΟ ΑΝΑΤΟΛΩΝ ΚΑΙ ΦΑΙΝΕΤΑΙ ΕΩC ΔΥCΜΩΝ, ΟΥΤΩC ΕCΤΑΙ Η ΠΑΡΟΥCΙΑ ΤΟΥ ΥΙΟΥ ΤΟΥ ΑΝΘΡΩΠΟΥ.	<u>Strong's G796</u>
		<i>Now His appearance was like lightning and His clothing white as snow.</i>	<u>Mat 28:3</u>
	· Appearance of LIGHTNING – ΟΡΑCΙC / ΕΙΔΕΑ ΑCΤΡΑΠΗC (Dan 10:6, Mat 24:27, Mat 28:3)	ΗΝ ΔΕ Η ΕΙΔΕΑ ΑΥΤΟΥ ΩC ΑCΤΡΑΠΗ ΚΑΙ ...	
		[PROBABLY IESOUS, ALTHOUGH SLIGHTLY DIFFERENT DETAILS IN REV 1] And I lifted up mine eyes, and looked, and behold a Man clothed in linen, and His loins were girt with gold of Ophaz: 6 and His body was as Tharsis, and His face was as the appearance of lightning [G796 ΑCΤΡΑΠΗ, astrape = flashes of lightning, lightning, rays], and His eyes as lamps of fire, and His arms and His legs as the appearance of shining brass, and the voice of His words as the voice of a multitude.	<u>Dan 10:5-6</u>
		ΚΑΙ ΤΟ CΩΜΑ ΑΥΤΟΥ ΩCΕΙ ΘΑΡCΙC, ΚΑΙ ΤΟ ΠΡΟCΩΠΙΟΝ ΑΥΤΟΥ ΩCΕΙ ΟΡΑCΙC ΑCΤΡΑΠΗC , ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΩCΕΙ ΛΑΜΠΑΔΕC ΠΥΡΟC, ΚΑΙ ΟΙ ΒΡΑΧΙΟΝΕC ΑΥΤΟΥ ΚΑΙ ΟΙ ΠΟΔΕC ΩCΕΙ ΧΑΛΚΟC ΕΞΑCΤΡΑΠΤΩΝ, ΚΑΙ ΦΩΝΗ ΛΑΛΙΑC ΑΥΤΟΥ ΩCΕΙ ΦΩΝΗ ΘΟΥΡΥΒΟΥ.	
	· White, gleaming like LIGHTNING – ΛΕΥΚΟC ΕΞΑCΤΡΑΠΤΩΝ (Luk 9:29)	[IESOUS] <i>And as he was praying, the appearance of his face was altered, and his clothing became white, gleaming like lightning.</i>	<u>Luk 9:29</u>
		ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΠΡΟCΕΥΧΕCΘΑΙ ΑΥΤΟΝ ΤΟ ΕΙΔΟC ΤΟΥ ΠΡΟCΩΠΙΟΥ ΑΥΤΟΥ ΕΤΕΡΟΝ ΚΑΙ Ο ΙΜΑΤΙCΜΟC ΑΥΤΟΥ ΛΕΥΚΟC ΕΞΑCΤΡΑΠΤΩΝ .	

Epilogue	There are many reasons why people do not see CHRISTOS in the Old Testament. We have clearly seen that the dominance of the manipulated Modern Hebrew text is one of the causes. Other causes are our idealistic idea of CHRISTOS being disconnected from a wrath clearly demonstrated in the active killing of the Egyptians in the Red Sea and many other examples in the Old Testament. But an unbiased study of the book of Revelation should have never allowed such a distorted view in first instance. And the most natural reason is certainly our fear of incidentally spiritualizing Scripture, and have it say something we want to read into it.
	But through this study we have seen that what had previously only been assumed, is validated through Scripture itself.

