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### The Angel of the Lord in the Old Testament

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T H E   A N G E L   O F   T H E   L O R D  
I N   T H E  
O L D            T E S T A M E N T

A THESIS SUBMITTED TO THE FACULTY  
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MASTER OF SACRED THEOLOGY

*RICH*  
By  
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June 1923.

B I B L I O G R A P H Y .

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|---|---|---|---|----------------|
| " | " | " | " | Joshua         |
| " | " | " | " | Judges         |
| " | " | " | " | Samuel         |
| " | " | " | " | Kings          |
| " | " | " | " | Chronicles     |
| " | " | " | " | Psalms         |
| " | " | " | " | Isaiah         |
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T H E A N G E L O F T H E L O R D  
in the  
O L D T E S T A M E N T.

From the very beginning of time God had manifested Himself visibly to men. But it was not until Abram had entered Canaan that we read of God appearing to men (Gen.12, 7). Among the appearances of God we also count those made by the "Angel of the Lord", the מַלְאָכֵי יְהוָה (Gen.16,7), also called the "Angel of God", the מַלְאָכֵי אֱלֹהִים, or מַלְאָכֵי יְהוָה (Gen.21,17; 31,11).

Who is this "Angel of Jehovah", the מַלְאָכֵי יְהוָה? This term is expressly used of men sent as messengers by God. The prophet Haggai is called "The Lord's Messenger", מַלְאָכֵי יְהוָה (Haggai 1,13) and likewise (Mal.2,7) the priest, the messenger of the Lord of hosts מַלְאָכֵי יְהוָה. Holy spirits or angels are also designated as messengers of God. Jacob saw the angels of God, מַלְאָכֵי אֱלֹהִים, ascending and descending the ladder (Gen.28,12), and on leaving Laban he met the angels of God מַלְאָכֵי אֱלֹהִים, at Mahanaim (Gen.32,1). Is the "Angel of the Lord" to be reckoned as one of that innumerable host whom Jacob saw? Is He a common angel, a created spirit, undistinguished from all others? Is He, perhaps, a more exalted spirit, excelling the others in

dignity and power, but still, like them, subordinate to their Creator, from whom He receives orders? Or is He the uncreated Angel, God Himself in one particular phase of His self-manifestation, united in essence with Jehovah, yet clearly distinct from Him, in other words, the New Testament Logos?

The most generally accepted opinion is that the Angel of the Lord is a created angel, through whom God issues and executes His commands, and who speaks and acts in His name. "The fact that divine names, works, and attributes are ascribed to this creature is accounted for upon the theory that the personality of the angel recedes into the background to such an extent as to be almost entirely merged into the person of the sender, yes, to such an extent that the persons addressed, and even the holy writers, unmindful of the fact that created angels speak, recognize only the sender, giving to the messenger names and powers properly belonging to God only" (Rev. Laetsch).

This view was taken by some of the early Church Fathers, Augustine, Jerome, and Gregory the Great. Roman Catholic expositors then adopted it, for it secured to them a Biblical foundation for their worship of angels. Socinians, Unitarians, Rationalists use it as a prop, a support for their antitrinitarian doctrine. And in recent times this conception of the Angel of the Lord found in Steudel a defender, and with certain modifications in Hofmann (Weissagung

und Erfuellung-1) from whom it has been adopted by Kurtz and Delitzsch, who gave up their former view under Hofmann's influence. But whereas Steudel, for instance, assumes that some angel from among the vast number was specially commissioned by God for each separate occasion, leaving it uncertain whether one and the same angel was always employed, Hofmann thinks him to be always one and the same angel. We will, however, in the following, confine ourselves mainly to Kurtz and Delitzsch, and attempt to present their view regarding the Angel of Jehovah.

Delitzsch, in his Commentary on Genesis, Ed.5,p.283, says, the Angel of the Lord is an angel, in whom Jehovah is, and whom He employs as the organ of His self-attestation. That the angel, without himself being Jehovah, can call himself Jehovah, and allows others so to call him, is permissible, because the ambassador perfectly represents the person of the sender. He applies the principle: "Quod quis per alium fecit, ipse fecit". As evidence he adduces examples not only from Grecian literature, but also points to Exodus 3,6. New Testament passages such as Acts 7,30. 38.53; Gal.3,19; and Hebr.2,2; 13,2 are said to corroborate this view. Kurtz, in his History of the Old Covenant, Vol. 1,p.183, states that his own position is similar to that of Delitzsch, that, although he formerly regarded the Angel of the Lord as of the same nature with Jehovah, yet a reconsideration of the matter compelled him to relinquish

his standpoint, and to adopt the view of Hofmann. Kurtz's greatest difficulty lay in this that his former view seemed to imply two different modes of Scripture teaching and interpretation. He asserts, namely, that the appearances of the ἄγγελος κυρίου in the New Testament are the same as those of the אֱלֹהִים יְהוָה in the Old Testament. He asks with Delitzsch, "Why should the ἄγγελος κυρίου who announces the birth of John the Baptist be different in nature from him who announces that of Samson? Why should the ἄγγελος κυρίου who smites Herod Agrippa, so that he dies, be different in nature from him who, in one night, destroyed the host of Sennacherib? Why should the ἄγγελος κυρίου who encourages Paul in his bonds, be different in nature from him who comforts Hagar when she is driven forth? (Hist. of the O.Covenant, 1 p.191)

Notwithstanding the strength of these arguments, we nevertheless hold that the Angel of the Lord, of the same nature with Jehovah, yet personally distinct from Him, is the uncreated Angel, who in the fullness of time appeared in Christ. He is no other than the Logos of the New Testament, who not only "was with God", but also "was God". The following passages will bear out this conclusion.

I    Genesis    16.7-14.

Hagar had fled from Sarai, her mistress, toward

her native country, into the wilderness of Shur (Exod.15, 22). Here the  $\text{אֱלֹהִים} \text{ אֲנִי}$  found her and directed her to return to her mistress and submit to her. He then ascribes to Himself a divine work; namely, the innumerable increase of Hagar's posterity. Of His own authority does He promise this: "I will multiply thy seed," even as God (Elohim) Himself later on assures Abraham, in answer to his prayer, that He would multiply Ishmael exceedingly and make him a great nation. (Gen.17,20). It is to be noted in this connection that the Angel of the Lord makes use of no expression as "Thus saith the Lord", as is the case when a creature-messenger brings a message of God to man (Judg.6,8; 1 Kgs.12,24). This phrase is used by Him only on two occasions (for which cf. remarks Gen.22,6; Zech.3,7), otherwise He always and without exception speaks as if He were the Director of all things, He does not appeal to any divine mission, but invariably speaks and acts as only God can speak and act. But He also makes a distinction between Himself and Jehovah. Thus He here promises Hagar the birth of Ishmael, characterizes him and says that Jehovah had heard her affliction (v.11.12). When the Angel of the Lord was departing from Hagar, she looked after Him and beheld that which forced the conviction upon her that she had seen God. She calls Him, the Angel of Jehovah, that spake unto her: "Thou art a God of seeing", i.e. a God who allows Himself to be seen. The holy writer, Moses, also calls the Angel of the Lord God, for he relates:



"She called the name of the Lord that spake unto her", thus directly calling Him God. Hagar gives expression to her surprise at being still among the living, even though she had seen God, by saying: "Have I also seen here after seeing" i.e. have I remained alive after having this vision of God? So fear of death seizes upon her, because of the nearness of God. Cf. also Gen.32,31; Judg.6,22; 13,22; Is.6,5. This fear is closely connected with conscience and sin. Ever since Adam heard the voice of God in the garden after the Fall, all of his descendants also join him in his statement: "I was afraid" (Gen.3,10). Conscience smites man and convicts him of his guilt before the holy God and tells him, he is worthy of death. When Hagar, therefore, realized that she had seen God, she too 'was afraid'. Because of this appearance of the Angel of Jehovah to Hagar at the fountain, \*1

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\*1

The question has been asked: "Why should the Angel of Jehovah first appear to the Egyptian bondwoman, Hagar?" We answer with another question: "Why should the risen Christ first appear to Mary Magdalene, and not to his mother or John?" In the preceding chapter, Genesis 15, God had made a covenant with Abram. The Angel of the Lord makes his appearance only when it is to the benefit of the house and race of Abram. And that he first appeared to Hagar arose simply from the circumstance that her flight was the first event after the conclusion of the covenant which called for an interference on the part of Jehovah; Hagar belonged to the household of Abram, and the seed of Abram, to which she was to give birth, was included in those general promises of blessings which had been made to the seed of Abram. (Kurtz, History of the Old Covenant, 1,188 sqq).

the well received the name Beerlahairoi, ' בְּרַחֲמַי i.e.  
Well of life of vision,<sup>\*2</sup> the well at which a person saw God  
and remained alive.

SUMMARY:

"Here in the first appearance of the Maleach  
Jehovah, we note that He speaks as God, ascribes to Himself  
a divine work, hears the prayer of Hagar, and is recognized  
by her as God, which excites fear of death in her".

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\*2

Gesenius Hebrew Lexicon.

## II    Genesis 18.

God had in the previous chapter, changed Abram's name to Abraham, and Sarai's to Sarah, and had given him as the visible sign of the covenant-relation which He established with him (15,18) the rite of circumcision. Shortly after he was privileged to receive and entertain the Lord in his tent. Chapter 18,1 tells us that Jehovah, accompanied by two created angels (Gen.18,22; 19,1) appeared to Abraham at Mamre, in what form the next verse tells us; namely, as three wanderers. Abraham recognizes God and, prostrating himself, addresses Him in verse 3, saying: "My Lord, if now I have found favor in Thy sight,  $\eta' \text{ } \dot{\text{J}}' \text{ } \dot{\text{Y}}' \text{ } \dot{\text{Z}}$  pass not away, I pray thee, from thy servant.  $\text{' } \dot{\text{J}}' \text{ } \dot{\text{X}}$ , my Lord, the all-powerful God, not  $\text{' } \dot{\text{J}}' \text{ } \dot{\text{X}}$  my lords, which would include the angels, nor  $\text{' } \dot{\text{J}}' \text{ } \dot{\text{X}}$ , a mere honorary title. In the next verse he addresses all three: "Let a little water be fetched, and wash your feet  $\text{ } \dot{\text{D}} \text{ } \dot{\text{J}}' \text{ } \dot{\text{Z}} \text{ } \dot{\text{X}} \text{ } \dot{\text{Z}}$  and rest yourselves,

$\text{ } \dot{\text{Z}} \text{ } \dot{\text{Z}} \text{ } \dot{\text{Y}} \text{ } \dot{\text{Z}} \text{ } \dot{\text{Z}}$  under the tree". The Angel of the Lord is also distinguished from the other angels in the conversation that then followed. In verse 5 "they said, So do", and verse 9: "they said unto him, Where is Sarah, thy wife?" In the "they" all three men are included, one very likely speaking and the other two giving their assent.

But in the next verse (10) where a divine promise

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\* Ed. Koenig Woerterbuch,  $\text{' } \dot{\text{J}}' \text{ } \dot{\text{X}}$ , meint der Allherr.

is made, where the birth of Isaac is announced, which, humanely speaking, was impossible (v.11.12), there we note a sudden change of persons, there the Angel of Jehovah Himself speaks: "And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah, thy wife shall have a son". Verse 13 removes the last vestige of doubt that the Angel of the Lord was present in one of these men, for there the author of Genesis tells us: "And Jehovah said unto Abraham, Wherefore did Sarah laugh?" But in view of what we are told, Ex.33,20: "There shall no man see me and live", we can only assume that Jehovah appeared to Abraham in His Angel, the Angel of the Lord. Sarah had been standing behind the Angel when He had promised the birth of Isaac. Thinking herself unobserved, she laughed within herself, doubting. To bring to her knowledge that He who made the promise was truly omniscient and omnipotent, the Angel reproves her and convicts her of falsehood, when she denied having laughed.

We would point out the marked similarity between this appearance and the one recorded in Judg.6,11-24: in both the Angel of the Lord appears in human form, comes as a traveler, and allows food to be set before Him.

Upon the departure of the three men, Abraham accompanied them on their way to Sodom (v.16). Thereupon follows the announcement of the destruction of Sodom and

Gomorrah to Abraham, and his great intercessory prayer in their behalf. Throughout, however, it is the Lord (Jehovah) who spoke to Abraham (v.17.20.26). It is Jehovah, with whom Abraham pleads the cause of the doomed cities (v.27.30.31.32), and Him he also calls "the Judge of all the earth" (v.25). A clear distinction is made (v.19) between Jehovah and the speaker, the Angel of the Lord, who also in verses 10,17 sqq, and 26 sqq. predicates of Himself what truly can only be said of God: He gives a divine promise, He reveals what is decided in the counsel of God, and, due to the intercessory prayer of Abraham, is willing to show mercy, yes, to spare the cities in the plain for the sake of ten righteous people living therein. He with whom Abraham has to do, always and without exception, speaks as God Himself and is expressly called  $\text{J}^{\text{h}}$  no fewer than eight times, and  $\text{J}^{\text{h}}$  five times.

SUMMARY:

The Angel of Jehovah is equal and identified with Jehovah, yet distinct from Him; He speaks as God,\* He gives a divine promise; He ascribes to Himself divine works; He is recognized as God by Abraham and called such by the writer of the narrative.

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 Regarding chapter 18, even S.R.Driver in "The Book of Genesis" p.184, says that the Angel of the Lord who "is a self-manifestation of Jehovah, speaks and acts with His (God's) authority".

When we compare chapter 18 with chapter 19, we note that in the former three men are spoken of, whereas in the latter two angels are mentioned, although they evidently are the same ones that are mentioned in 18,22, as the definite article ( ) in 19,1 shows, the two definite known messengers. Now the question arises, why was the Angel of Jehovah not directly mentioned as being one of the three men in chapter 18. May we venture to suggest that it was on purpose that no direct mention was made of Him, so that there would be no confusion in the mind of the readers as to the difference in nature and essence between the and the created angels?

Delitzsch (Neuer Commentar ueber die Genesis, 5.ed.p.283), in accordance with his view regarding the Angel of the Lord, says, that all three men were "finite spirits made visible" ----- Die Geschichte, c.18-19,28, wird zeigen, dasz der Herr als in allen drei dort erscheinenden Engeln seiend gedacht ist, dasz nicht der eine vor den andern Jahve selbst in sichtbarer Erscheinung ist, sondern alle drei, aber in unterschiedlicher Weise je nach dem Willen des ihrer als seiner Organe sich bedienenden Gottes, dasz also alle Drei versichtbarte endliche Geister sind"--

Luther claims that the three men were three angels; the third being honored as Jehovah, because he was the bearer of Jehovah's word, "Ich folge erstlich der gemeinen Art und

Weise der Schrift, die da sagt, dass Gott rede, wenn Engel oder heilige Menschen reden aus Gottes Befehl oder Offenbarung. Darnach verachte ich nicht, noch will ich, dass jemand verachten soll das Zeugnis der Epistel zu den Hebraeern. Derselbe sagt, Kap. 13, 2, klar, dass etliche Engel zur Herberge aufgenommen und es nicht gewusst" 1, 1183.

