

Who is the Messenger of YaH?

(falsely called "Angel of the LORD")

By Sha'ul ben Yahukhenun
ha Yahudah

Copyright 2013©



“Exalting belief in our Father, the Most High יְהוָה (YaHUAH), through His Turah, the 5 scrolls of M'sh'ih (Moses).”

Email – followyah@gmail.com
Website – www.thewayofthemosthigh.ca

We call this the subject of the messenger of מַלְאָכִי (YaHUAH). Most people know this as "the angel of the LORD" in their Bibles. Who is this messenger of מַלְאָכִי (YaHUAH)? Special thanks to Troy Miller for a few of his comments on texts we will look at herein, and for his challenge to rethink this issue. As we study these texts it will be evident that there is a clear separation between the "messenger of YaH" and YaH Himself. New Testament believers do not like to talk about this, because it is contradictory to their belief that anywhere you see this phrase it is referring to Yeshua/Jesus. YaH can choose to appear however He desires, be it a pillar of fire or as a person. But it is our belief that He never has come as a personage. We would have no qualms accepting that YaH appeared as a messenger. There are only a handful of texts that SEEM to show that this messenger is YaH Himself. So far we have seen no proof to that effect. Let us take an honest look.

In B'rasheet (Gen.) 16, verses 1-6 show YaH directly speaking with H'gar (Hagar). Verses 7-14 take a different tone though, in that the messenger of מַלְאָכִי (YaHUAH) appears and speaks to her in the first person of YaH. Now if YaH was speaking directly to her in verses 1-6, why the change to sending "the messenger of YaH" in verse 7 and onward? Those were some of the mental athletics we went through in attempting to understand this subject without being biased. The troublesome part of separating the messenger of YaH from YaH Himself is in verse 13. Verse 13 shows that H'gar called on the Name of "YaHUAH who spoke to her," and called Him the Mighty One who sees her. In Scripture, messengers and people often speak in the first person, representing YaH Himself. Which is why we have been reluctant to publish or teach that this "messenger of מַלְאָכִי (YaHUAH)" is literally מַלְאָכִי (YaHUAH) come in the form of a messenger (angel). We have never wanted to publish falsehood or blasphemy. If people look closely enough, they will be able to see that there is a separation of the messenger of מַלְאָכִי (YaHUAH) from YaH Himself. But because of people's bias to New Testament thinking, it is hard for people to understand the concept of a message delivered on behalf of YaH in first-person speech in the Turah (Law) without making the messenger YaH Himself. This text in B'rasheet (Gen.) 16 is not very convincing. All B'rasheet (Gen.) 16:13 says is that H'gar called "upon the Name of מַלְאָכִי (YaHUAH) who spoke to her." This in no way supports the New Testament belief that Yeshua/Jesus is the "angel of the LORD" in their Bibles as they believe him to be. And obviously YaH is the one who spoke to H'gar, but He did so through His messenger. It would be hard to say that "who spoke to her" in this text absolutely without question refers to YaH Himself in the physical form of a messenger (angel). The emphasis is on the fact that YaH had spoken to H'gar. Why mention the messenger if it was YaH Himself?

B'rasheet (Gen.) 22:11-15 is of course the "y'aiqod" (commonly "akedah") or "binding" of Y'tsakheq (Isaac). The messenger of מַלְאָכִי (YaHUAH) appears right in time to stop Awbrahaym from slaughtering his son, beginning in vs. 11. Again, the messenger speaks in the first person, the voice of YaH speaking to Awbrahaym. In vs. 14 Awbrahaym calls the name of the place - not the messenger - "YaHUAH Y'ra'ah" (commonly "jireh"). By inference one might say that it is YaH in the form of a messenger, interacting with Awbrahaym, but the text did not say that. In vs. 15-16, the messenger appears again and refers to "the word of YaHUAH" who swears to Awbrahaym. Only YaH is the One who swears to people in oath and promise throughout the Turah (Scripture). This is something that Troy Miller believes as proof that the messenger is YaH

Himself. But the messenger said this was the "word according to/from YaH." The messenger would not have to say that if the messenger in this text WAS YaH Himself. This text only shows a messenger who relates the words of YaH as swearing to Awbrahaym on behalf of YaH. It is not the messenger swearing to Awbrahaym, but **אֱלֹהֵי אַבְרָהָם** (YaHUAH).

When we get to chapter 18, our topic becomes a little more difficult. Verse 1 states that YaH appeared to Awbrahaym. It then goes on to say that three males (people) appeared to meet with him. So the problem here is whether YaH was one of those three males or not. That is difficult to say. We have to allow for the possibility that YaH was one of the messengers/males who appeared to Awbrahaym in B'rasheet (Gen.) 18. Certainly it is possible. But is it reasonable according to the text? This text does not say that Awbrahaym saw the face of YaH. He simply bowed before the three males and YaH who was in this mix, either as one of the three, or as a fourth party. The text does not say. It should be noted that vs. 1 and vs. 22 show a separation between the three males and YaH. The separation there if people are willing to consider it. But a lot of people are so obstinate because they are determined to believe YaH is a messenger in this text. Our belief is that these messengers only represented YaH and therefore it says that YaH spoke to Awbrahaym. The messenger is a representative. We do accept that YaH, as Sovereign Creator, may do as He pleases. **If He really did appear as a messenger to speak to Awbrahaym, we would not have a problem with that. But it is our view that there is a clear separation in vs. 22 between YaH and His messengers.** For clearly it states that the males had left, and YaH remained with Abrahaym. It did not say that two males left, and that the third male was YaH who remained with Abrahaym.

