

“ISRAEL MY GLORY”

Israel’s Mission, and Missions to Israel

by

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CHAPTER FOURTEEN

DEITY OF THE MESSIAH

TRACTS FOR JEWS NUMBER 3

מֶלֶךְ יְהוָה

The Angel of the Lord

Jew. We Jews readily admit that Jesus of Nazareth was a very good man; most enlightened Jews agree to this, but we cannot believe that he was God, or, as the Christians put it—that He was God manifest in the flesh. No, Jews will never believe this.

Christian. If Jesus was a mere man he could not be a good man, for good men speak the truth. How could any mere man say, “**I and My Father are One;**” “**Before Abraham was, I am.**”

Suppose we leave Jesus out of account just now, and consider the doctrine of the Messiah as revealed in the Old Testament Hebrew Scriptures, just as though no one had ever appeared professing to be the promised Messiah. Will you submit to Old Testament teaching on this subject?

Jew. Certainly. We can know nothing about the Messiah, His person, His work, or the time of His coming, except as revealed in our Tanach. Outside our Scriptures nothing can be known, not even whether there is to be any Messiah at all.

Christian. Then will you with an unprejudiced mind receive as the truth of God anything fairly proved from your Old Testament Hebrew Scriptures?

Jew. Yes, if you fairly prove from our Scriptures the Deity of the Messiah, I am bound to believe; but if you can’t prove the doctrine, you are bound to give it up.

Christian. Yes, quite fair. We neither of us have any real interests against the teaching of God’s blessed Word. There is, you know, a very important personage spoken of frequently in the Old Testament under the designation—*מֶלֶךְ יְהוָה*—*Malack Jehovah*, or, as the Jews say, *Malack Adonai*.

Who is this Angel of the Lord? Let us look at a few passages and see what is said of Him. Turn to Genesis, 16th chapter, and we shall see what this Angel says to Hagar, and what she says of Him. In verse 10 He says, “**I will multiply thy seed exceedingly.**” This seems language suited only to the Lord. Verse 13 says, “**And she called the name of the Lord that spake to her, Thou God seest me,**”—וְתִקְרָא שְׁמֵיהֶךָ הָרֹבֵר אֲלֵיכָה אֱלֹהֶיךָ—or, as the Jews more correctly render the latter clause “Thou art God, visible to me.”

Jew. Well, that is a remarkable passage, anyhow; are there any more at all like it?

Christian. Yes, several more. Before we refer to others, just look again at the passage respecting Hagar. In the 7th verse of that 16th of Genesis you see the Angel found Hagar “**by a fountain of water;**” then in the 14th verse the well is called—**בַּאֲרָה לְחֵי רָאִי—Beer-lahai-roi,** “*the well of the Living and Seeing One.*”

Now look at Genesis 18th chapter. The first verse tells us that the Lord appears to Abraham in the plains of Mamre. Then Abraham lifts up his eyes and sees three men, he provides food for them, which they eat, verse 8; they then ask for Sarah, and one of the three promises Sarah a Son, at which she laughs, then the Lord asks Abraham, “**Wherfore did Sarah laugh.**” verse 13; and in verse 14 asks,—**הִיפְלָא מִזְוָה דְּבָר—Is any thing too hard (wonderful) for the Lord.**”

In verse 16 the men rise up, look toward Sodom, and Abraham goes with them to bring them on the way; “**And the LORD said, Shall I hide from Abraham that thing which I do.**”

Then we have Abraham’s pleadings with the Lord on behalf of the guilty and doomed cities, and at the end of the chapter “**the Lord went His way,**” and the next verse states that two angels came to Sodom at even.

Now plainly these three called men,—**אֲכִים**—were heavenly messengers, and one of the three was evidently the Lord. Now look at Genesis 22:15, 16, and we find the same Angel of the Lord calling to, Abraham the second time from heaven, and saying, “**By Myself have I sworn, saith the Lord.**” This also looks as though the Angel of the Lord and Jehovah were one and the same person.

Jew. This is very wonderful. Let us go on, it is very interesting.

Christian. In Genesis 31:11, this same Angel, called—**מֶלֶךְ דָּאָלְדִים**—the Angel of God, speaks to Jacob, and in the 13th verse says, —**אָנֹכִי הָאֵל בֵּית-אַל—“I am the God of Bethel.”**

Evidently this Angel is really and truly God, if the Scriptures are to be understood to mean just what they say.