Kurtz (Hist. of the Old Covenant 1, 192) also points to Hebr. 13, 2 sqq. and claims that if it had been understood that Jehovah had been one of these three, the writer to the Hebrews "would certainly have specially pointed out the fact that hospitality had been so much owed, that on that occasion the Lord allowed Himself to be entertained".

However, the objection raised that Hebr. 13, 2 points to the fact that the three visitors of Abraham at Mamre were "finite spirits made visible" (Delitzsch), is well answered by Hengstenberg (Christology of the O. Testament, 1, 122): The author of the Epistle to the Hebrews intends to connect the events which happened to Abraham and Lot equally -- *τίς* -- and for this reason he did not go beyond what was common to them both.

III      Genesis 19, 1-25.

Altogether different is the reception of the two angels (cf. foregoing remarks) by Lot. He addresses them ' *ἄγγελοι*, not ' *ἄγγελοι*. Throughout the story we read: "They

said" until we come to verse 17: "And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life". Who is this "he"? It is the Lorē Jehovah, who had left Abraham and who now came to carry out His intentions, to destroy the cities of the plain. As Abraham, so Lot also recognizes Him at once and, turning to the three, yet speaking, in reality to the One, whom he knows to be more than a created angel, in whom he sees God, he says: "Oh, not so, my Lord ( 'J' 7X cf.18,3): Behold now, thy servant hath found grace in thy sight 7' J' 7 and thou hast magnified thy mercy 7 7 7 which thou hast showed 7 ' 7 7";

verse 21 -- "And he said unto him, See, I have accepted thee --- I will not overthrow"; v.22 "I cannot do" --.

Verse 24 also points to the correctness of this view, for there we read: "Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven". There is here a distinct contrast between the, so to speak, heavenly and earthly Jehovah, between the hidden God and Him who manifested Himself on earth, between Jehovah and the Angel of Jehovah.

Hengstenberg and Keil do not think that the Angel of Jehovah was active in the destruction of Sodom and Gomorrah. Hengstenberg says: "In Genesis 19,18 Lot addresses the two angels by the name 'J' 7X which belongs to God alone,



and from the words which follow," thy servant hath found grace in thy sight etc.", it is evident that, whilst addressing the messengers, he has the sender in his mind. The angels, again, in the same manner reply in Jehovah's name, not in their own, "see, I have accepted thee concerning this thing also" etc. He then puts aside as without the slightest foundation the supposition that Jehovah Himself appears in v.17. He holds this to be the "one unquestionable instance in the Old Testament of ordinary angels appearing in the name of the Lord" and says that "in this case the Lord is also addressed in them" (Christology of the O. Testament, 1V,290).

And Keil (Commentary on the Pentateuch 1,234) although admitting that the speaker attributes to Himself the judgment upon the cities (v.21,22) which is described in v.24 as executed by Jehovah, and that Lot addressed Him by the name of God (v.18), yet he arrives at the conclusion that "Lot recognized in the two angels a manifestation of God, and so addressed them (v.18) as Adonai (my Lord), and that the angel who spoke addressed him as the messenger of Jehovah in the name of God without its following from this, that Jehovah was present in the two angels". But surely it is much simpler and more in conformity with the plain meaning of the words as we read them, to think of the Angel of Jehovah Himself being present! We infer this not only from the change in persons (v.17), but also from Genesis

18,20.21, where the Angel of Jehovah, speaking to Abraham, declares His intention of going to Sodom and Gomorrah and convincing Himself as to the condition of these cities, and from Genesis 18,33, where He "went his way". Comparing this with Genesis 19,17, and especially v.24 where the change in persons takes place, where one is recognized as the Lord, who then on the petition of Lot spares Zoar, and where the destruction is described, we cannot but infer that the Angel of Jehovah Himself was present. And finally, the account of Moses strengthens us in this belief, for in Genesis 19,29, where we are told: "God remembered Abraham, and sent Lot out of the midst of the overthrow", he refers back to the conversation which Abraham had with the Lord, Genesis 18,23: "Wilt thou also destroy the righteous with the wicked"?

We also cannot agree with Hengstenberg (Christology of the O.Testament 1,120) when he says: "it would have been inconsistent with divine propriety", if the Angel of the Lord had taken part in the mission to Sodom. He cannot deny that the Angel of Jehovah was actively engaged in protecting Israel at the crossing of the Red Sea (Exod. 14,19 sqq); that He announced the continuance of the heathen power in the midst of Israel which would be a thorn in their side, and would scourge them continually, because they had not obeyed His voice in driving out the Canaanites;

(Judg.22 ff); and that He told Israel to curse Meroz (Judg.5,2.3).

SUMMARY:

Lot recognizes the Angel of the Lord and calls Him God ( 'J'7X ); The Maleach Jehovah ascribes to Himself divine attributes, -- mercy, postponement of the impending destruction until Lot is safe from harm, the overthrow of the city itself --. A distinction is made between the Angel of the Lord and Jehovah.

IV      Genesis 21,14-19.

Hagar is in the wilderness, this time together with Ishmael, her son. God had hidden Abraham to cast out the bond woman and her son. Lacking water, Ishmael is about to die for thirst. In this distress "God ב'ן'ז'X heard the voice of the lad; and the angel of God ב'ן'ז'X ז'ג called to Hagar out of heaven". So God heard the weeping and crying of the lad, but the Angel of God answered. And He calls from heaven! That created angels never do; they always deliver their messages by coming to man. If that were not enough to prove the divinity of the Angel, verses 17 b.18 would be conclusive, for there the Angel is clearly identified with God. The Angel of God says: "God hath heard the voice of the lad where he is, Arise, lift up the

lad and hold him in thine hand; for I will make him a great nation", -- the very words used by Elohim in Gen.17,20 with reference to Ishmael, and by Jehovah with regard to Isaac, Gen.12,2; 18,18.

SUMMARY:

"Here as in His first appearance to Hagar (Gen.16,7) the Angel of God speaks as God, ascribes to Himself a divine work, and hears the unspoken word of prayer, but answers it by calling from heaven.

V Genesis 22,11-18.

Abraham is in the act of sacrificing Isaac, his only son, in obedience to the divine command, (22,2), when in the eventful moment the slaying hand is stayed. The Angel of the Lord קָרָא לְאַבְרָהָם called unto him out of heaven and said: "Lay not thy hand upon the lad, neither do thou anything unto him". Then, asserting His equality with God, He adduces the reason why He, the Angel, forbade the sacrifice: "for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me", thus again in unmistakable terms identifying Himself, yet at the same time, distinguishing Himself from God. And after Abraham had in substitution sacrificed the ram, the Angel of Jehovah for the second time called out of heaven

(Cf. remarks in Gen.21,14-19) and said: "By myself have I sworn, saith the Lord, for because thou hast done this, and hast not withheld thy son, thine only son: That in blessing I will bless thee and in multiplying I will multiply thy seed --- and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice".

He swears by Himself (v.15), evidently because there is none higher, whom He can call upon as a witness. This is the only instance on record in the history of the patriarchs that God swore on oath. And in order to show the immutability of His counsel, the Angel of Jehovah by oath confirms the promised blessings which Jehovah had given to Abraham, Gen.12,2.3; 13,16; 15,5; 18,18; namely that he would have a numerous posterity and be the ancestor of Christ. Besides this solemn ratification, the Angel makes the promise still more weighty by adding: "saith the Lord אני אשבע". And all this, because Abraham had not withheld his only son from the Angel (22.12), but obeyed His voice (22,18).

SUMMARY:

"Thus in the strongest terms possible, the Angel of Jehovah asserts His equality with God, His personality, and His divinity, in that He approves of Abraham's obedience to Him by giving him a blessing and

confirming it by an oath.

That Abraham really knew the Angel of Jehovah to be the God who had established His promises to him by an oath, is evident from the passage following.

VI    Genesis 24,7.40.

Abraham sends his servant, very likely Eliezer of Damascus, to Mesopotamia, there to arrange for the marriage of his son Isaac (v.7): "The Lord God of heaven, which took me from my father's house --- and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel יְיָ אֱלֹהָי before thee, and thou shalt take a wife unto my son from thence (cf.v.40)"--- According to Hebrew grammar a certain, definite angel is meant.\* The oath of which Abraham makes mention, evidently refers back to the offering of Isaac, for that is the only occasion, of which we know that God confirmed one of His statements to Abraham with an oath. But there it was the Angel of the Lord who swore that He would bless Abraham. Now of this God, who there had given him the highest assurance possible that unto his seed all this land would be given,-- of this God Abraham

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\*            Kautzsch - Gesenius Hebr. Grammar par.127a:  
Every pronominal suffix attached to a substantive is to be considered as a genitive determinate by nature.

says that He would send His angel before Eliezer. Viewed in the light of Genesis 22,11-18; this can be no other than the Angel of the Lord.

SUMMARY:

"Abraham places his servant under the protection and guidance of the Angel of Jehovah.

VII    Genesis 31,11-13.

At the point of secretly departing from Laban, Jacob tells his wives: "The Angel of God ( אֱלֹהֵי אֱבְרָם ) spake unto me in a dream, saying -- I am the God of Bethel where thou anointedst the pillar, and where thou vowedst a vow unto me" (v.13) The angel of God, evidently referring to the event recorded in Genesis 28,11-22, distinctly identifies Himself with the God of Bethel.

Here at Bethel it was, that Jehovah appeared to Jacob in a dream. Standing at the top of a ladder, upon which angels were ascending and descending, and making Himself known to him by saying: "I am the Lord God of Abraham, thy father, and the God of Isaac", He renewed to him the covenant-promise and the blessing first given to Abraham, and assured him that under His protection he would again return to Canaan. What impression this vision made upon Jacob, is seen by his exclamation v.16: Surely the

Lord is in this place; and I knew it not!" Conscious that the Lord had appeared to him, "he was afraid, and said, How dreadful is this place!" (28,17). As with Hagar (Gen.16, 13) this fear and awe seizes him, because the nearness of the holy God makes an alarming impression upon him; he is unholy, a sinner, and the consciousness of sin grows into fear of death in him. For this reason Jacob "was afraid and said, How dreadful is this place!" Similar instances will be noted as we go along.

The vow, however, which Jacob then made to God, (Gen.28,20) is here in our place (Gen.31,13) said to have been vowed unto the Angel of God ('where thou vowedst a vow unto me'). This vow he fulfilled upon his return when at Bethel he erected an altar unto the Lord (Gen.35,6 sqq). Thereupon God appeared to him again and confirmed his name of Israel and renewed the promise of His blessing. This we are also told Hosea 12,4.5.: Jacob "had power over the angel and prevailed: he wept and made supplication unto him; he found him in Bethel". On leaving Canaan Jacob made a vow to God (Gen.28,20); upon his return he kept his vow (Gen.35, 6.7), but according to our place (Gen.31,13) the vow was made to the Angel. Manifestly, therefore, the Angel of God is on an equality with God, He is coordinated with Jehovah.

Yet, despite the fact that in the vision of Jacob's ladder (Gen.28,12-13), where Jehovah stands out in marked contrast to the created angels, the Angel of the Lord



is not expressly mentioned, yet in Gen.31,11-13, the Angel of God identifies Himself with that God who there appeared to Jacob. Can we not infer from this, that even there, where Jehovah simply is mentioned as communicating some message to man; e.g. when He appeared for the second time at Bethel to Jacob, the mediation through His angel is to be assumed?

SUMMARY:

"The personality, yet also the identity of the Angel of God with Jehovah is brought out in marked contrast to created angels. He asserts his divinity, He speaks and acts as God, gives a divine promise, divine honor is given Him, and fear of death is experienced in His presence.

VIII Genesis 32,24 sqq.

On his return journey from Mesopotamia to Canaan, Jacob had reached the Jabbok, and had transported his family and all of his possessions to the other side of the river. He remained behind alone. "And there wrestled a man with him until the breaking of the day". Though the "Man" wished to break off the contest, Jacob refused to let Him go until He had informed him of His identity. Not directly and distinctly does the "Man" make Himself known, but by two unmistakable signs is He recognized as God; first, by giving Jacob -- the cunning, self-helpful supplanter -- a new name,

viz., Israel, - God's fighter, one who wrestles with God; and secondly, by bestowing a blessing upon him. When Jacob asked Him: "Tell me, I pray thee, thy name?"; His opponent asked him a counter-question: "Wherefore is it that thou dost ask after my name?" This question and counter-question coincides remarkably with Judg.13,17.18, where Manoah asks: "What is thy name?", and the Angel of the Lord counters with a similar question: "Why askest thou thus after my name seeing it is wonderful?" And to what conclusion did Jacob come after his encounter? He is firmly convinced that it was God with whom he wrestled, as we can see from v.30 "And Jacob called the name of the place Peniel: for (he says) I have seen God face to face, and my life is preserved". That he was not mistaken in this, Hosea, 12,3-5 tells us: "He (Jacob) took his brother by the heel in the womb, and by his strength he had power with God: yea, he had power over the angel וְיָאֱלֹהִים and prevailed: he wept and made supplication unto him: he found him in Bethel, and there he spake with us: Even the Lord God of Hosts; the Lord is his memorial". Here we are expressly told that the man with whom Jacob wrestled, was an angel, not, however, a created angel, but the angel of God, for "by his strength he had power with God".\*

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In both Gen.32,28 and Hosea 12,4 the expression "had power", literally, "contend, strive with", refers to the battle of Jacob with the Man, for both times the verb וְיָאֱלֹהִים is used, which occurs only in these two places.

Who it was, unto whom Jacob made supplication, Hosea 12.5 tells us: Even the Lord God of hosts; Jehovah is his (the angel's) memorial, i.e. the name, by which He is brought <sup>in</sup> into remembrance, by which He is mentioned (Cf. Exod. 3, 15). So the memorial, by which God wants to be known unto all generations, is equally ascribed to the Angel, whom Hosea identifies with the Lord of hosts, with Jehovah. Therefore the only conclusion we can arrive at is that the Angel of the Lord and Jehovah are one in essence and being, only that the former is the visible manifestation of the latter, the invisible God, who says of Himself: "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images" (Is. 42, 8). Truly, the name by which He would be known among men is 'Wonderful' Judg. 13, 18; Is. 9, 6.

