



# THE MESSIAH IN MOSES AND THE PROPHETS

ELEAZAR LORD

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## **Contents:**

[The Messiah In Moses And The Prophets.](#)

[To The Descendants Of Israel.](#)

[Chapter I.](#)

[Chapter II.](#)

[Chapter III.](#)

[Chapter IV.](#)

[Chapter V.](#)

[Chapter VI.](#)

[Chapter VII.](#)

[Chapter VIII.](#)

[Chapter IX.](#)

[Chapter X.](#)

[Chapter XI.](#)

[Chapter XII.](#)

[Chapter XIII.](#)

[Chapter XIV.](#)

[Chapter XV.](#)

[Chapter XVI.](#)

[Chapter XVII.](#)

[Chapter XVIII.](#)

[Chapter XIX.](#)

[Chapter XX.](#)

[Chapter XXI.](#)

[Chapter XXII.](#)

[Chapter XXIII.](#)

[Chapter XXIV.](#)

[Chapter XXV.](#)

[NOTE A—Relating to the Exposition of the Apocalypse,  
by D. N. Lord.](#)

[NOTE B—The primary ground of Mediation, &c.](#)

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**The Messiah In Moses And The Prophets**

**TO THE DESCENDANTS OF ISRAEL.**

From the earliest periods a belief has prevailed among Jews and Gentiles, that in one mode or another the Supreme Being has appeared visibly on earth. In the Eastern World, Divine incarnations are taught in the Brahminical and other systems.

For the origin of such a belief we must undoubtedly recur to the Divine appearances recorded in Moses and the prophets. Such visible appearances and the doctrine of the incarnation are taught in the Hebrew as well as in the Christian Scriptures.

It is the object of the ensuing pages to show that He who truly became incarnate, and is announced as Jesus, the Christ, and also as Jehovah, Immanuel, *God with us*, is the same who in the Hebrew oracles is often called Jehovah and Elohim, and designated also by official titles, as the Messiah, the Messenger, Adonai, the Elohe of Abraham; and that, under various designations, he appeared visibly in a form like that of man to the Patriarchs, and to Moses, and others. In Him, in accordance with their Scriptures, the descendants of Israel will at length discern the True Messiah, who took man's nature, and in his stead, and as his substitute, was slain a sacrifice for sin, the Just for the unjust; who rose from the dead, and ascended on high in his glorified body; and who will come again, visibly, to sit and rule as King on the throne of David; to destroy the great Adversary and his works; to vindicate his earlier administration; to accomplish the ancient predictions concerning the Seed of Abraham, the land promised as an everlasting inheritance, and his own sacerdotal, prophetic, and regal offices; and to receive due homage of the universe as Creator, Ruler, and Redeemer.

Of him as Jehovah and as the Messenger, it is affirmed that he led the children of Israel out of Egypt. (See Exodus ii. and Judges i.) And, after the lapse of nine hundred years, He himself proclaimed to their dispersed and afflicted descendants: "Behold the days come, saith Jehovah, that it shall no more be said, Jehovah liveth that brought up the children of Israel out of the land of Egypt; but, Jehovah liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into *their land that I gave unto their fathers*. For mine eyes are upon all their ways: they are not hid from my face:—and they shall know that my name is Jehovah." Jer. xvi. 14, 15, 17, 21.

## **Chapter I.**

### ***Reasons for examining the Hebrew Records of the Messiah.***

It is said of the Messiah, in a discourse with two of his disciples, that "Beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself." And subsequently: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understandings, that they might understand the Scriptures." On another occasion he said: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." And again: "Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

At his advent he was, pursuant to a prediction of Isaiah, called Immanu-El, *God with us*. In conformity with another prediction, it was the office of his fore-runner to prepare the way of Jehovah—*the Lord*. And an angel announced to the shepherds: “Unto you is born a Saviour, which is Christ the Lord,” (*Jehovah*.) “Philip saith to Nathaniel, We have found him of whom Moses in the law, and the prophets, did write, *Jesus* of Nazareth.”

We should naturally infer from these passages that the delegated official Person, Jesus, the Christ, was the theme of the Old Testament Scriptures; that his official agency and relations were there continuously and amply treated of; that his complex character, his divine prerogatives, his prophetic, sacerdotal and regal offices, his works as Creator, Lawgiver, and Ruler, and his relations as Covenanter and Redeemer, were there conspicuously set forth, and were the recognized and acknowledged objects of the faith and trust of patriarchs, prophets, and all true worshippers.