Now in Genesis 32nd chapter we have another remarkable event in Jacob’s history. Jacob was left alone; but there wrestled a man—**שָׂרֵךְ**—with him until the breaking; of the day, verse 24.

This man said to Jacob, “**Let me go;**” Jacob said, “**I will not let Thee go, except Thou bless me.**” Then He asked Jacob his name, and changed it to Israel, giving the reason for the change, “**for as a prince hast thou power with God and with men, and hast prevailed.**”

Then Jacob asked His name, but the messenger does not give it, but we shall get it further on.

Now in verse 30, “**Jacob called the name of the place—פְנֵיָאֵל—Peniel** (face of God), **for I have seen God face to face, and my life is preserved.**”

Again, this same—**מֶלֶךְ יְהוָה**—Angel of the Lord, appeared to Moses, in the 3rd chapter of Exodus, “**in a flame of fire out of the midst of a bush.**” Moses turned, aside to see why the bush was not burnt. “**And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush.**”

The Angel of the Lord and Jehovah are plainly one and the same Person.

Now look at the 6th chapter of Judges, where Gideon is commissioned to smite the Midianites. In the 12th verse the—**מֶלֶךְ יְהוָה**—**Angel of the Lord**, appears to Gideon, and talks with him; then in verse 14 it is the Lord who looks upon him and says, “**Go in this thy might,**” and in verse 16 it is the Lord who says, “**Surely I will be with thee.**” Gideon asks Him not to depart before He brings him some food, and He said, “**I will tarry until thou come again.**” Gideon prepares the food.

The Angel of God tells Gideon to pour out the broth, and lay the cakes and flesh on a rock, and then the Angel of the Lord touched the cakes and flesh with the end of his staff, and fire came out of the rock and consumed the cakes and flesh. “**And when Gideon perceived that He was an—מֶלֶךְ יְהוָה—Angel of the Lord, Gideon said, Alas, O Lord God! . . . and the Lord said unto him, Peace be unto thee; fear not: thou shalt not die.**” Here again, the Angel of God, the Angel of the Lord, and Jehovah are one and the same Person.

Jew. This is very strange, but difficult to gainsay; but even should all this be true, it only proves that the Great Jehovah has appeared at times as an Angel, or in the form of a man; it does not prove that this was the Messiah and that He became incarnate in a human body.

Christian. Let us pursue this subject a little further, and we shall get more light as we go on. Now turn to Judges, 13th chapter. Here we find this same—**מֶלֶךְ יְהוָה**—**Angel of the Lord**, and shall here get a closer acquaintance with Him from information which He Himself gives us.

Manoah’s wife has no child. The Angel of the Lord appears to her, and tells her she shall have a son. The same information was given to Sarah, and no doubt by the same Person. Manoah’s wife tells her husband that “**a Man of God came to me, and His countenance was like the countenance of an Angel of God,—מֶלֶךְ הָאֱלֹהִים**—very terrible.”

Manoah prays that the Man of God—**איש האלים**—may come again, and tell them what they shall do to the child when born. “**And God hearkened to the voice of Manoah, and the**—**מלאך האלים**—**Angel of God, came again to the woman as she sat in the field.**” She quickly ran and told her husband that the same Man had come again. Manoah at once arose, and followed his wife, and came to the Man, and said to Him, “**Art Thou the Man**—**האיש**—**that spakest unto the woman.**”—**ויאמר אני**—*vayomer ahnee*, “**And He said, I am.**”

Before the interview closes, Manoah ventures to ask the name of this—**מלאך יהוה**—Angel of the Lord. “**And the**—**מלאך יהוה**—**Angel of the Lord said unto him, Wherefore askest thou after My name, seeing it is Secret** (Wonderful)”—**פלאי**—P’lee.

Now, we at once admit that the K’ree, or marginal reading is—**פלי**—P’lee, without the—**א**—Aleph. But even this form, as well as the K’thev, written form, simply gives the word the meaning of an *adjective* instead of that of a noun, with substantially the same meaning. There is no real difference between *Wonderful* and a Wonderful One; neither of them are proper names, but are both alike descriptive of character.