Here again we ask the same question as when we discussed the vision of Jacob's ladder: Because the Angel is not directly mentioned, can we not infer from our place (Gen. 32, 24), compared with Hosea 12, 3-5, that the Angel of the Lord is the medium by which God communicated with man?

That peculiar fear which seizes upon man, when he becomes conscious of the nearness of God's presence also grips Jacob, who expresses his surprise and gratitude that, though he had "seen God face to face", his life had yet been preserved (32, 30).

SUMMARY:

"The Angel of the Lord, therefore, is proven to be the same in being and in kind with God, a divine work is ascribed to Him; divine honor is given Him; He is called God, and fear of death is excited in His presence.

IX      Genesis 48.15.16.

Jacob, on his death-bed, reviews God's wonderful providence and guidance in his and his forefather's life and implores for Ephraim and Manasseh, Joseph's sons, the blessing: "God, before whom my fathers Abraham and Isaac did walk, the God which led me all my life long unto this day, The Angel which redeemed  $\text{לְאֱלֹהֵי$   $\text{יְהוָה}$  me from all evil, bless the lads". Jacob here places the Angel on an equality with God. A permanent character, which could not be said of a mere messenger of God, a created spirit, is here attributed to the Angel. At the same time the person of the Angel is distinguished from that of God. It is to be noted that the verb "bless" is in the singular number, which clearly indicates that the Angel who redeemed Jacob, is connected with the God, before whom Abraham and Isaac walked, and who fed, led and provided for Jacob, by oneness of nature. In other words "the triple mention of God is by the singular  $\text{יְהוָה}$  resolved into the unity of the divine

nature" (Keil; Comm. on Pent.1,384). Keil also rightly points out that the 'triple reference to God -- contains a foreshadowing of the Trinity, though only God and the Angel are distinguished, not three persons of the divine nature'.

Hengstenberg remarks that, if here a created angel were meant, we then could not avoid the inference, that God is, in all His manifestations, bound absolutely to the mediation of lower angels (Hengst. Christology of the Old Testament 1,125).

SUMMARY:

"The identity and equality of the Angel with God, and yet His distinction from the person of God, is expressly stated, and inasmuch as Jacob invokes His blessing on Joseph's sons, divine honor is given Him.

X Exodus 3,1-14.

The children of Israel were groaning under the oppression of Egypt, when the Angel of the Lord appeared to Moses on Mt. Horeb, keeping the flock of Jethro, his father-in-law. Exod.3,2 gives us the general heading for the following manifestation: "The Angel of the Lord מַלְאָכְיָהוּ appeared unto him in a flame of fire out of the midst of a bush" which, however, was not consumed. Moses draws near to investigate the miraculous vision of the bush that

was burning and yet was not burned up - "And when Jehovah saw that he turned aside to see, Elohim called unto him, out of the midst of the burning bush", addressing him in the same manner that the Angel of Jehovah accosted Abraham Gen.22,11, whereupon Moses answered with the same words as his forefather: "Here am I", Preparing him by His command: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground", that he stood in the presence of God, the Angel of Jehovah then reveals Himself to Moses: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob", thereby, through this very name, reminding him of the promises made to the patriarchs. It is obvious that the contention of Delitzsch, (Neuer Comm. ueber die Genesis 5.ed.284) who holds that the Angel of the Lord is the mere organ, out of whom the invisible God is here speaking, falls down, for it is impossible for a mere created angel to speak of himself as being the God of Abraham, Isaac, and Jacob. Knowing himself to be in the presence of God, the same fear that we noticed in Hagar and Jacob, comes upon Moses, and "he hid his face, for he was afraid to look upon God". The striking similarity of the next few verses with Gen.15,13-16 cannot merely be incidental. There Jehovah had foretold Abraham that his seed was to be a "stranger in a land not their's", that his seed was to be

enslaved and afflicted, but that after four generations they would "come out" again and return to Canaan. Here, however, the Angel of Jehovah,\* whom the writer of Exodus expressly calls Jehovah, says: "I have surely seen the affliction of my people --- I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into a good land and a large, unto a land flowing with milk and honey --- the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them". So the fulfillment of the prediction made by Jehovah to Abraham, is here ascribed by the Angel to Himself. It was He who, having seen the servitude of Israel, who through the covenant with Abraham were His chosen people, would now release them and bring them again to the promised land. And for this purpose He selected Moses; He commissioned him to be the leader of Israel, saying: "I will send thee unto Pharaoh, that thou mayest bring forth my people out of Egypt" (cf. Acts 7,30-34). When shrinking Moses, however, showed himself diffident in

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In Exodus 3,2 the Angel of Jehovah appeared to Moses at the burning bush, but it was Yahweh Himself whom Moses turned aside to the bush to see (v.4), and it was Yahweh who spoke to Moses (v.7). -- Barton: "The Rel. of Israel, p.174.

carrying out this charge, the Angel encouraged him, even as He heartened Gideon (Judg.6,16) by assuring him: "Certainly I will be with thee", and then He revealed to Moses His majestic name, the great "I Am That I Am", which showed Him to be the unchangeable, eternally faithful covenant God. This name Jehovah, which is also given to the Angel of Jehovah (Hosea 12,5) was to be His "memorial unto all generations".

SUMMARY:

"The transition from the Angel of Jehovah (v.2) to Jehovah and Elohim (v.4) proves the identity of the two, as does also the fact that He pronounces Himself to be the God of the patriarchs, that He ascribes to Himself omniscience and omnipresence, that He promises to deliver the children of Israel and guide them to Canaan, that He assumes the prerogative of giving Moses a divine commission, and that He attributes to Himself that highest revelation of God's name in the Old Testament, Jehovah, I Am That I Am.



XI Exodus 14,19.20.

After their exodus out of Egypt, Israel was encamped on the shore of the Red Sea, at Pihahiroth (Exod. 14,9). Recovering from the panic caused by the death of the firstborn, Pharaoh and his chariots set out to overtake Israel. Shut in on all sides by the sea, the mountains, and the Egyptian army, Israel despaired and complained against Moses. But Moses directed them to the Lord. In what manner this rescue was effected v.19, tells us: "And the Angel of God, וְאֵלֹהֵי יִשְׂרָאֵל, which went before the camp of Israel, removed and went behind them: and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel -- so that the one came not hear the other all the night." This is the same pillar\* of cloud that directed the march of Israel (Exod.13,21). There it was Jehovah who "went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night". So in other words, "Jehovah" and the "Angel of Jehovah" are interchangeable. The shifting of the cloud purposed the safeguarding of Israel

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That in Exod.14,19 the same cloud is meant as in 13,21, is evidenced by the definite article in the former: וְאֵלֹהֵי יִשְׂרָאֵל וְאֵלֹהֵי יִשְׂרָאֵל, whereas the latter remains indefinite: וְאֵלֹהֵי יִשְׂרָאֵל

וְאֵלֹהֵי יִשְׂרָאֵל

from destruction. This preservation is ascribed to the Angel of Jehovah, who by placing Himself behind them was their defense against the Egyptians, which according to Ps.34,7 is part of His office ("The angel of the Lord encampeth round about them that fear Him, and delivereth them"). This puts us in mind of the declaration of the Angel of the Lord in Exod.3,8, when He tells Moses: "I am come down to deliver them out of the hand of the Egyptians and to bring them up out of that land into a good land and a large" namely Canaan.

SUMMARY:

"The Angel of the Lord is here identified with Jehovah and the divine work of leading and protecting Israel is alleged of Him.

XII    Exodus 23,20.

After Jehovah had promulgated His Ten Words from Mt. Sinai, (Exod.20,1-21), the leading features of the covenant constitution are described (Exod.20,22-24,2), among which also the relation which would exist between Jehovah and His people, provided they fulfilled the required obligations, is pointed out. Right at the beginning of this last section the Angel of the Lord is mentioned: "Behold, I send an angel (  $\frac{7}{7} \frac{\gamma}{\gamma} \frac{9}{9}$  ) before thee, to keep thee in the

way and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not; for he will not pardon your transgressions, for my name is in him, But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries, For mine Angel <sup>אֲנֹכִי</sup> shall go before thee, and bring thee in into the Amorites etc." (20-23) That God in v.20 has reference to no ordinary, but rather to the extraordinary Angel, the Maleach Jehovah, is shown by the fact that He enjoins fear, obedience, and the power of forgiving sins to Him. The same warning concerning the holy God is sounded by Joshua (24,19). The reward for unquestioned obedience to Him, the Angel <sup>אֲנֹכִי</sup> <sup>וְעִמִּי</sup> <sup>וְעִמִּי</sup> would be that Israel would be successful in all its undertakings, having God on their side and fighting for them. And the reason why they should be subject to the Angels authority is "My name is in Him" ( <sup>אֲנִי</sup> <sup>וְעִמִּי</sup> <sup>וְעִמִּי</sup> in his innermost) i.e. I myself with all my glory and majesty am in him, constituting his innermost essence. Now, Isaiah 42,8 tells us that the name of God can be communicated to no other: "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images." If that then is impossible, the only conclusion we can arrive at is that originally Jehovah's name was in the Angel, and this again would agree perfectly with our view that the

Angel of the Lord and Jehovah are identical in nature and essence. But though one with God in being, yet we must not lose sight of the fact that God says: "I send an Angel before thee". So He is sent of God, a separate person. This clearly points to a distinction between Jehovah and the Angel of Jehovah. Such a difference is indicated in the very name  $\text{אֱלֹהִים אֲנִי}$ . As Keil says (Comm. on the Pent. 1 190): "  $\text{אֱלֹהִים אֲנִי}$  denotes the person through whom God works and appears". This Angel, who is equal to and yet distinct from Jehovah, Israel should not embitter, disobey, nor provoke, for in that case He, the Angel, would not forgive them their sins. By no means can this be a created angel, for, "who can forgive sins but God only" (Mrk.2,7). -- V.23 again reminds us of Jehovah's (the Angel of Jehovah's) promise to Moses Ex.3,8.

SUMMARY:

"The Angel is identified and equal with Jehovah, yet also distinct from Him, because of His co-ordination with God, fear, obedience and reverence are due Him; He also remits sins, and finally, a divine work is imputed to Him.

XIII    Exodus 32,30-33,3.

Barely had the covenant between Jehovah and Israel been established, and the Angel of the Lord, in the technical sense of the word, promised them as their divine leader, when Israel flagrantly broke the covenant by worshipping the golden calf, contrary to the express command Ex.20,23. But Moses, the grand mediator of the Old Testament between God and His chosen people Israel, intercedes in their behalf and succeeds in turning "the divine wrath, which threatened destruction, into sparing grace and compassion". (Keil Comm. on the Pent. II,230). How he succeeded in doing this, a comparison between Ex.33,1-3 and Ex.32,30-35 will show, for we hold that the former section (33,1-3) is but a further expansion of that which is related in the latter (32,30-35); even as we look upon Gen.2,4-25 as expressing in greater detail that which is narrated in Gen.1,26-31. God told Moses to depart from the mount and to lead Israel to Canaan. True to the promise which He had given to the patriarchs, He would give Canaan into their possession and drive out the heathen inhabitants, but with this difference, whereas at first He had the intention of leading them personally, in that He sent for their guidance His Angel, the Angel of the Lord  $\kappa\alpha\tau' \epsilon\lambda\theta\omicron\chi\eta\rho$ , now, because of their idolatry, He would withdraw His personal presence from among them and send merely a

created angel to be their leader, Ex.33,1-3; but Moses continues to intercede for the people whom God had commissioned him to bring out of Egypt and to lead unto the land of promise. He entreated forgiveness for his brethren with an intensity and self-denial of love (32,31.32), unequalled by that of any man except St. Paul (Rom.9,3). God, however, would not blot out a righteous man, a true child of His, from the book of life, but only him who had sinned against Him. Moved by the intercessory prayer, God yields to the entreaty of His faithful servant. He guarantees to Moses the continuance of the nation under His guidance, and under the protection of His Angel (in the technical sense of the word), who would continue to go before it; and finally, He would defer the punishment of Israel's sins of idolatry until the day of His visitation, until the measure of Israel's guilt, at least of that generation, was filled. Ex.32,30-35. If this view be adopted, we can explain why in 33,2 an angel ( אַלְמַנְשֵׁן without the article) and in 32,34 my angel' אֲנִי וְאַלְמַנְשֵׁן \*, He who in a special sense is God's peculiar angel, one with Him in essence and nature, should be mentioned. -- This episode brings to mind the warning God gave Israel, Ex.23,21. They were to beware of the Angel of the Lord, obey his voice and not provoke him. They had done this, however, in a most violent manner by worshipping the golden calf. And had it not been for the

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\* Cf. footnote in Vl.

mediation and intercession of Moses, they would have lacked the presence of the Angel of the Lord in their midst.

SUMMARY:

"Flagrant transgressions can be the cause of withdrawal of the Angel of the Lord from the midst of His people; prayerful petitions, holy importunity in behalf of others, the cause of God making concessions to His children. Cf. The Intercessory Prayer of Abraham, Gen.18,23 ff.

XIV    Exodus 33,14.

Israel had repented of its sin of idolatry, and God had respect to it. In a cloudy pillar He appeared to Moses, His confidant, and spoke with Him face to face, and mouth to mouth, and told him v.14: "My presence shall go with thee, and I will give thee rest". Literally:  $\text{׃} \text{׃} \text{׃} \text{׃} \text{׃} \text{׃}$  My face = my own person, shall go. Here Jehovah again promises to go with Israel and bring them into the land of promise, Canaan. There they would find rest. (Deut.3,20.) Thus the state of things, the relationship between Jehovah and Israel had again become the same as in Ex.23,20.21. There it was the Angel in whom the name of Jehovah was, who would keep them in the way and bring them into the place which Jehovah had prepared; here it is the face of Jehovah that would go before them, and give them rest. That the

Angel, in whom the name of Jehovah was, (Ex.23,21) is identical with the "face" of Jehovah, (Ex.33,14) is evident from Isa.63,9: "In all their affliction he was afflicted, and the angel of his presence  $\text{אֱלֹהֵי יְהוָה}$  (of his face) saved them". The connection, in which this verse stands, forces us to the conclusion that it refers back to events that are recorded in the Pentateuch. "The expression, 'Angel of the face', arose from a combination of Ex.23,20 and Ex.33,14. As in Ex.33,14 'the face of Jehovah' is tantamount to 'Jehovah in His own person', the Angel of the face can be none other than He in whom Jehovah appears personally, in contrast with inferior created angels. The Angel of the face is the Angel in whom is the name of the Lord". (Hengstenberg, Christology of the Old Testament 1, 128).