And such undoubtedly was the case. He was the Jehovah of the Old Testament; the Elohe of the patriarchs and of Israel; the Angel or Messenger Jehovah, the Jehovah Zebaoth, the Adonai, the Messiah of the ancient dispensations. Under these and other designations Moses, the psalmists, and the prophets wrote of him; saw, acknowledged, and believed in him; worshipped and praised him in the tabernacle and temple; recognized and obeyed him as their Lawgiver, and trusted in him as their Saviour.

Their faith rested on him as the present object of their homage and trust, asserting his prerogatives, dispensing his benefits, and in all his relations exerting his official

agency. They regarded him not merely as he was typified, but as he then manifested himself and executed his offices. In some respects his future manifestations, and especially his sufferings and death for the expiation of sin, were vividly prefigured by typical rites, and were objects of their faith; but in other respects, as their Mediator, Prophet, Lawgiver, Priest, and King, he was the present object of their homage, faith, love, and obedience. The faith of Abel, Enoch, Noah, Abraham, and their successors, embraced his person and his official prerogatives and works, and was therefore effectual unto justification, precisely as that of believers under the present dispensation, who are therefore described as walking in the steps of that faith of Abraham which was counted for righteousness. The faith which was instrumental in his justification was the exemplar alike of that of all believers under the ancient, and of those under the present dispensation. To him the patriarchs erected altars and offered sacrifices and prayers, and from him received gifts and promises. To him the ministerial offices and typical services of the Levitical priesthood had immediate reference. In the tabernacle and temple, as Prophet, Priest, and King, he instructed them, prescribed their worship and obedience; and as their present Lawgiver and Ruler, exercised over them his providential and moral government.

All this is implied, indeed, in the facts that the Church of that and the present day is the same; that the method of salvation through faith in him was the same then as now; and that he was the Saviour and Mediator alike then and at present: and otherwise it is not perceived how an intelligible or satisfactory answer can be given to the questions, How did he exercise the office of Mediator under the ancient economy? What agency did he exercise towards his people? How did he exemplify his offices of Prophet, Priest, and King? A reference to the designations by which

he was recognized, and the acts ascribed to him in connection with those designations, will supply the appropriate answer. If it was He who appeared in a form like that of man to Abraham, in the plains of Mamre, walked and conversed with him as a man, and heard the prayers addressed directly to him on behalf of the righteous dwelling in Sodom; and who, under various designations, appeared in the same form to Jacob, to Moses, to Balaam, to Joshua, to Gideon, to Manoah, to David, and others; then may we safely conclude that, under the like designations, he was familiarly known and worshipped throughout the patriarchal and Levitical dispensations.

## **Chapter II.**

***The Messiah announced by Malachi, as Adonai, even Melach, the Messenger of the Covenant—His Appearance to Jacob at Bethel; and to Isaiah, Abraham, Moses, Gideon, and others, under various designations, as Adonai, Melach, a Man, Jehovah Zebaoth, the Holy One, El-Shaddai, &c.***

It will be seen that the designations referred to include all those which are applied to the Divine Being: and that in numerous instances they are applied interchangeably in the same passages and connections, in such manner as clearly to show that they identify the same Person. Thus the words El, Elohe, Elohim, translated God; and Jah, Jehovah, Adon, and Adonai, translated Lord, are, separately, and also in conjunction with Melach, *Angel or Messenger*, and with other names of office, employed to designate and identify that delegated Person who is “both Lord (*Jehovah*) and Christ.”



In demonstration of this, we may first refer to some passages in which the appellative *Melach*, the primary signification of which is *Messenger*, occurs, as a designation of him who was sent of the Father; as Malachi iii. 1: "Behold, I send my messenger, and he shall prepare the way before *me*; and *the Adon* whom ye seek shall suddenly come to his temple, even *Melach*, the *Messenger*, of the Covenant, whom ye delight in: behold, he shall come, saith Jehovah Zebaoth." And Isaiah xl. 3, 5: "The voice of him that crieth in the wilderness, Prepare ye the way of *Jehovah*, make straight in the desert a highway for our *Elohe*.... And the glory of *Jehovah* shall be revealed, and all flesh shall see it together, for the mouth of Jehovah hath spoken it."