This prepares the way for identifying the—**פלאי**—P’lee, with the—**פלא**—Pele, Wonderful, of Isaiah 9:7. Although this word—**פלא**—occurs several times in Scripture, and is translated by such words as Wonders, Wonderful, Marvellous, yet the—**מלאך יהוה**—Angel of the Lord gives it only once as His name, descriptive of His character, for when Manoah offered a kid on a rock to the Lord, the Angel did wondrously, —**מפלא**

Here we have the same root-word. Manoah now says to his wife, “**We shall surely die, because we have seen God.**”

This Angel of the Lord can be none other than Jehovah Himself.

- He is spoken of as one of the three men who came to Abraham.
- He is spoken of as a Man when wrestling with Jacob.
- He answers Manoah’s question, “**Art Thou the Man.**” by a distinct “**I am.**”
- Hagar calls this Angel the Lord who spake with her, and as God visible to her.
- Moses at the bush speaks of this Angel as God.
- This Angel says to Jacob, “**I am the God of Bethel.**”
- Manoah says in the person of this Angel he has seen God.

And now, if this—**מלאך יהוה**—Angel of the Lord; this—**מלאך האלים**—Angel of God; this—**איש האלים**—Man of God, is the Lord Himself; and if the Scriptures mean what they say, He is none other than the Lord Himself; then the Lord has appeared in Old Testament times in the form of a man, though not incarnate.

If the Lord has appeared as a man *without* a human body, there is no difficulty in believing that He has appeared as a man in a human body. He who dwelt in the—**קדש הכהנים והמקדש**—most holy place in the Tabernacle and Temple could also dwell in the temple of the sinless body of the Lord Jesus Christ.

Thus, in Isaiah 9:6, 7, we have the incarnation predicted, “**Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called**—**פֶּלַע יוֹעֵן אֱלֹהִים גָּבָור אֲבִיעַד שָׁרָשְׁלִים**—*Pele, Yoats, Ail-gibbor, Avi-ad, Sar-shalom*—**Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.**”

The “Pele” here is the same as the P’lee in Judges, and the—**אֱלֹהִים גָּבָור**—Ail-gibbor, is the same as the Ail-gibbor in Isaiah 10:21, “**The remnant shall return, even the remnant of Jacob, unto—**—**אֱלֹהִים גָּבָור, the Mighty God.**”

In plain words, the Jews will have to get back to God through the Pele and Ail-gibbor, incarnate in the Person of Jesus of Nazareth, who was the Child born and the Son given, and having died as an atonement for sin, risen again from the dead, and is now seated at the right hand of the Father, according to the 110th Psalm, is soon coming back again to take the throne of David, and, as the Prince of Peace, give universal peace to this distracted world.

Then the Jews will use the language of Isaiah 25:1, 9, “**O Lord, Thou art my God: I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things.**” “Wonderful” here is simply—**פֶּלְאֵי**—Pele; there is no word for things in the text “**And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.**”

Jew. If all this be true (and it is difficult to disprove) then God Himself becomes our Messiah. At all events, I confess the difficulty of doubting the Deity of the Messiah, while at the same time believing the Divine inspiration of our Scriptures.

Christian. It is just because we Christians believe your Scriptures to be the Word of God, that we believe in the Deity of the Messiah; for God says in Jeremiah, 23rd chapter, that He will raise unto David—**צְמַח צְדִיקָה**—righteous Branch And this is His name whereby He shall be called—**דָּוִת צְדִיקָה**—Jehovah Tsidkenu, Jehovah our Righteousness.

“**God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son . . . Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.**”

To this One Jehovah says, “**Thou art my Son,**” and also “**Unto the Son he saith, Thy throne, O God, is for ever and ever**” (Hebrews 1:8).

A believing and inspired Jew tells us that Christ Jesus, who was in the form of God, emptied Himself, took the form of a servant, was made in the likeness of men; “**and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.**”

Jews and Gentiles are sinners, and great sinners, and none but a great Saviour can meet their need. Jesus is the Jews’ Messiah and a Divine Saviour for all sinners, so He sweetly says, “**If any man thirst, let him come unto Me and drink.**”

~ end of chapter 14 ~

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