SUMMARY:

"From this we learn that the Angel of the Lord, the Maleach Jehovah, is identical with the "Face (presence) of Jehovah", the Angel of His Face (presence), and the Angel in whom is Jehovah's name, and to Him is entrusted the guidance of Israel from Egypt to Canaan.



XV      Numbers 20,16.

Israel was about to begin the last part of its journey. Wishing to enter Canaan by way of the East, Moses sent messengers from Kadesh to the King of Edom, soliciting an unimpeded passage through his land. In this message mention is made of an angel: "When we cried unto the Lord, he heard our voice and sent an Angel ( מַלְאָכִי ) and hath brought us forth out of Egypt". In the light of the passages which we have just reviewed, as Ex.3,2 ff; 14,19; 23,20; 32, 34 and 33,14, who would not immediately think of the Angel of Jehovah?

XVI      Numbers 22,22-35.

Balaam was on his way to Balak, when the Angel of Jehovah ( מַלְאָכִי ) stood in the way for an adversary against him, but though seen by the ass upon which he was riding, yet for the present his eyes were held that he did not see Him, v.22-30. Verse 31 tells us that God then opened the eyes of the prophet, so that he saw the Angel of the Lord with a drawn sword standing in his way, and he fell upon his face before this fearful sight. The Angel of the Lord says: "Thy way is perverse before me". He speaks as with authority, as only God would speak. The verb here used in Hebrew וַיִּפֹּל occurs but twice, and means "to precipitate, to plunge, sc. to

destruction. Cf. Job 16, 11. The way which Balaam was going, the feelings and intentions with which he had entered upon his present mission, were leading him to destruction, from which the Angel of the Lord was trying to preserve him by standing in his way. He then allows him to continue on his journey, but adds the warning: "Only the word that I shall speak unto thee, that thou shalt speak". In verse 20 God (יְהוָה) said unto him: Go with them; but yet the word which I shall say unto thee, that shalt thou do"; and in verse 38, when Balaam meets Balak, he said: Lo, I am come unto thee: have I now any power at all to say anything? The word that God putteth in my mouth, that shall <sup>I</sup> speak". So Balaam is fully conscious that in the Angel of the Lord he had met God. Not only is the noun יְהוָה determined by the following determinate genitive, and at that, a proper noun,\* but the constant recurrence of the term יְהוָה also adds to the significance of this expression. Ten times in our passage is the Angel called the Angel of the Lord. Had it been but an ordinary angel, would the determining proper noun necessarily have had to follow in each case? If, furthermore, we consider that Balak called Balaam to curse Israel, that Israel, however, enjoyed the protecting care of the Angel of the Lord who

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\* An independent genitive may be determinate by its character as a proper name. Kautzsch Gesenius Hebr. Grammar Par. 127, a.

according to Ex.23,20 would keep them and guard them from all danger on their journey through the wilderness and would bring them to Canaan, of whom even Jacob had said that He had redeemed him from all evil (Gen.48,16), we do not find it strange in the least, that we here see the Angel of the Lord in His official capacity frustrating the evil design of Balaam (and Balak), by warning him to do and say only that which God permitted him to do and say.

SUMMARY:

We see the Angel of the Lord safeguarding His charge, the children of Israel from the wicked design of Balak, who would use Balaam as his instrument to invoke a curse upon them; we see him with the drawn sword, ready, if need be, to execute judgment upon all, who would harm those under His care.

XVII     Joshua 5, 13-6,5.

Successfully had Moses under the divine guidance of the Angel of the Lord led Israel to the boundary of the Holy Land. Here the leadership of Israel was taken up by Joshua, Moses' successor. While encamped before Jericho, suddenly a "Man" "with his sword drawn in his hand" met Joshua v.13. Challenged by Joshua: "Art thou for us, or for our adversaries?", the strange Warrior replied: "Nay, but as captain

of the host of the Lord and I now come." (Lit.: No, but I am the Captain (or Prince) of the host of Jehovah, now I am come). Hearing this Joshua fell on his face and inquired His commands. This does not necessarily imply that he at once recognized in Him the Angel of the Lord, as is evident from the way in which he addresses him; namely, 'J·7 Y, not 'J·7 Y. But as soon as He, who had designated Himself as the Captain of the Lord's host, commands Him: "Loose thy shoe from off thy foot, for the place whereon thou standest is holy") then he must have recognized in Him the Angel of the Lord, for His command would remind him of the appearance of the Angel of the Lord to Moses on Mt. Horeb, Ex.3,5, where He had revealed Himself as the God of Abraham, Isaac, and Jacob. And this fact is established beyond doubt by chapter 6,2, where the Captain of the Lord's host is directly called Jehovah: "And Jehovah said". Then assuring Joshua of complete victory (6,2), He describes the manner in which Jericho was to be taken, 6,3-5.

The וְיָשׁוּעָה, the host of Jehovah is not 'Israel standing at the beginning of his warfare and the Prince of this host some inferior angel.' (Hofmann) True, the host of Israel coming out of Egypt is called "the hosts of Jehovah" in Ex.12,41, but, as Keil remarks: "the Israelites are never called the host or army of Jehovah (in the singular). The 'host of Jehovah' is synonymous with 'the host of

heaven' (1 Kgs.22,19) and signifies the angels, as in Ps.148,2 and 103,21." (Keil Com. on Joshua p.62.) Together with other passages; e.g. Gen.32,1.2., this appearance of the Angel of the Lord to Joshua as the Captain (or Prince) of the host of Jehovah formed, so to speak, the background for the name of God, Lord God of Hosts, the Lord God of Sabaoth. ( 'יְהוָה יְהוָה יְהוָה' יְהוָה יְהוָה יְהוָה ). This designation of God we first meet in 1 Sam.1,3, where Elkanah is said to have gone to Shiloh in order to "worship and to sacrifice unto the Lord of Hosts". Viewing our passage (Josh. 5, 13-6,5) in the light of a comparison between Gen.32,24-32 (Cf.Remarks in VI11) and Hosea 12,4.5, in which latter place "the Angel" is identified with "Jehovah God of Hosts", we believe that there is some justification for our supposition. If that were the case, the term, "Lord of Hosts", would beautifully illustrate, in what sense the later Jews looked upon the appearance under consideration, and it would be but a further proof for our view that the Angel of the Lord is one with God in essence and nature.

If, further, we consider that God had pledged Israel His Angel not only for their journey to the Land of Promise, but also had assured them that He would bring them "into the place" which He had prepared for them, and that, on condition of their obeying this Angel, He would be an enemy to their enemies and an adversary to their adversaries (Ex. 23,20-22), it does not surprise us that we meet this Angel

appearing to Joshua just as they had crossed the boundary of their coveted goal. He thereby substantially confirms the appointment and the mission of Joshua as the continuation of the leadership of Moses and inspires Israel and its leader to continue to trust in the future care and providence of its covenant God, Jehovah, who has the power and the ability to make true His promises.

SUMMARY:

The Captain of the host of Jehovah is co-ordinate with Jehovah, speaks as God and does a divine work, in that He gives Jericho into the hands of Israel.

XVIII     Judges 2, 1-5.

The conquest of the Canaan had been accomplished. After the death of Joshua, however, Israel became lax and did not utterly drive out the Canaanites as they were commanded Num. 33,55. They only made them tributary and allowed them to continue their heathen worship (Judg. 1,28), yes, they even entered into an alliance with them contrary to Ex.34,12 f. For this they are taken to task by the Angel of Jehovah, וַיִּזְכֹּר יְהוָה, Judg.2,2, when all Israel in its heads or representatives was assembled at a place later on called Bochim, Judg.2,4.5. There the Maleach Jehovah addresses them, v.1: "I made you go up out of Egypt, and have brought you

unto the land which I swear unto your fathers; and I said, I will never break my covenant with you. --- Ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive thee out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you". We note here that in v.1 the Angel speaks of Himself in that capacity, with which we are already familiar from former passages; namely, as guide and leader of Israel. Cf. Ex. 3, 8; 23, 20. 23; 33, 14. He identifies Himself with Jehovah. He says: "I will never break my covenant with you". But the covenant had been concluded between Jehovah and Israel, Cf. Ex. 19, 5 ff. Consequently He that spoke these words, the Angel of the Lord, is equal to Jehovah. We must not let ourselves be confused by similar accounts; e.g., Judg. 6, 8.

When a prophet ( $\chi\lambda\eta\psi$ ) delivers a similar message to Israel. The prophets always distinguish between themselves and Jehovah, by introducing their words with the declaration "thus saith the Lord". Judg. 6, 8. And because Israel had broken their part of the covenant, because they had not obeyed His voice, therefore He would carry out His threat and let the remaining heathen inhabitants be pricks in their eyes and thorns in their sides (Num. 33, 55), and let their idolatrous and filthy worship be a snare unto them (Ex. 23, 33). This power to thus afflict Israel was inherent in the Angel of the Lord. "I will not drive out" (v. 3.)

That Israel recognized in the Angel of the Lord

the self-manifestation of God, that they were convinced that God had drawn near to them in this Angel, verses 4 and 5 tell us. On account of the reproof Israel broke out in loud weeping. This was the external sign of their repentance, and to obtain forgiveness for their sins "they sacrificed there unto the Lord". In the book of Judges Israel sacrificed unto the Lord only where the ark of the covenant was located, at Shiloh (Josh.18,1; Jer.7,12), the only exception being the offerings made to God in those places where extraordinary appearances of the Angel of the Lord were granted them as in Judges 6,20.26.28; 13, 16 ff, also 2 Sam.24,25. Yes, in all places where God had recorded His name (Ex.20,24), where He appeared to His people, there sacrifices might be offered to Him. And the fact that Israel sacrificed here at Bochim to the Lord is proof positive that no ordinary angel, but rather the Angel of the Lord, who is essentially one with Jehovah, appeared to them. Hengstenberg, (Christology of the Old Testament IV, 292 in footnote) says: "The sacrifice here offered to the Lord away from the sanctuary contains in itself proof, that by the Angel of the Lord we cannot possibly understand a prophet, -- a supposition which the parallel passage in Chapter VI and XIII ought to have been sufficient to preclude. The appearance of the Lord alone contained in itself a practical summons, to arise and offer sacrifice".



SUMMARY:

The Angel of the Lord ascribes to Himself the deliverance of Israel out of Egypt, the setting up of a covenant with them, their guidance through the wilderness, their chastisement on account of disobedience to His command, -- of all which is otherwise expressly stated of Jehovah, -- and divine sacrifice is offered at the place where He appeared.

XIX      Judges 5,23.

In the song of Deborah we find the following imprecation: "Curse ye Meroz, said the Angel of the Lord, וְיָרֵם יְיָ בְּעֵינָיו, curse ye bitterly the inhabitants thereof". The curse upon the inhabitants of Meroz is described as a command of the Angel of the Lord. Cursing, however, is a divine prerogative.

XX      Judges 6,11-24,\*.

Because Israel had done evil, Jehovah had delivered them into the hands of the Midianites. They repented of their sins, however, and the Lord raised up in Gideon a deliverer for them. In the form of a traveler (v.11,21) the Angel of

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\* The Angel of Yahweh appeared to Gideon (Jud.6,11) but it is later made clear (v.21-23) that it was Yahweh himself. Barton, "The Religion of Israel", - p.174.

the Lord יהוה appeared to Gideon, and "said unto him, Jehovah is with thee, thou mighty man of valor". As yet Gideon does not recognize His Visitor, sitting under the oak. He merely addresses him as יְהוָה. That he had no ordinary person before him, v.14, told Gideon. He was called to "save Israel from the hand of the Midianites" and that simply because He (the Angel of Jehovah) sent him. Appropriately therefore the holy writer attributes this saying to Jehovah: "Jehovah looked upon him and said". And that Gideon recognized in the Traveler the Captain of the host of Jehovah, the Lord God, we see from the יְהוָה v.15. However, it seemed unlikely to Gideon that he, who was the least in his father's house, should be instrumental in effecting the release of Israel from the Midianitish bondage. But as the Angel of the Lord had removed the similar objection of Moses: "Who am I that I should bring forth the children of Israel out of Egypt" (Ex.3,11), by assuring him of His personal help: "Certainly I will be with thee" (Ex.3,12); as Jehovah had promised Joshua his co-operation: "As I was with Moses, so I will be with thee", Joshua 1,5; so also Gideon here receives the pledge of the Angel's active support: "Surely, I will be with thee".

Because the Angel, therefore, would with His aid be with him, Gideon would "smite the Midianites as one man". To remove him beyond the possibility of a doubt, to convince him of the fact that he had received a divine call to be the

savior, the deliverer of Israel, the Angel of the Lord performs a miracle before his eyes. At His bidding, Gideon spreads the offering which he had brought to Him upon a rock and pours the broth upon it. Then with the end of the staff the Angel touches the food, whereupon fire leaps out of the rock and consumes the sacrifice; and the Angel suddenly vanishes from sight. This miraculous occurrence ripens the conviction within him that it was Jehovah who was talking to him. Gideon is now afraid that he will die, because he has "seen an Angel of the Lord face to face"(v.22,23). Again we note the fear of death resulting from close contact with the Angel of the Lord. Being assured, however, that he would not die, Gideon erects a memorial in witness of the revelation made to him by God.

For points of resemblance with the appearance of the three men to Abraham at Mamre, Cf. remarks Gen.18.

#### SUMMARY:

The Angel of Jehovah is identified with Jehovah by the sacred writer; He speaks and acts as God; He is recognized as such by Gideon, wherefore fear of death comes upon him; He makes a distinction between Jehovah and Himself (v.12); He accepts the sacrifice brought to Him and performs a miracle.

While the Israelites were given into the hands of the Philistines on account of their sins, the Angel of Jehovah ( אֱלֹהֵי יְהוָה ) appeared to the wife of Manoah,\*and announces to her who was barren, "Thou shalt conceive and bear a son", and "the child shall be a Nazarite unto God". This information the woman imparted to her husband. She is not sure, however, as to the nature of Him, who brought her this announcement, but she suspects "that he was a superior being" (Keil Com.on Judges p.406.) "The man of God came unto me, and his countenance was like the countenance of the angel of God אֱלֹהֵי יְהוָה, very terrible; but I asked him not whence he was, neither told he me his name". In answer to Manoah's prayer a second appearance is vouchsafed and the same instructions are repeated as at the first visit. That the אֱלֹהֵי יְהוָה and the אֱלֹהֵי יְהוָה are one and the same person is clearly brought out in this story. When He first appears, He is called אֱלֹהֵי יְהוָה (v.3); but on His second appearance אֱלֹהֵי יְהוָה (v.9) and אֱלֹהֵי יְהוָה (v.13) is used. In other words these terms are used interchangeably for the same Angel. -- Because he did not as yet recognize the

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 \* "The angel of Jahweh that appeared to the wife of Manoah (13,2ff) ... was none other than Jahweh". Barton, "The Religion of Israel" p.174.