These prophecies are quoted by the Evangelists as identifying Jesus the Christ. See Matthew iii. 1-6; xi. 10; Mark i. 2-4; Luke iii. 3-6; John i. 6-8. They point to John as he who was spoken of by these prophets, and as proclaiming in the wilderness, Prepare ye the way of Jehovah. He whose way was prepared was therefore the *Messenger* of the Covenant, *the Adon*, *the Elohim*, and the *Jehovah*—the delegated official Person to whom these several designations are applied in the predictions. That official Person was the Revealer, as well as the subject of the ancient revelations; and, as will hereafter be more particularly noticed, manifested himself in different aspects and relations of his official work, and in those diverse relations often spoke predictively (as at the close of each of the above passages) and otherwise, to and of himself.

The same conclusions result from a passage in the narrative of Jacob's journey from Padan-aram to Shechem, Gen. xxxii., taken in connection with the reference to it by the prophet Hosea: "And Jacob was left alone; and there

wrestled *a man* with him until the breaking of the day.... And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with Elohim and with men, and hast prevailed.... And he blessed him there. And Jacob called the name of the place Peniel: for I have seen Elohim face to face." Hosea, referring to Jacob, chap. xii., says: "He had power with Elohim; yea, he had power over the angel, and prevailed; he wept and made supplication *unto him*: he *found him* in Beth-El, and there he spake with us; even Jehovah Elohe Zebaoth—Jehovah is his memorial." Here the God-man, the only Divine Person who, under the ancient or present dispensation, has ever manifested himself visibly in the likeness of man, is seen face to face by Jacob, and is denominated Elohim, the Messenger, the Jehovah Elohe Zebaoth, whose peculiar designation is Jehovah. Accordingly, Hosea says of Melach, *the Messenger*, that Jacob made supplication *unto him*: he found *him* in Beth-El, indicating that it was in the place which he named Beth-El that he first recognized the official acting administrator of providence and grace, the God-man, in the relations in which he then appeared to him. The passage specially referred to by the prophet in relation to Beth-El is in Gen. xxviii., where Jacob's flight to Padan-aram, to avoid the wrath of Esau, is narrated. On his way he slept in the open field, and beheld in a dream a ladder extending from earth to heaven. "And behold! Jehovah stood above it, and said, I am Jehovah Elohe of Abraham, and Elohe of Isaac, &c. And Jacob awoke and said, Surely Jehovah is in this place: ... this is the house of Elohim." The *Messenger* therefore to whom Jacob made supplication, and whom he first saw at Beth-El, was Jehovah the Elohe of Abraham and Isaac, even Jehovah Elohe Zebaoth.

To show by another instance that He who in the ancient oracles is called Adon, Adonai, and Jehovah Zebaoth, is in the New Testament referred to as the Christ, Isaiah vi. may

be cited. I saw, says the prophet, "the Adonai sitting upon a throne." "Then said I, Woe is me!... for mine eyes have seen the King, Jehovah Zebaoth." The apostle John, chap. xii., ascribes what was announced at this scene to Christ, and adds: "These things said Esaias when he saw his glory and spake of him."

With respect to the point now particularly in view, the Scriptures quoted above render it certain that the Divine Person who by Malachi is called the Messenger of the Covenant, and the Adonai, and by Hosea, the Messenger, Elohim, and Jehovah, is identical with Jesus the Christ.

"Sometimes the same Divine appearance which at one time is called Melach Jehovah, is afterwards called simply Jehovah, as in Gen. xvi. 7; Col. v. 13; Exod. iii. 2; Col. iv., &c., &c. This is to be so understood that the *Angel of God* is here nothing else than the invisible Deity itself, which thus unveils itself to mortal eyes." And after referring to Michaëlis and Tholuck, "Hence Oriental translators, as Saadias, Abusaides, and the Chaldeo-Samaritan, wherever Jehovah himself is said to appear on earth, always put for the name of God, the *Angel of God*." Gesenius, Lex., Art. *Melach*.

Illustrations might be adduced from the New Testament to show that the apostles understood the Messiah and the Messenger Jehovah to be the same Person. Thus, Galatians iv. 14: "Ye received me as an angel of God, even as Christ Jesus;" where the rendering, in our own and other versions, "*an angel*," corresponds with the erroneous usage so common in the Old Testament. The meaning is: Ye received me with respect and confidence, as ye would have received the Melach, the Messenger Jehovah, even Jesus the Messiah. For undoubtedly, had a created *angel* been referred to, a comparison would not have been made

placing the Messiah on a level with him. The instances in the New Testament in which the Angel Jehovah is referred to, though unhappily not discriminated in our translation, are from the context easily distinguishable. See Acts vii. 30, 35, 38.