B'rasheet (Gen.) 24 is another example of the messenger of YaH. This is one of the most dominant texts showing that the messenger of YaH, at least in this case, is NOT YaH Himself. Awbrahaym tells his servant of how YaH called him from the land of the Kan'ayni (Canaanites) (vs. 3), and that **YaH would send "His messenger" to go before the servant of Awbrahaym in search of a wife for Y'tsakheq (Isaac). There is a clear distinction here between YaH and His messenger (vs. 7).** So this text is scratched off the list of attempts to show the messenger of YaH is YaH Himself.

Next up is Sh'moot (Ex.) 3:2-4 which is a bit complicated. M'shih (Moses) came up to a bush that was on fire. A messenger of YaH appeared to him from the midst of the bush. Was the messenger there to simply keep M'shih (Moses) from coming closer or to speak to M'shih (Moses) if he did? It simply says the messenger appeared to him. Then the text switches to YaH Himself who speaks to M'shih (Moses) from the midst of the bush. So what happened to the messenger then? Again, the text did not say that the messenger was YaH and that the messenger spoke to M'shih (Moses). **It is hard to say that the messenger appearing in the bush was the same as YaH Himself. As if YaH Himself was in the bush, speaking to M'shih (Moses) from the midst of the bush.** We are careful not to attribute to a messenger what belongs to YaH. We don't believe the evidence is strong enough to say that Sh'moot (Ex.) 3:2-4 proves the messenger of YaH is YaH Himself. Rather, YaH is represented as speaking to M'shih (Moses) through His messenger. Again, what point would there be in mentioning the messenger if not to show that a messenger of YaH was truly there and speaks on behalf of YaH?

B'medbayr (Numbers) 22 is a great text, but again it is a little difficult. In verse 20 the Most High comes directly to Bayl'aym (Balaam) in a dream and spoke to him. Verse 22

says that YaH was angry with Bayl'aym (Balaam). But verse 24 shows a difference. Here the messenger of YaH steps on the scene, standing in the path of Bayl'aym (Balaam). YaH opened the mouth of the donkey and caused it to speak to Bayl'aym (Balaam) in vs. 28. So why place YaH in the midst of the actions of the messenger of YaH? Because of this, some would argue that it is reasonable that YaH was that messenger standing in the path, who caused the donkey to speak. **But the text did not say "the messenger of YaH opened the mouth of the donkey." It states YaH did it.** Again, there is a distinction if people wish to see it. But if one is bent on proclaiming this was YaH in the form of a messenger, they would not see that. Then the messenger speaks to Bayl'aym (Balaam) in vs. 32-33 saying that if it were not for the donkey helping Bayl'aym (Balaam), then the messenger of YaH would have killed him. The real hard part to shake off are the following verses. Bayl'aym (Balaam) says to the messenger that he had transgressed. But transgressed who? Obviously transgressed YaH who spoke to him and warned him in the dream the previous night. But could this messenger be YaH Himself? Bayl'aym (Balaam) says in vs. 34 that if it is evil in the eyes of the messenger, he would go back. The messenger then tells Bayl'aym (Balaam) to take the males (men) with him, but Bayl'aym (Balaam) is only to speak the words that the messenger gives him to say. And then there is a gap between verse 35 and 38 as Bayl'aym (Balaam) goes. I have no doubt that the messenger gave Bayl'aym (Balaam) the words to speak before he went on his merry way. In vs. 38 Bayl'aym (Balaam) says "Whatever word the Mighty One (Alahym) places in my mouth, that will I speak." Now because the messenger said in vs. 35 that he would give Bayl'aym (Balaam) what he is to speak, people assume that vs. 38 is identifying the messenger as YaH Himself. That again is conjecture and assumption. If this were entered into a court proceeding the jury would laugh. The judge would throw it out. The messenger said he would give Bayl'aym (Balaam) the words to speak (vs. 35). And in verse 38 Bayl'aym (Balaam) states that he only speaks the words that YaH gives him to speak. No doubt the messenger did what he was told and gave Bayl'aym (Balaam) the words YaH told him to say. All this shows is that a messenger was used to stop Bayl'aym (Balaam) in his tracks and give him the words he is to speak when he opens his mouth.

Once again, as in other articles and topics we have addressed, much of peoples' beliefs and imagination is inspired by texts outside of the Turah (Law) of YaH. People have believed that the "messenger of YaH is YaH Himself" due to numerous writings or concepts outside of the Turah (Law). Outside of the Turah (Law), there is so much in the TaNaK (OT) that talks about this concept. We are not going to through it with you, because we feel it is a waste of time and we have already illustrated our points throughout the Turah (Law) which we are not to add or take away from. I must stay that we have previously examined every text outside of the Turah (Law) as well and found that in each case, there was always a separation from YaH and the messenger of YaH. But we encourage people to be satisfied with what we have examined from the Turah (Law) alone.