Divine visitor, Manoah, like Gideon (Judg.6,18), now proposes to entertain His guest by preparing a kid for Him. The Angel, however, would not eat of his food, and suggests that he offer it as a burnt-offering unto the Lord. Before Manoah acts on this suggestion, he wishes to know who He is: "What is thy name, that when thy sayings come to pass we may do thee honor?" The answer given him forcibly reminds one of the answer that Jacob's adversary gave him when asked a similar question (Cf.Gen.32,29): "Why askest thou thus after my name, seeing it is secret (wonderful)?" Manoah now brought his burnt-offering and his meat offering, and offered it to Jehovah. And when the Angel "did wondrously", when fire leaped from the altar and the Angel ascended in the flame that consumed the burnt-offering, then Manoah and his wife, gazing upon the spectacle in reverent awe, fell worshipping to the ground. They now recognized their heavenly messenger, The Angel of the Lord; they know him to be God and the fear of death falls upon them: "We shall surely die, because we have seen God". His wife, however, reassured him, by pointing out the graciousness of God in accepting the offering made to Him. The wondrous deed, the miracle, would not befit a creature angel. In every analogous case in the Old Testament, it is God Himself who performs the miracle.

The Angel says the character of his name is wonderful<sup>ful</sup> it is "absolutely and supremely wonderful". (Keil Com.on

Judges p.407). This can only be said of God's name, and thus He, more specifically, the Messiah, is called Isa.9,6: "His name shall be called Wonderful".

The resemblance, which parts of this story bear to some of the others, is to be noted. Both Sarah and Manoah's wife were barren, and to both the Angel of the Lord comes with the announcement that they would bear a son. Jacob, when wrestling with his adversary at the ford of the Jabbok, and Manoah inquire after the name of the Angel of Jehovah, but though both receive no direct answer, yet the nature of Him with whom they have to do is unmistakably revealed to them. Gideon and Manoah prepare a 'mincha', a meat offering, to Jehovah and in each case through the instrumentality of the Angel, it is consumed by fire, and both are seized with the fear of death.

SUMMARY:

The Angel of the Lord is recognized as God in that He performs a miracle, in that He is divinely honored, and in that fear of death is experienced in His presence; yet He asserts a separate personality for Himself from Jehovah.

XXII Hosea 12, 3-5.

Cf. Gen.31, 11-13; 32, 24-32 (No.7.8.)

XXIII Isaiah 63, 9.

Cf. Exodus 33, 14. (No.9.)

XXIV Zechariah 1, 8-13.

In a vision Zechariah sees one in the shape, or appearance, of a "Man", seated among the myrtle trees upon a red horse. He was the leader of the host upon the red, speckled and white horses behind him. The prophet then asks the "Angelus Interpres" whose sole function it was to open the spiritual eyes and ears of the prophet and cause him to understand the meaning of the visions: "O, my Lord ( 'י'וֹיָהוּ ), what are these?" i.e. what do they signify? But before he can answer the question of the prophet, the 'Man' who stood among the myrtle trees states the object of the horsemen's mission: "These are they whom the Lord hath sent to walk to and fro through the earth." Hereupon the riders report the result of their mission. Though they were sent by the Lord, they yet report to the Angel of Jehovah, יְהוָה אֱלֹהֵינוּ, who stood among the myrtle trees (very likely the same, because of the common attribute, as the man who "stood among the myrtle trees" v.8.10). They render an account of their worldwide reconnoitering expedition to Him.\* Does that

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\* "In the very first vision, "the angel of Jehovah" appears surrounded by a company of inferior angels. He is represented there, as absolutely exalted far above them all. They bring

not indicate His equality with Jehovah? Must we not assume that He who receives their statement is the same as He who authorized them "to walk to and from through the earth? They found all the earth quiet and at rest, the shaking of all the world upon which the filling of God's temple with His glory (Hag.2,6.7) would follow, had not as yet taken place. For the present Judaea was still for the most part lying waste, Jerusalem was without walls, and the building of the temple had but just been resumed, although under trying circumstances, whereas the heathen nations round about were prosperous and at ease. This being the state of affairs the Angel of the Lord addresses a prayer to Jehovah for pity and mercy upon Juda-Jerusalem: "O Lord of host, how long wilt thou not have mercy upon Jerusalem and the cities of Judah, against which thou hast had indignation these threescore and ten years?" \* His intercession was effectual. The Lord directs good and comforting words to the prophet, the contents of which are recorded in verses 14-17. The question, which the Angel of the Lord had put to Jehovah, was

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their reports to him, as to their king and Lord, and give him an account of their proceedings."

-- Hengstenberg "Christology of the Old Testament" IV, 296.

\* "Chapter 1, 12 clearly shows that the prophet had regarded him as not only personally distinct from, but also as subordinate to Jehovah -- in fact, as a created being"

-- Kurtz "History of the Old Covenant"  
1, 193.



not asked so much for His own sake, but rather that consolation and hope might be communicated through the interpreting angel to Zechariah, and through him, then, to the Jewish nation at large. --

In this vision the Angel of the Lord appears in the twofold role as leader of the Lord's host and as the protector and intercessor of the covenant people at the throne of grace, which dignity is much too exalted for an ordinary angel. In the first capacity we met Him in Josh.5,13 ff., when he appeared to Joshua as the "Captain of the Lord's host"; and in the second we saw how He, true to God's promise (Ex.23,20) protected Israel through the 40 yrs. of wandering in the wilderness, as is evidenced especially in His dealings with Balaam (Num.22). But the objection may be raised: If the Angel of the Lord is identical with the rider on the red horse, red being the color that denotes war and bloodshed (Cf. also Rev.6,4), does that not conflict with His office as intercessor? We answer, No, for the same functions -- the administration of justice upon the ungodly, Acts.17,31; Rom.2,16; and the intercession for the believers, John 17; 1 John 2,1.2 -- are combined in Christ.

#### SUMMARY:

The Angel of Jehovah is the leader of the angelic host, the protector and the intercessor of the covenant people to Jehovah, and therefore distinct from Jehovah.

XXV      Zechariah 3.

In the judicial scene, presented to us in the fourth vision of Zechariah, we see Joshua, the high priest, and at his right accusing Satan, standing before the Angel of the Lord יְהוָה as Judge. In verse two judgment is pronounced in favor of Joshua by the Angel who is here correctly called Jehovah, thereby proving the identity of the two. But in delivering the verdict against Satan, the Angel of the Lord says: "Jehovah rebuke thee, O, Satan; even Jehovah that hath chosen Jerusalem rebuke thee", clearly stating the personal distinction between the two. Having freed Joshua, who stood accused by Satan in his representative character for Israel, the Angel of the Lord now also gives outward evidence of His divine pardon by replacing the filthy garments of Joshua, the Scriptural figurative representation of defilement with sin and guilt (Cf. Isa.64,6), with clean raiment. He commands the angels who serve Him: "Take away the filthy garments from Him" and, explaining this order to Joshua, He says: "Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment", i.e. festal garments of salvation and robes of righteousness, (Isa.61,10). Here the prophet, who up till this time had been an interested spectator, interposes with the petition that also a fair mitre be set upon his head. The Angel of the Lord standing by sanctions this. Then turning to Joshua

and addressing in him His covenant people, He, acting in His capacity as the revealer of God's gracious purposes toward man, not only confirms Joshua in his office as high priest, but also indicates that in the near future, when the restrictions of the Old Testament have been swept away, he would have free access to God. This would be brought about, when the new kingdom of God would be established in and by Zemach, the Branch (Jer.23,5; 33,15), the Messiah, on that one day (Golgotha) when the iniquity of the earth would be removed. The phrase "thus saith the Lord of hosts" detracts as little from the divinity of the Angel of the Lord as does the "saith the Lord" in Gen.22,16. There as here it merely gives added emphasis to the contents that then follow.

In this vision we see the Angel of Jehovah as Judge, and Satan is obliged to yield unconditionally to His decision (Cf. John 5,22). In the employment of this judicial function He had already appeared to Abraham, and by him been called "Judge of all the earth", Gen.18,25. He forgives sins: "I have caused thine iniquity to pass from thee" a power which belongs to God only, but which He (according to Exodus 23,21) is empowered to do: "Provoke him not, for he will not pardon your transgressions; for my name is in him". (Cf.Mt.9,2-6). We see Him extending unmerited grace to Israel in its representative, Joshua, and only, because He had chosen and elected Jerusalem. He had plucked Israel from the fire of the Babylonian Captivity ere it could be consumed, even as

He had rescued Lot out of Sodom from the fire of destruction (Gen.19,17).

SUMMARY:

Here we have proof positive that the Angel of Jehovah is one in unity and essence with Jehovah, and yet distinct from Him. He exercises judicial authority; He forgives sins; He issues commands to the created angels who serve Him, and acts and speaks as God.

XXVI      Zechariah 12,8.

"In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall <sup>shall</sup> be as David; and the house of David shall be as God, as the angel of the Lord ( אֱלֹהֵי יְהוָה אֲנִי ) before them."

Zechariah, prophesying as to the future of Judah, foretells its victorious restoration. At the time when Jehovah would bring this about, He would endow His people <sup>with</sup> the necessary strength to overcome all their adversaries. <sup>The</sup> The feeble, the weak, and they that stumble among them, would become heroes like David; and the house of David; i.e., the strong and vigorous ones would become like God, <sup>yes,</sup> אֱלֹהֵי יְהוָה אֲנִי, yes, even like the Angel of Jehovah. The phrase "as the Angel of Jehovah before them" stands in apposition to and explains "as God". Clearly therefore Elohim and the Angel of Jehovah

are coordinated, for what is said of one, applies also to the other. And that Zechariah is thinking of the Maleach Jehovah, in the technical sense of the word, is shown by the preposition בְּיָמֵיהֶם, "before them", which connects the Angel of the Lord with the wandering of Israel through the wilderness, cf. Ex.23,20; 32,34.

SUMMARY:

The equality, yet also the distinction of the Angel of Jehovah is here expressed and His divine work, that of guiding Israel through the desert, is hinted at.

XXVII      Malachi 3, 1.

Malachi had reprov'd and reprimanded the sins of the people. But in a spirit of discontent and murmuring the great majority of them insolently ask: "Where is the God of judgment." (2,17), who will call us to account for our iniquities? To this impudent question the Lord Himself answers, proclaiming the grand Maranatha of the Old Testament: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Before the Lord Himself, the Lord of hosts, the 'I' in our passage, would come, He would send His herald, His

forerunner, who would prepare the way before Him. When this messenger shall have removed the obstacles, the Lord Himself, even the Messenger of the Covenant, would suddenly come to His temple, in order that judgment might be executed upon the scoffers (2,17; 3,2), and consolation and comfort might be derived in His appearing by the believing remnant in Israel. These latter are eagerly looking forward to His coming, the certainty of which is certified by Jehovah of hosts, who can and surely will keep His promises.

That the Angel of the Covenant ( אֱלֹהֵינוּ ) is identified with the Lord ( יְהוָה , the article marking it as Jehovah), the God-king of Israel, is evident from the parallelism of the clauses: "The Lord, whom ye seek, shall suddenly come to his temple" and "even the messenger of the covenant, whom ye delight in." So, in other words, the Angel of the Covenant is coordinated with the Lord. We know, however, from the other passages which we have examined, that the Angel of Jehovah is not subordinate to, but rather equal with, Jehovah. It therefore necessarily follows that the Angel of the Covenant is no other than the Angel of Jehovah; for if both are identified with God, they are equal to each other.\* We find it, however, very appropriate

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 \* Kurtz admits that "Malachi 3,1 where Messiah is expressly called אֱלֹהֵינוּ, gives most countenance to the interpretation of Hengstenberg. But (he adds) it is no more than a gratuitous assertion that the "angel of the covenant" and the "angel of the Lord" are the same. If Malachi had, by

that the Angel of Jehovah, "the mediator between the invisible God and man in all of God's communications and dealings with men (Lange, Zechariah p.19), should in our place be called the Angel of the Covenant. Looking back with Malachi over the history of the Old Covenant, we find that it was He, who renewed the same covenant promise with Jacob at Bethel, (Gen.28,13.14) that had been given to Abraham and Isaac; that it was He, who in His love and pity redeemed Israel out of the Egyptian bondage and who bore and carried them safely through the desert to Canaan (Is.63,9; cf.also Ex.3,6 ff; 23,20 ff; 32,34), and even appeared in a vision to Zechariah (1,8 ff; 3,1 ff.) And looking to the future, this term is also aptly chosen. For when the prophecy Mal.3,1 was fulfilled, when the Angel of the Covenant came to His temple, then all that came to pass which had been predicted of Him by Isaiah and Jeremia: in and through Him God had concluded a new covenant with His people (Is.42,6; and Jer.31,31-34), which, in its nature, was a better covenant, because it was established upon better promises (Heb.8,6 ff.) In this Angel of the Covenant Israel delighted, Him they sought. He, however, whom they longed and looked for, who was the object

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the term "Maleach of the covenant" meant the Maleach Jehovah, he would have designated him by that title." History of the Old Covenant 1, 193.

of their ardent hopes and desires, was none other than the promised Messiah. For Him Eve longed, when at the birth of Cain she exclaimed: "I have the man, the Lord" (Gen.4,1); to Him dying Jacob looked, when he said: "I have waited for thy salvation, O Lord" (Gen.49,18); for His coming David prayed: "O that the salvation of Israel were come out Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad" (Ps.14,7); in expectation of Him Isaiah exclaimed: "O that thou wouldst rend the heavens, that thou wouldst come down" (Is.64,1).

And that we are not mistaken in identifying the Angel of the Covenant, the Angel of the Lord, and the Messiah is clearly shown by the New Testament. The messenger who prepared the way before the Lord was John the Baptist, as is expressly stated Mark 1,2 and testified to by Christ, Matt.11,10; Luke 7,27. And while he was still proclaiming the baptism of repentance for the remission of sins, he beheld Jesus and pointing to Him, said: "Behold, the Lamb of God which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me." John 1, 29.30. And when shortly after He came to the temple and purged it, He proved Himself to be Lord in the temple. John 2,13 ff.

Thus from this passage, Mal.3,1 a bright light falls upon all the texts which we have reviewed. It clinches and makes conclusive our view regarding the person of the



Angel of the Lord; namely, that the Angel of the Lord in the Old Testament actually is the Logos of the New Testament, that the Maleach Jehovah was the self-manifestation of the invisible God, that He was the medium by which God made known His will to man, that He in the fullness of time became manifest in the flesh and now stands before us as our Lord and Savior Jesus Christ.