The word *Adonai* occurs as a Divine designation several hundred times in the Old Testament, chiefly in the form indicated above, but sometimes simply *Adon*. It is often employed in connections which clearly show it to be a personal designation of the Messiah, and which assert or imply his official prerogatives, agency, or relations. It is employed interchangeably with *Jehovah*, *Elohim*, and other Divine designations, sometimes preceding and at others following them; sometimes with, but more commonly without the article.

In the second of the above forms, this word is commonly, like the secular English title *lord*, applied to men in the relation of masters or rulers, as *Melach* is applied to men to distinguish them officially as messengers. And as our own, in common with other translators, failed to mark the distinction between the use of the word *Melach*, as a designation of the Messiah, and the use of it with reference to created agents, human or angelic, so they seem to have regarded the words *Adonai* and *Adon* as importing something inferior to the Divine designations of *Jehovah* and *Elohim*; which difference they indicate by uniformly writing their translation of the former words in small letters, and their translation of the latter in capitals.

Whatever impression or inference may result from this usage to the English reader, or to the Israelite who reads the original under the same views which influenced the translation, it is by no means probable that either of them would infer, or be struck with the impression, that *Adonai*

was a distinctive and familiar title of the delegated One, the Messiah, of correlative and equivalent significance as a Divine designation with those with which it is indifferently and interchangeably employed. For the further illustration of this point, therefore, the following passages are cited:

In Gen. xviii., we read that Jehovah appeared visibly to Abraham in the likeness of man, *i. e.*, in the delegated official Person, Messiah. In what is related in the narrative as having been said or done by him, while visibly present, he is called Jehovah, while Abraham, in speaking to him, uniformly calls him Adonai, prays to him as having power to save the righteous in Sodom, and addresses him as Judge of all the earth. It is therefore manifest that the two designations, Jehovah and Adonai, identify the same Person; that Abraham speaks to him as visibly present; and that his visible presence in the likeness of man determines him to have been the delegated One. At the close of their interview, "Jehovah went his way, and Abraham returned to his place."

When the personal Word came to Abram, Gen. xv., saying, Fear not, I am thy shield, &c., Abram, replying, verse 2, calls him Adonai Jehovah, and also in verse 8; while in verses 4, 6, 7, and 18, he calls him Jehovah. Instances like that in chap. xviii., and others, would seem to indicate that in cases of local visible manifestation of the personal Word, designations specially appropriate to his official character and agency were suggested to the minds of the beholders. Thus Moses, Exod, iv. 10, "said unto Jehovah, O Adonai." The Person whom he addressed was the Messenger Jehovah, who had appeared to him. Again, verse 13, he says: "O Adonai." In other parts of that chapter, the same Person is called Jehovah, Elohim, and Elohe. In Moses' song, chap. xv. 17, Jehovah (that is, the Messenger) and the Adonai are addressed as the same Person: "Thou shalt

bring them in and plant them in the mountain of thine inheritance; in the place, O Jehovah, which thou hast made for thee to dwell in; in the sanctuary, O Adonai, which thy hands have established." So, chap. xxxiv., when Jehovah (the Messenger) descended and manifested the glory of his Person to Moses, and proclaimed himself Jehovah as he passed by, Moses bowed and worshipped; and he said: "If now I have found grace in thy sight, O Adonai, let Adonai, I pray thee, go among us." In like manner, Deut. iii. 23, 24, Moses, praying to Jehovah, addresses the Adonai: "And I besought Jehovah at that time, saying, O Adonai Jehovah.... I pray thee let me go over and see the good land." Also, chap. ix. 26: "I prayed therefore unto Jehovah, and said, O Adonai Jehovah, destroy not thy people, and thine inheritance which thou hast redeemed." Once more, when, after the trespass of Achan, the Israelites were smitten, Joshua fell upon his face before the ark of Jehovah, and said: "Alas! O Adonai Jehovah.... O Adonai, what shall I say," &c. Similar instances occur in the prayers of Gideon, Manoah, David, and the prophets; and throughout their writings, as in the instances quoted, doubtless this term designates the Messenger of the Covenant, the Holy One, the Christ, and whether sometimes substituted by copyists for the word Jehovah or not, its import is the same, as appears from the connections in which it occurs.