SUMMARY:

The distinction of two persons in the God-head is clearly revealed: He who sends and He who is to come; the Lord of hosts and the Angel of the Covenant.

### PASSAGES OF MINOR IMPORTANCE.

There are some in our circles, who hold that the appearances of the Angel of the Lord ceased with the period of the Judges and were not resumed again until the Jews returned from the Babylonian Captivity under Ezra; that in the intervening years, from the establishment of the kingdom till the time of the prophet Zechariah, God always made use of the ministration of a created angel. In this time He made known His will by means of regularly appointed servants, highpriest, priest, prophet, and king, and only in exceptional cases sent His angel, who, however, in every instance was a finite, a created spirit. The disappearance of the Angel of Jehovah is accounted for by the fact that the covenant had been established, Israel settled in the land of promise, and the rites and ceremonies of the temple-worship regulated. With those who hold this view we will not enter into controversy.

We cannot, however, agree with them. We ask, was not the covenant in existence under the Judges during the 400 years that Israel dwelt in Palestine? Was not the cultus at the tabernacle ordered? Notwithstanding, we know of three appearances of the Angel of the Lord during this period. Yet aside from this, are we bound to restrict the manifestations of the uncreated Angel to the earlier period, to the time before the kingdom? Was He not active also in the age of

David, Elijah, and Hezekiah? Are we to assume the total absence of His supervision throughout the history of the kingdom of Israel and Judah? We think not. If we examine the passages treating of the Angel of the Lord in the books of Samuel, Kings, Chronicles, Psalms and Isaiah, and take them, with one exception, in their chronological order, we see no reason, why the Angel of the Lord, let us rather say, the Angel of the Covenant, cannot be thought of as personally superintending and exercising divine oversight also during this period. Certainly it is not contrary to the analogy of Scripture to do so. And besides, if it is shown that it is not necessary to assume the ministration of a created angel, the position of those who hold that the Angel of the Lord is in all cases a created angel is made more untenable.

Not for the sake of proving our position that the Angel of Jehovah is the Logos of the New Testament, the second person in the Trinity, are the following passages adduced, but merely for the sake of completeness, whereby the contiguity of the appearances of the Angel of the Lord  $\kappa\alpha\tau' \epsilon\lambda\theta\omicron\lambda\gamma\eta$  <sup>-out</sup> throughout the Old Covenant will all the more be emphasized.

I      Ps. 34, 7.

Being persecuted by Saul, David sought refuge in Philistia, in fact, in Gath, the city of Goliath, whom he had

slain in single combat. (1 Sam.21,10). There he was redognized and brought into the presence of king Achish (Ps.56.) For the purpose of saving his life, he "changed his behavior", he feigned madness. (1 Sam.21,13). This device was successful and he was allowed to depart. In Psalm 34 David expresses his thanksgiving to God for his deliverance, and here in v.7 he makes mention of the Angel of the Lord: "The angel of the Lord encampeth round about them that fear him, and delivereth them." If we look at the context in which this verse stands, -- v.6; Jehovah heard the poor man that cried unto him and saved him out of all his trouble; and v.8; the exhortation to taste and see that Jehovah is good to all that trust in Him, -- yes, if we look at the entire tenor of the Psalm, we are almost forced to take the view that the uncreated Angel is here meant. In our verse the Angel of Jehovah  $\text{אֲנֹכִי אֲנִי} \text{ } \text{אֲנִי} \text{ } \text{אֲנִי}$  pitches His camp round about in favor of those, i.e. to defend those that fear him. (  $\text{אֲנִי} \text{ } \text{אֲנִי} \text{ } \text{אֲנִי}$  ). Now the pronoun "him" evidently refers back to the Angel, not to Jehovah, because the pronoun or suffix in such instances invariably refers to the whole concept and not only to the genitive, unless urgent reasons make the latter imperative. This, however, cannot be proved to be the case here. We hold, therefore, that David speaks of the fear that is to be directed towards the Angel of the Lord. That the Masoretes also looked upon the Maleach Jehovah as one concept is shown by the maqqeph. And would it be

Scriptural to inculcate such fear as is expressed here to a created spirit? Ps.33,8 tells us: "Let all the earth fear Jehovah, let all the inhabitants of the world stand in awe of him." Therefore, if it can be said that the Angel of Jehovah encamps round about those that fear Him in this manner and therefore "delivers them", surely He cannot be an inferior angel, but must be the same Angel who safeguarded Israel at the crossing of the Red Sea (Ex.14,19.20), and concerning whom God said: "Provoke him not; for my name is in him", Ex.23,21; He is the same one who revealed Himself to Joshua as "the captain of the host of Jehovah" , (Josh.5,14); and to Jacob at Bethel, standing at the top of the ladder, upon which the angels ascended and descended, Gen.28,13; 31,11.

CONCLUSION:

David is here speaking of the Angel of the Lord  $\kappa\alpha\tau' \epsilon\epsilon\sigma\chi\acute{\upsilon}\nu$ , who is equal and identified with Jehovah.

II      Ps. 35,5.6.

Sorely distressed by malicious and ungodly enemies, David prayed the Lord for deliverance and calls upon God to take vengeance upon them. "Let them be as chaff before the wind, and let the angel of the Lord chase them. Let their way be dark and slippery: and let the angel of the Lord persecute them." Ps.34,7 and our passage, Ps.35,5.6, are the only two

places in the Psalms in which mention is made of the Angel of the Lord. Both psalms were composed by David. In the first of these passages we noted that "the sweet psalmist of Israel," David, (2 Sam.23,1) spoke of the Angel of the Lord, in the technical sense of the word, as establishing His camp round about them that fear Him, in order to safeguard and protect them. Would it not be rather peculiar, if David, in the only other place where he makes mention of the מַלְאָכֵי יְהוָה, would have in mind a different being, one who is inferior to Him? As he there speaks of the Angel of the Lord as defending those who fear Him, so he here looks upon Him as actively engaged in putting to flight those who would harm them that trust in Him. The Angel of the Lord should chase and persecute them, drive them on and pursue them, as He had done to the Egyptians when Israel crossed through the Red Sea (Ex.14,19-25.). He troubled the host of the pursuing Egyptians, He took off their chariot wheels and made them to go heavily ("let their way be slippery"), so that the Egyptians said: The Lord fighteth for Israel (Ex.14,24.25); he drove them as chaff before the wind, and made their way dark and slippery, so much so that they could not escape the enfolding waters as they rushed upon them. Furthermore, He was an enemy of Israel's enemies, and an adversary to Israel's adversaries (Ex.23,22), yes, He was a curse to them that cursed Israel (Gen.12,3 compared with Gen.22,17.18).

Finally, it is a fundamental principle of Scripture interpretation that we must explain the darker passages in the light of the clear and unmistakable ones. In all the places where the Angel of the Lord is said to have appeared prior to the time of David, it has been shown that He is divine, is identical with Jehovah. This fact also was known to David. Why, then, should we assume that here in our passage David is thinking of another person, of an inferior being, of a created spirit? And that the Angel of the Lord can and does assume a punitive role is known to us from His dealings with the Egyptians and from His participation in the destruction of Sodom and Gomorrah. It, therefore, surely is not contrary to Scripture, when (in verse 1) David implores the aid of Jehovah, the Covenant-God, for aid against the enemies of the covenant people, to think of the  $\overline{\text{N}}\text{?}\underline{\text{9}}$ , the Sent-one of God, as the executor of Jehovah's will.

Since we also know from Malachi 3,1 that the Angel of the Lord, or the Angel of the Covenant, is the Messiah, the view we have taken in the passage before us fits very appropriately into David's conception of the Messiah as the avenger of His people's enemies; Ps.2,9: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel"; Ps.45,3.4.5: "Gird thy sword upon thy thigh; O most mighty with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteous-

ness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee." Cf. also Ps. 110, 2.5.6; 2, 12.

CONCLUSION:

We therefore believe that there is nothing in our passage that could hinder us from assuming that the Angel of the Lord *κατ' ἐξοχῆς* is meant.

III -- 1 Sam. 29, 9; 2 Sam. 14, 17. 20; 19, 27.

2 Sam. 14, 17: "Then thine handmaid said, The word of my lord the king shall now be comfortable (for rest): for as an (the) angel of God, so is my lord the king to discern good and bad:" ( *ב' אלהים יתן עצה ויגדל עמו* ).

2 Sam. 14, 20: "My lord is wise according to the wisdom of an (the) angel of God, to know all things that are in the earth." ( *ב' אלהים יתן עצה ויגדל עמו* )

Mephibosheth, speaking to David regarding his servant, Ziba, says 2 Sam. 19, 27: "He hath slandered thy servant unto my lord the king; but my lord the king is as an (the) angel of God: do therefore what is good in thine eyes." ( *ב' אלהים יתן עצה ויגדל עמו* )

The conviction of the divinity of the Angel of



Jehovah was so general in Israel at the time of David that the expression "as the angel of God" had become proverbial for perfection.

The idea of comparing man with God in point of wisdom is by no means foreign to the mind of the Hebrew. 2 Sam.16,23: "The counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel." Even the Philistine Achish adapted this proverbial saying to his own polytheistic ideas of God, when he says to David 1 Sam.29,9: "I know that thou art good to my sight as an angel of God,"  $\text{אֱלֹהֵי אֱלֹהִים}$ , better, an angel of some undefined gods,  $\text{אֱלֹהֵי אֱלֹהִים}$  being taken here, not as a proper name, but as a generic term.

In the other three instances, where this proverb is used, the well-known definite Angel of Jehovah is meant, because, first of all, an Israelite uses the expression, and secondly, because the definite article  $\text{אֱלֹהֵי אֱלֹהִים}$  is used and must, therefore, be translated "the Angel of God." To this Angel is ascribed the discerning of good and bad (2 Sam.14,17), the knowing of all things (2 Sam.14,20), the ability to detect slander (2 Sam.19,27), all of which in their perfection are only attributable to God, and not to be found in any created angel.

### CONCLUSION:

We believe that here also the conception of the Angel of the Lord as a divine being is entirely in accord with our view, especially, if we take into consideration that it was David who mentions the Angel of the Lord in the only two psalms (Ps.34,7; 35,5.6), in which this designation is used.

### IV -- 2 Sam.24,15-25; 1 Chron.21,14-30.

David had in self-exaltation ordered a census to be taken of all Israel. In punishment God sent a pestilence upon Israel, causing the death of 70,000 people (2 Sam.24,15). A more minute description of the judgment itself and the arrest of the plague then follows in 2 Sam.24,16-25; 1 Chron.21,15-30. The narrative tells us that it was an Angel who inflicted this pestilence upon the land. But when in His devastating course He reached Jerusalem, "the Lord repented him of the evil and said to the angel that destroyed the people, It is enough: stay now thine hand." 2 Sam.24,16. This occurred, when the Angel of Jehovah was by the threshingplace of Araunah. Repenting of his sin, David is commanded by the prophet Gad to erect an altar unto the Lord on the threshingfloor of Ornan, who together with his four sons had seen the Angel with the drawn sword over His place, and in fear hid himself. When David arrives, he buys the threshingfloor and the oxen, builds

the altar and offers burnt-offerings and peace-offerings upon it to the Lord. God answers his prayer by sending fire from heaven which consumed the burnt-offering (1 Chron.21,26), "And the plague was stayed from Israel" 2 Sam.24,25.

The question before us is, who is this destroying Angel? In the narratives this Angel is not at first designated as the Angel of Jehovah, but merely "the angel"  $\text{מַלְאָכִי}$  (2 Sam.24,16a) and "an angel"  $\text{מַלְאָךְ}$  (1 Chron.21,15a), and only later on called "the Angel of Jehovah" (2 Sam.24,16b; 1 Chron.21,15b). This might be taken to mean that in this instance it was an undetermined angel who inflicted the plague. And when he later is called "the Angel of Jehovah", this latter definite designation refers back to the former indefinite, undetermined angel already mentioned. But may we not explain this passage in accordance with Ex.23,20, where the reference to the Angel of Jehovah  $\text{καὶ ἐξομῶν ἑγώ}$  is indisputable, although His identity with Jehovah is at first left undecided and only revealed beyond a possibility of doubt in the following verse? (Cf. remarks at that place). Can that not be the case here also? True, analogy is no proof, but when further coincidences between this narrative and other appearances of the Angel of Jehovah are pointed out, we believe that the balance in the scale will lean more toward the view that the Angel of the Lord  $\text{καὶ ἐξομῶν ἑγώ}$  is meant than some inferior angel. We have in several instances seen the Angel of the Lord in a punitive role; e.g., smiting

the Egyptians, Ex.14,19-28; destroying Sodom and Gomorrah, Gen.19,24; cursing Meroz, Judg.5,23; then again He appeared with a drawn sword to . . . Balaam, Num.22,31; . . . to Joshua, 5,13; twice before fire had consumed the offering made to Him, Judg.6,21 ff. by Gideon; Judg.13,20 by Manoah and his wife; fear was exhibited by Araunah and his four sons because of the nearness of the Angel of the Lord, even as in the case of Hagar, Jacob, Moses, Gideon, Manoah; and finally, an altar was built to the Lord, which eventually under Solomon was the site for the first temple, even as the Israelites, Judg.2,5; and Gideon, Judg.6,24 also had built an altar where the *אֱלֹהִים: אֲנֹכִי* had appeared (cf. remarks Judg.2,1-5, XV11).

CONCLUSION:

When we note all these striking similarities and the analogy to Ex.23,20 ff., surely we are justified in assuming in our narrative the presence of the Angel of the Lord *κατ' ἐξοχήν*.

V -- 2 Kings 1, 3.15.

Ahaziah, king of Israel, had fallen through the grating in his upper room at Samaria. On account of this mishap, he sent a delegation to Baalzebub, the idol of Ekron, to inquire of the oracle whether he would recover from his

sickness. "But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel that ye go to inquire of Baalzebub the god of Ekron." Our text does not say an angel, but the Angel of Jehovah ( אֱלֹהֵי יְהוָה ), the proper name is used. Unannounced, suddenly, the Angel of the Lord is mentioned in our text, even as in Gen.16,7; 22,11; Ex.3,2 etc. The Angel does not say that God sent Him. He does, however, issue His command to Elijah just as He did to Hagar, Abraham, Moses, Joshua and Gideon. Verse 6 confirms our view, for there the messengers, upon returning to Ahaziah after having seen Elijah, expressly state in the exact words of the Angel: "Thus saith Jehovah, is it not because there is not a God in Israel that thou sendest to inquire of Baalzebub the god of Ekron? So they, and therefore, also Elijah, understood this word to come from Jehovah. The same holds true of verses 15 and 16 in our chapter. Even G.A.Barton in his book "The Religion of Israel", p.178 pointing to our passage says "There is nothing to show that the 'angel' was not Yahweh acting for the accomplishment of his purposes."

#### CONCLUSION:

No valid reason can be adduced that would discredit our view of here thinking of the Angel of the Lord as the mediator of the revelations made by the invisible God to the covenant nation.

VI     2 Kings 19,35; 2 Chron.32,21; Is.37,36.

Sennacherib had invaded Judah and threatened Jerusalem, but God announced through Isaiah the prophet, that the Assyrian king would not enter into the city. He delivered Jerusalem by sending His angel, who smote 185,000 Assyrians. 2 Kings 19,35 and Is.37,36 tell us that it was "the angel of the Lord", who went out and smote in the camp of the Assyrians 185,000; 2 Chron.32,21, however, says that "the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria." This wording, however, does not militate against 2 Kings 19,35 and Is.37,36, for the book of Chronicles is generally admitted to have been written by Ezra, whereas the book of Kings was written prior to this time, very likely during the Babylonian captivity, and Isaiah wrote his book more than 100 years earlier. The writer of Chronicles could, therefore, take for granted that his readers were familiar with the story from Isaiah and Kings, and would readily supply the fact that the Angel in Chronicles is the Angel of the Lord. Here again we see the Angel of the Lord as an adversary and enemy to Israel's adversaries and enemies (Ex.23,22), the same who had destroyed Sodom and Gomorrah with fire and the Egyptian host in the Red Sea, (cf.also the rider on the red horse, Zech.1,8). The verb , אָנֹכִי, also used in 2 Sam.24,17, indicates that here

as there the smiting of the Angel consisted in a plague, a pestilence. That very well accords with our conception, for if in the chastening of the people in David's time the Angel of the Lord was the executor of God's will, much more would it befit him to preserve the covenant people from destruction by their enemies, especially since they had implored the aid of Jehovah, and asked Him to show Himself to be the only true God (Is.37,20).

CONCLUSION:

The Angel of the Lord acts in His official capacity as the preserver of His covenant people; two persons are distinguished: He who sends, Jehovah, 2 Chron. 32,21, and He who is sent, the Angel of Jehovah, 2 Kings 19,35; Is.37,36.

VII -- 1 Kings 19, 5.7.

After that eventful day on Mt. Carmel, Elijah had to flee the wrath of furious Jezebel. Alone and unattended he went into the wilderness of Paran. Despondent and disappointed, perhaps, that no visible reform had followed in Israel upon the grand manifestation of Jehovah on Mt. Carmel, and despairing of accomplishing his life's object, namely, to turn the hearts of the children of Israel in true repentance to their Covenant-God, to Jehovah, he

requested for himself that he might die; "he wanted to be released from work and suffering, he was no better than his fathers; like them he had vainly toiled; like them he had failed, why should his painful mission be prolonged?" (Eidersheim, Bible History Vol, VI, 25). God, however, looked upon the matter in a different light; He would make further use of the ministry of His servant. To hearten him and strengthen him for his future labor, He granted him a wonderful sight; He passed by in review before him on Mt. Horeb, the mount of God. Not in the great and strong wind, not in the earthquake, not in the fire, but in the still small voice, was Jehovah. In the soft gentle rustling did Jehovah reveal Himself to Elijah "as the merciful, gracious, long-suffering Lord" (Keil, Com. on Kings, 19), who had reserved for Himself a remnant in Israel that had not bowed their knees to Baal. Thus Jehovah symbolically set before Elijah His true nature and taught him not to look for visible results as the fruit of his ministry.

But we have anticipated. Before this wonderful manifestation of Jehovah was granted Elijah and while he was depressed and lying under the juniper tree in the wilderness, "an angel touched him and said unto him Arise and eat. And he looked, and, behold, there was a cake baken on the coals and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the



Lord came again a second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God." 1 Kings 19,5-8. Here the  $\text{אֱלֹהִים יְהוָה}$  is first introduced (v.5) as  $\text{מַלְאָכִי}$ , an angel, and then later on (v.7) called  $\text{מַלְאָכִי יְהוָה}$ , which might be taken to mean that in this instance it was an undetermined angel, and that the definite "Angel of the Lord" later on added as referring to the angel already mentioned (v.5). Kautzsch-Gesenius Hebrew Grammar Par.126d; Keil, Comm. on the Pentateuch 1, 187. But despite this fact we think the other view tenable.\* We point to the analogous case Ex.23,20 ff. (cf.remarks in 2 Sam.24,15 ff; 1V). Furthermore, why should we in the one passage, the last one under consideration, in which the Angel of the Lord is specified by name, why should we take this expression in a different sense as referring to an inferior, a created being, since the first twenty-seven passages in our discussion show beyond doubt that the un-created Angel is meant, and the other six, which we have

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\* G.A.Barton says the same regarding 1 Kings 19,5.7 that he said of 2 Kings 1,3:15: "There is nothing to show that the 'angel' was not Yahweh acting for the accomplishment of his purposes." The Religion of Israel p.178.

grouped under the heading "Passages of Minor Importance", present no difficulty which would hinder us from regarding the Angel mentioned as the Angel of the Lord καὶ ἑξοχῆς ? And finally, in view of the wondrous manifestation granted to Elijah shortly after, a manifestation accorded to no one in the Old Testament except to Moses, Ex.34,6, would it presume too much, would it belittle the high office and mission of the Angel of the Lord, if we regard the Angel in our narrative as being the Angel of the Lord, the uncreated Angel?

CONCLUSION:

We believe that our view, that the uncreated Angel was here active, presents no insurmountable difficulties in our narrative.

RESUME:

The Angel of the Lord in the Old Testament is not an ordinary, a created Angel, but rather the uncreated Angel, the coequal with Jehovah, who is connected with Jehovah by unity of nature, but personally distinct from Him.

That He is one in essence and nature with Jehovah follows from the fact that:

A -- He identifies Himself with Jehovah and Elohim;

B -- He attributes to Himself divine attributes and performs divine works and miracles;

C -- He was recognized as God by those to whom He appeared:

a - in that they addressed Him as God, 'J'7X:

b - in that they declared they had seen God and feared that they would die;

c - in that they paid Him divine honor by worshipping Him and by offering sacrifices which He accepted;

D -- He is identified with Jehovah by the sacred writers, who interchange His name with that of Jehovah.

That His, nevertheless, is a separate personality from that of Jehovah, is evident not only from His own, but also from Jehovah's words (cf. Ex. 23, 20 ff; Judg. 6, 12; Zech. 1, 12).

If the Angel of the Lord, then, in every respect is equal to Jehovah, is of the same nature as Jehovah, yet

has a personal existence of His own, He can be no other than the promised Angel of the Covenant of Malachi, the Logos of the New Testament, the second person in the Trinity. If the Angel of Jehovah was the special mediator of revelation in the Old Testament between God and man, much more was this the case of our Apostle (Hebr.3,1) in the New Testament. What according to the wisdom of God was still veiled in the Old Testament, is in the New Testament unveiled in perfect clearness by Him, in whom "dwelleth all the fullness of the Godhead bodily." Because He "was in the beginning with God" and "was God", therefore, He "hath declared" the Father, when He "was made flesh and dwelt among us."

Before bringing our proof from the New Testament for the correctness of our view, we will in the following give a brief review of the activity of the Angel of the Lord in the Old Testament. Besides being an additional argument for His divinity, this will show how prominent a part He played in the history of the covenant people, and how appropriate is the name which He bears; namely, the Angel of the Covenant. An able writer has truly said: "The more carefully we follow His steps, the more fully shall we be convinced that He was not an ordinary Angel, but that Jehovah was pleased to reveal Himself in this manner under the Old Testament. -- We cannot conceive any subject more profitable, or likely to be fraught with greater blessing, than reverently to follow the footsteps of the Angel of Jehovah through the Old Testament." (Edersheim, Bible History, 1, 71).

#### THE INTIMATE RELATION OF THE ANGEL OF THE LORD TO THE COVENANT NATION.

Throughout the history of Israel, beginning with the time that God chose Abram and his descendants to be His peculiar, His chosen people, the divine guidance and providence of the Angel of the Lord is noticeable. With Abram an entirely new period may be said to have begun. He was to be the ancestor of a new race, in whom the divine

promises were to be preserved. He was to be the ancestor of the Messiah (Gen.12,3). God, therefore, called him out of Ur and promised Canaan to him as his inheritance, and made a covenant with him, saying: "Unto thy seed have I given this land," Gen.15,18. Since then ten years had elapsed, and still there was no heir apparent. Despairing of giving birth to the heir of the promise and not waiting for the direction of God, Sarai anticipated the Lord and sought a son by an alliance between her husband and her Egyptian maid, Hagar. As a consequence of this impatient, wilfull arrangement, Sarai was despised by her handmaid, which resulted in harsh treatment and the flight of Hagar. But here the Lord in mercy interposed. The Angel of Jehovah found her in the wilderness and bade her return to her mistress. "As the fruit of her womb was the seed of Abram, she was to return to his house and there bear him a son, who, though not the seed promised by God, would be honored for Abram's sake with the blessing of an innumerable posterity." (Keil, Commentary on the Pentateuch, Vol.1,p.220). It was the Angel of the Lord, the Angel of the Covenant, who brought her this message.

Thirteen more years passed, apparently without any revelation of God to Abram, -- a trying period to Abram's faith. Finally, when ninety-nine years old, a further revelation was granted to him, in which his and Sarai's name was changed to Abraham and Sarah, and to him who was "as good

as dead," (Heb.11,12), the promise was given that through his wife Sarah he would receive the promised seed (Gen.17, 15 ff). Sarah does not seem to have received in faith the account which Abraham had given to her of his last revelation. That this non-belief on her part might be reproved and removed, that she through faith might receive strength to conceive seed (Heb.11,11), was the object of the next visit of the Angel of the Lord (Gen.18,1-5). By way of contrast, to show what terrible judgments followed in the wake of unbelief and a godless life, and to serve as a warning example to the posterity of Abraham, that they might learn to fear and stand in awe of Him, the destruction of the cities in the plain, lying at the southeast corner of the Land of Promise, was communicated to Abraham by His heavenly visitor, the Angel.

Shortly after, Isaac was born, and being made the target of ridicule and mockery by Ishmael, Sarah demanded the expulsion of Hagar and Ishmael, in order to preclude all possibility of the son of the bondwoman being made heir of the promise together with the son of the freewoman, with Isaac. God sanctioning and approving this demand, Abraham sent them away. Thus cast out, Hagar and her son wandered in the wilderness, and lacking water Ishmael was about to succumb to thirst. But again God showed Himself merciful; He hearkened to the distressing cry of Abraham's son (Gen.21,17) and by the direction of the Angel of God, He opened Hagar's eyes

and she saw a well of water. To strengthen her for the future, the same assurance concerning Ishmael which God had previously made to Abraham, was now also given to Hagar. (cf. Gen. 21, 18 with 17, 20; 21, 13). Though Ishmael was not to be coheir of the promise with Isaac, yet because he also was Abraham's seed, and because of Abraham, God, i.e. the Angel of Jehovah, blessed him and made him to be a great <sup>nation</sup> nation.

In Isaac Abraham could now center all his affections, in him he would find the joy of his old age, in him he saw the fulfillment of all of God's gracious promises to him. At God's bidding he had given up country, kindred, and home, and also his paternal affection towards Ishmael. However, one great trial, the greatest, was still in store for him. In order to strengthen and purify his faith as gold in fire, God commanded him to give up Isaac after the flesh, so as to receive him again spiritually. (Heb. 11, 19). At the point of offering him for a burnt-offering unto the Lord, when already the sacrificial knife had been lifted, Abraham's hand was arrested by the Angel of the Lord, the Angel of the Covenant. His faith had been fully proved and perfected. He stood the test. By this trial of faith not only he, but all his descendants also were benefited, for, as a reward for this proof of his obedience of faith, the Angel of the Covenant confirmed with a solemn oath His former promise that Abraham's posterity would be a numerous one, and that in his



seed, Christ, all the nations of the earth would be blessed (Gen.22,16-18). This oath of the Angel stands out alone in the history of the patriarchs. It was a source of great comfort and is afterwards constantly referred to. It was, so to speak, the spring from which all the later blessings flowed, even that which was promised by oath to David, (Ps.89, 35; 132,11).

Not only did the Angel of the Lord intervene in behalf of Isaac on Mt. Moriah, but also, since it was a matter that concerned the very essence of the covenant, under His direct divine guidance, Eliezer, Abraham's servant, procured a wife for him, (Gen.24,7.40), not from the Canaanites, but from among Abraham's kindred in Haran.

The same watchful care of the Covenant Angel is noticeable in the history of Jacob. Fleeing from the wrath of his brother Esau, because he had obtained the blessing of the first-born, the Angel appeared to him in a dream at Bethel and renewed to him in the fullest manner the promise and the blessing first given to Abraham, and assured him that whatever might be before him, He would be with him and not leave him (Gen.28,13-15). During his entire life Jacob felt himself under this gracious superintendence of the Angel; to Him he owed his success with Laban, (Gen.31,11-13); from Him he received the courage to face his brother Esau, for having in prayer and supplication prevailed against the Angel and obtained the asked for blessing, (Gen.32,24-29), and trusting

in Him who had promised not to leave him (Gen.28,15), he now also by humility and modesty overcame Esau. And such is Jacob's confidence in the oversight of the Covenant Angel who redeemed him from all evil, that he on his deathbed also committed the sons of Joseph to His care and invokes His blessings upon them. (Gen.48,16).

In the next four hundred years the children of Jacob grew to be the people of Israel in Egypt. This was the time of which Jehovah had foretold Abram in a vision that his seed would "be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years." (Gen.15,13). True to His promise, however, that in the fourth generation they would return to the land of their inheritance (Gen.15,16), God had prepared in Moses their deliverer out of the land of bondage, Egypt. The Angel of the Lord appeared to him in the burning bush and commissioned him to bring forth Abraham's seed out of Egypt, (Ex.3,1-10), and gave him the same promise that He had given to Jacob (Gen.28,15): "I will be with thee," (Ex.3,12). On the basis of this divine authority and comforting assurance, with the aid of God, the Angel of the Covenant, Moses fulfilled his difficult charge. He freed Israel, and safely lead the people through the Red Sea. In the meantime the Angel actively intervened in behalf of His people. In the pillar of cloud He cast light upon Israel's path, while, with the

darkness of the cloud, He kept Egypt apart from them. (Ex.14,19.20). Then the weary march through the wilderness began, during which the divine guidance of the Angel was ever noticeable. He not only lead them day and night by the pillar of cloud and fire, but also kept them in the way (Ex.23,20), preserved them from famine and drought, furnished them with manna and water, (1 Cor.10,3.4), and frustrated the evil intentions of Balaam and Balak (Num.22,22-35). When, however, they refused to obey His voice, He withdrew His presence from among them (Ex.33,3); when they took advantage of His forbearance, He overthrew them in the wilderness (1 Cor.10,5) and sent fiery serpents in their midst (1 Cor. 10,9); when they grieved and provoked Him, they had to bear the consequences of their folly: He would not pardon their transgressions (Ex.23,21); when they obeyed His voice and followed His directions, it was well with them: He was an enemy to their enemies (Ex.23,22). In this manner, under His personal guidance and direction, did the Angel of the Covenant bring Israel in "unto the Amorites, and the Hittites, and Perizzites, and the Canaanites, the Hivites, and the Jebusites." (Ex.23,23).