At the interview of the same Divine Person with Gideon, Judges vi., he is called Melach Jehovah, Jehovah, Adonai, Melach *the* Elohim, and Adonai Jehovah Melach Jehovah came and sat under an oak—appeared visibly—and said unto Gideon, Jehovah is with thee. Gideon replied, O Adonai, if Jehovah be with us, &c. Jehovah looked upon him and said, Go in this thy might. Gideon answered, O Adonai, wherewith shall I save Israel? Jehovah said, Surely I will be with thee. Gideon prepared a sacrifice. Melach *the* Elohim said, Take the flesh, &c. Melach Jehovah touched the flesh

with his staff. Fire rose out of the rock and consumed the flesh. Melach Jehovah departed out of Gideon's sight. Gideon exclaimed, Alas, O Adonai Jehovah! for I have seen Melach Jehovah face to face. Jehovah said unto him, Peace be unto thee.

The purport of the expressions in this narrative may be more fully represented as follows: The Melach, (the Messenger,) who is Jehovah, came in the form of a wayfaring man, and sat down under an oak in a field where Gideon was, and said unto him, Jehovah is with thee. And Gideon said to him, (Jehovah,) O Adonai, &c. Jehovah looked upon him and said, Go in this thy might, &c. Gideon said to him, O Adonai, wherewith shall I save Israel? Jehovah said to him, Surely I will be with thee. Gideon presented a sacrifice to him. The Melach, (or Messenger,) who is the true Elohim, said to Gideon, Take the flesh, &c., and lay them upon this rock, and he did so. The the Melach, (or Messenger,) who is Jehovah, put forth the end of the staff that was in his hand, and touched the flesh, &c.; and there rose up fire out of the rock and consumed the flesh, &c. Gideon said, Alas, O Adonai Jehovah! for I have seen the Melach, who is Jehovah, face to face. To which Jehovah replied, Peace be unto thee; fear not, &c. Then Gideon built an altar there unto Jehovah.

So in the narrative of the visible appearance of the same Divine Person to Manoah and his wife, Judges xiii., where, as in the foregoing and other parallel instances, the term Melach distinguishes the Divine Person referred to as present and seen. The Melach (who is) Jehovah appeared unto the woman, &c. The woman came and told her husband, saying, A *man*, *the* Elohim, came unto me, and his countenance was like the countenance of the Melach (who is) *the* Elohim, &c. Then Manoah entreated Jehovah, and said, O Adon, let the man, *the* Elohim which thou didst

send, come again unto us.... And *the* Elohim hearkened to the voice of Manoah, and the Melach, *the* (or who is *the*) Elohim, came again unto the woman as she sat in the field.... And she ran and said to her husband, Behold *the man* hath appeared unto me that came unto me the other day.... And Manoah came and said unto him, Art thou *the man* that spakest unto the woman? And he said, I am.... And the Melach (who is) Jehovah said unto Manoah, Of all that I said unto the woman let her beware. And Manoah said to the Melach (who is) Jehovah, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the Melach (who is) Jehovah said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto Jehovah. For Manoah knew not that he was the Melach (who is) Jehovah.... So Manoah took a kid, with a meat offering, and offered it upon a rock unto Jehovah. And ... it came to pass, when the flame went up toward heaven from off the altar, that the Melach (who is) Jehovah ascended in the flame of the altar. And Manoah and his wife looked on, and fell on their faces to the ground, &c. Then Manoah knew that he was the Melach (who is) Jehovah. And Manoah said unto his wife, We shall surely die, because we have seen Elohim. But his wife said unto him, If Jehovah were pleased to kill us, he would not have received a burnt offering at our hands, &c. Nothing surely can be more evident than that all these designations refer to the one delegated official Person—Messiah, the Messenger of the Covenant, visible in the form of man.

Behold, *the* Adon, Jehovah Zebaoth, doth take away from Jerusalem and from Judah the stay and the staff, &c. Isa. iii. 1.

Therefore shall *the* Adon, Adonai Zebaoth, send, &c. Isa. x. 16.



Behold, *the Adon*, Jehovah Zebaoth, shall lop the bough,  
&c. Isa. x. 33.

Thou (Abiathar) bearest the ark of Adonai Jehovah. 1 Kings  
ii. 26.

Thou art my Elohe and my Adonai. Ps. xxxv. 23.