Barely had Israel crossed the Jordan, when the Angel of the Lord again put in His appearance, this time as Captain of the host of Jehovah, (Josh.5,14), thereby pledging to Joshua and Israel His assistance against the

Canaanites. And as an earnest also of His future guidance and of the successful outcome of the conquest of the land, he delivered Jericho into their hands, the well-fortified walls falling before them at the mere blast of the trumpets. (Josh.6,2).

Even during the time of the Judges the Angel's faithful solicitude did not wane. Despite the fact that Israel had become unfaithful and indifferent toward the command of God, to drive out and exterminate the heathen nations from among them, they still were His chosen people, the covenant nation. True, the Angel of Jehovah came to Bochim and announced to Israel the continuance of the heathen power near them in judgment upon their unfaithfulness and disobedience (Judg.2,3), but when they repented of their evil ways and again sought the Lord their God, He delivered them from the hands of their enemies. Thus we see Him aiding Israel in putting to flight Sisera, the captain of the Canaanitish host (Judg.5,23); raising up Gideon to be a savior, who was to free the land from the oppression of the Midianites (Judg.6,14); and calling into existence Samson, who began to deliver Israel from the hand of the Philistines (Judg.13,5), which, in its final stage, was first effected by Samuel (1 Sam.7,13).

That the oversight of the Covenant Angel in the destiny of Israel was acknowledged also during the time of

the kingdom, is seen by such passages as Ps.34,7; 35,5.6, where David recognized in the Angel Him, to whom he owed the integrity of his dominion, for it was the Angel who was both the defense and the offense against his enemies. And when in carnal pride and ambition, in a spirit of self-exaltation, David had ordered the numbering of Israel (1 Chron.21,2), seeking in the multitude of his armed men the basis of the strength and glory of his kingdom, it was this same Angel of the Covenant who punished him for his arrogance (1 Chron. 21,15-17) and taught him in true humility to look for deliverance to the God-king of Israel, to the Covenant-God Jehovah, who hitherto had directed the destiny of His people.

The rebellion of the Ten Tribes from the house of David eventually brought about their apostasy from the Lord. The seed of idol-worship, planted during the reign of Solomon, grew after the division of the kingdom to full strength under the fostering care of Ahab, who established the service of Baal and Astarte as the state religion in his kingdom, although this, in reality, was but the logical sequence of the introduction of calf-worship by Jeroboam, the founder of the Northern Kingdom. Notwithstanding, a remnant was still to be found in Israel who bowed their knees, not to Baal, but to the Lord Jehovah. To enable the prophet Elijah to receive this comforting intelligence from Jehovah on Mt. Horeb, the Angel of the Lord strengthened and revived

him, when lying under the juniper tree in the wilderness (1 Kings 19,5-8). And later, when Ahab's successor, Ahaziah, sent an embassy to the idol at Ekron, the Angel of Jehovah showed that He still was the God of Israel, who was jealous of His divine honor and who through Elijah demanded to know of the king, whether it was from the want of a God in Israel that he turned to Baalzebub, (11 Kings 1,3).

Yet once more the Angel of Jehovah mightily interposed in behalf of His people. The Northern Kingdom had been destroyed and the Ten Tribes deported by Shalmaneser, king of Assyria, 722 B.C. The same fate lay in store for the Southern Kingdom, Judah, for Sennacherib, the Assyrian king, but a few years later invaded the land and took all the fortified cities except Jerusalem. Its preservation was due to the personal activity of the Angel of the Lord, who smote in the camp of the Assyrians 185,000 men (11 Kings 19,35). Thus He secured the existence of Jerusalem for another 125 years, until the time when the measure of their iniquity was full and they were carried off into the Babylonian Captivity, 588 B.C.

Not only did the Angel of the Lord manifest Himself before, but also after the Captivity. Towards the close of the Jewish history we see Him pleading for disheartened Israel (Zech.1,12), and, though deserving censure and blame, showing unmerited grace to His people in Joshua the high-

priest (Zech.3). And when this Angel of the Covenant, in whom Israel's hopes and longings were concentrated, in whom they, as Jacob (Gen.48,16), looked for redemption from all evil, when He would come to His temple (Mal.3,1), they, the house of David, would be as the Angel of the Lord, able to overcome all adversaries (Zech.12,8).

Having thus in brief reviewed the activity of the Angel of the Lord in the Old Testament from Abraham till Malachi, and having seen how He showed Himself to be the Angel of the Covenant in safeguarding, guiding, and directing the destinies of the covenant people, must we not conclude that He is more than a mere created angel? Are we not brought to the conclusion that He, who thus interposed in behalf of His chosen people in all its various stages, must be the uncreated Angel, united in essence with Jehovah, yet distinct from Him in personality?

## PROOF FROM THE NEW TESTAMENT.

Although Christ, the Son of God, the Logos, is nowhere in the New Testament expressly identified with the Angel of the Lord, still, there are sufficient indications in the New Testament to prove that our contention regarding the Angel of the Lord is correct.

1. The fulfillment of the prophecy, Mal.3,1, allows us to hold no other view than that the Angel of the Covenant, i.e. the Angel of the Lord, is the Logos, the second person in the Trinity. Mk.1,2; Mt.11,10; Lk.7,27 tell us that that messenger, who should precede the Lord as prophesied by Malachi, was John the Baptist. John the Baptist, however, was the forerunner, the messenger of Jesus of Nazareth, Mt.3,3-12; Mk.1,1-7; Lk.3,4.15.16; John 1,23.30. Therefore also that Lord (  $\text{יהוה}$  ), that Messenger of the Covenant (  $\text{מַלְאֲכֵי יְהוָה}$  ), whom John preceded, is and can be no other than the Logos, our Savior Jesus Christ. So in the New Testament Christ, the incarnate Son of God, takes the place of the Maleach Jehovah of the Old Testament, and thus the connection between the two Testaments, as well as their perfect harmony, is brought into clearest light.

2. "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them (went with them): and that Rock was Christ." 1 Cor.10,4.



The same divine works, that of guiding Israel through the wilderness and furnishing them with water, is predicated both of the Angel of Jehovah and of Christ. We know that it was "the Angel of God which led the camp of Israel" (Ex.14,19). But Paul says that Christ "went with them", accompanied them, 1 Cor.10,4(ἀκολουθεῖν = follow, join as an attendant, accompany). Hence, by identifying the two, Paul must have looked upon the Angel of God as the Logos, the second person of the Trinity. Furthermore, from sacred history we know of three instances in which Israel was furnished with water, Ex.15,24.25; 17,6; Num.20,8. This, Paul affirms, was done by Christ. Since the preservation of Israel during their wilderness march is, however, expressly ascribed in the Old Testament to the Angel of the Lord, Ex.23,20; Is.63,8.9, this Angel can be no other than He, who became "manifest in the flesh," 1 Tim.3,16.

3. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." 1 Cor.10,9.

In the foregoing passage (1 Cor.10,4) we were told that Christ was the leader of Israel in their 40 years of wandering. When they therefore murmured against Jehovah (Num.21,5-7), they murmured against the leadership of the Angel of Jehovah, whom Paul proves to be the same as Christ by saying, they tempted Christ.

4. "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying,

Surely blessing I will bless thee, and multiplying I will multiply thee." Heb.6,13.14.

The sacred writer here evidently refers to the transaction on Mount Moriah after the offering of Isaac and says that God confirmed His promise by an oath. In the original account (Gen.22,16.17), however, it is the Angel of the Lord who by an oath makes sure the promise. Clearly, therefore, the two are identified.

5. In his speech before the Sanhedrin, Stephen makes a direct reference to the appearance of the Angel of the Lord in the burning bush to Moses, Ex.3. He says: "And when forty years were expired, there appeared to him in the wilderness of Mount Sina an angel of the Lord (*ἄγγελος κυρίου*, or as some MSS. have it, only *ἄγγελος*) in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then saith the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt." Acts 7,30-34. Delitzsch (Neuer Comm. ueber die Gen., 5th ed.

p.284) and Kurtz (History of the Old Covenant 1,190) urge this passage as a proof for their view, that the Angel of the Lord is a created angel. Kurtz maintains that the usus loquendi of the expression ἄγγελος κυρίου demands that we here think of a created angel. We readily admit that in most cases where the ἄγγελος κυρίου is mentioned in the New Testament a created angel is meant; e.g., Mt.1,20; Lk.2,9; Acts 12,7. But unless we are to adopt as the rule for interpreting Scripture the inverted principle, that clear and definite statements are to be explained by those that are indefinite and obscure, we cannot here think of a finite spirit appearing to Moses. Beyond dispute Stephen is referring to the event recorded in Ex.3,1-10. There, in the original account, evidently the uncreated Angel appears to Moses, and Stephen corroborates this view in clear, distinct terms. He says, the voice of the Lord came to Moses, (v.31); the Lord said to him, (v.33). Thus, even though the general, indefinite term is used, it is impossible here to regard the ἄγγελος κυρίου as a created angel. And the expression, God sent him "by the hand of the angel which appeared to him in the bush", disproves the divinity of the Angel as little as Eph.3,9: "God created all things by Jesus Christ," disproves the divinity of Christ.

6. Furthermore, Acts 7,38 predicates something of the Angel of the Lord to which the Old Testament does not

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directly refer. It tells us that Moses enjoyed the personal acquaintances and intimacy of the Angel of the Lord that had spoken to him at Mt. Sinai, (cf. Kretzmann, Popular Commentary of the Bible, l.c.) The Mosaic account tells us that Moses went up unto God, Ex.19,3. The statement of Stephen can in no way be accounted for unless the Angel of Jehovah and Jehovah are one in essence and unity, and it serves to strengthen our position that the Angel is God Himself. To this Delitzsch opposes: "The angel, of whom he (Stephen) says in verse 38 that he spoke to Moses in Sinai, cannot have been regarded by him as a divine being, for in verse 53 he says, 'who have received the law by the disposition of angels' (ἐλάβετε νόμον εἰς διαταγὰς ἀγγέλων); and with this Paul agrees in Gal.3,19 and Heb.2,2." \*  
What is stated here in these four places is, so to speak, summarized in Deut.33,2. There we are furnished with a description of the majesty and glory of God as He appeared to Israel when He gave them the Law from Mount Sinai and was accompanied by myriads of angels. He gave the Law, however, by the disposition of created angels Gal.3,19; Heb.2,2; Acts 7,53. They were His servants in proclaiming the Law. Their voice sounded forth in the sound of the trumpet, their power was seen in the quaking of the mountain

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\*"Vers 38 sagt, dasz er (ἀγγελος κυρίου) mit Mose auf Sinai geredet hat." Diesen "kann er sich nicht als goettliches Wesen gedacht haben, da er v.53 sagt: ἐλάβετε νόμον εἰς διαταγὰς ἀγγέλων womit auch Paulus Gal.3.19 u.Heb.2,2 uebereinstimmt." Neuer Comm. ueber die Gen.5th ed.p.284.

and in the flames of fire. (Kretzmann, Pop.Comm. of the Bible, l.c. Gal.3,19). But in v.38 an ordinary angel cannot be meant, as it would be a flat contradiction of what is stated Acts 7,53. In the one case we have one angel (only one can be regarded as speaking τὸν λαλοῦντος αὐτῷ ); in the other we have a plurality of angels (εἰς διαταγὰς ἄγγέλων). The situation, however, is entirely changed, if we assume, as we must, that the Angel of the Lord, the uncreated Angel, is alluded to in v.38, and that He is attended by a retinue of inferior angels. We know that He is the Captain of the host of the Lord (Josh.5,14), and that He is accompanied by a host of created angels (Zech.1,10.11; 3,4). It therefore is in keeping with Holy Scripture and with His office as the divine Revealer of God in the Old Testament to assert that here in v.38 the Angel of the Lord occupies the same place as Jehovah in Ex.19.

We would add the following merely by way of suggestion: Does not this passage warrant us to think that in every case, in which appearances of Jehovah are referred to in the Old Testament, that these appearances are to be understood as having occurred through the medium of the Angel of the Lord?

7. Finally, is it mere chance that the writer to the Hebrews,(3,1) designates Christ as τὸν ἀπόστολον , as the Apostle? All the more does this word strike us when

we consider that at the time when this epistle was written, the word 'apostle' had already acquired the force of a proper noun, and was cherished as a distinct honor by those who were entitled to use it. That not being the case in our passage, it must have the same meaning here as in John 13,16, where ὁ ἀποστόλος and ὁ πέμψας αὐτόν are contrasted, where he that is sent is contrasted to him that sent him. It was God, who "sent forth His Son" (Gal.4,4), hence Christ was the Apostle, the Sent One of His Father, as is also testified in numerous passages, Mt.10,40; 15,24; 21,37; Lk.4,43; Jno,3,17.34; 5,36.37.38; 6,29.57; 7,29; 8,42; 10,36; 11,42; 17,3.8.18.21.23.25; 20,21; 1 Joh.4,9.10.14, in all of which the verb ἀποπέμψω is used. Is it, then, mere accident, when the idea is brought out so prominently in these numerous passages, that Christ is the Messenger of the Father? Is there not an allusion to the personal identity of Christ and the Old Testament Angel or Messenger of the Lord, the מַלְאָכִים ?

Thus the well-established truth: novum testamentum in vetere latet, vetus testamentum in novo patet, is valid here also.

## BIOGRAPHY.

On May 26th, 1898, I, Erich M. Keller, was born in Milwaukee, Wisconsin, was graduated from Trinity Ev. Luth. School in 1912, from Concordia College in 1917, whereupon I entered Concordia Seminary, St. Louis, Mo., in the fall of the same year. After two years I interrupted my studies and supplied for a year at Cadillac, Michigan, 1919-1920, and on the Isle of Pines, Cuba, 1920-1921. Finishing my studies at the Seminary, I was graduated in May 1922 and from May to July took temporary charge of the congregation at Downs, Kansas, after which I completed two semesters in the graduate school of said Concordia Seminary, 1922-1923.