To Jehovah Adonai belong the issues from death. Ps. lxviii.  
20.

Let not them that wait on thee, O Adonai, Jehovah Zebaoth,  
be ashamed. Ps. lxix. 6.

Thou art my hope, O Adonai Jehovah. Ps. lxxi. 5.

But do thou for me, O Jehovah Adonai, for thy name's sake.  
Ps. cix. 21.

O Jehovah Adonai, the strength of my salvation. Ps. cxl. 7.

Mine eyes are unto thee, O Jehovah Adonai. Ps. cxli. 8.

The phrases "Thus saith Adonai Jehovah Zebaoth," "Adonai Jehovah," and "Adonai Zebaoth," occur in very numerous instances in the prophets. Probably in all such formulas the sense would be more perfectly expressed by interposing the words who is, or who art: as, *The Adon* who is Jehovah of hosts; *The Adon* who is the Adonai of hosts; The ark of Adonai, who is Jehovah. It is evidently by way of explanation, illustration, and emphasis, that two or more designations are so conjoined.

Some critics, probably from regarding the terms *Adonai* and *Adon* as of inferior significance to *Jehovah* and *Elohim*,

when employed as Divine designations, imagine that the Jewish copyists substituted the former in place of the latter, or in place of *Jehovah*, to avoid the enunciation of that sacred name. No supposition could well be more improbable than this, whether considered in relation to the subject-matter, or to the reason assigned for it. In relation to the subject, it would imply a general consent among copyists, Jewish readers, priests and rabbies, and Gentile proselytes, as to the instances in which such a surreptitious change should be made, received, and sanctioned. And as to the alleged reason, if it was a real and sufficient reason in a single instance, or in many instances, why not in all? Why suppress the fearful name, and substitute a term of inferior or doubtful import in some cases, and allow it to retain its place in a far greater number of cases? But the groundlessness of the supposition referred to is sufficiently shown by the fact that, in the passages above cited, and in many others, the several designations, Adonai, Adon, Jehovah, and Elohim, are employed conjointly in the same sentences, with reference to the same Person, and as of equivalent import as Divine designations.

The same Divine Person, the Messiah, the Administrator and Revealer, manifested himself to the inspired writers in various ways, and in different aspects of his person and relations: to their faith as the self-existent, omnipresent Jehovah; to their senses in his complex, official person, and delegated, covenant relations, the Messenger, visible in the likeness of man, Adonai, the Adon.

Thus Daniel, chap. x. 16, 17: "One like the similitude of the sons of men *touched my lips*; then I opened my mouth and spake, and said unto him that *stood before me*, O Adonai!... how can the servant of this Adonai talk with this Adonai?" And Amos, chap. vii., relates that he *saw the Adonai* standing on a wall, with a plumb-line in his hand, and that

the Adonai spoke to and was answered by him. The context shows that, though appearing visibly as a man, he exercised Divine prerogatives. Again, chap. ix. 1: "I saw the Adonai *standing* upon the altar." Afterwards he speaks as Jehovah, and, verse 16, utters the prediction, quoted Acts xv. 16, that, after the Gentile dispensation, "I will return and will build again the tabernacle of David which is fallen down, ... and I will set it up."

In the first chapter of Zechariah the following Divine designations occur: Jehovah, Jehovah Zebaoth, Adonai, *the* Melach, and Melach Jehovah. The Person locally present and visible, who in the 9th verse is called Adonai and *the* Melach, in the 11th and 12th verses Melach Jehovah, and in the 13th, 14th, and 19th verses *the* Melach, is in the 8th and 10th verses called a *man*. I saw by night and behold, a man ... among the myrtle trees, v. 8. And the *man* that stood among the myrtle trees answered, v. 9. And they answered the Melach Jehovah that stood among the myrtle trees, v. 11.

But the prophet on seeing the man, v. 8, addresses him as Adonai. "Then said I, O Adonai! what are these?" And *the* Melach answered, &c. v. 9. In the progress of the ensuing colloquy, the visible Person, in the form of man, *the* Melach, the Melach who is Jehovah, speaks to and of Jehovah and Jehovah Zebaoth, as the Messiah did when visibly present incarnate in man's nature on earth; and an audible response was in like manner given. See v. 10, 12, 13.

Illustrations of the same usage might be adduced from almost every part of the Old Testament, where the Messiah, as announced by designations peculiar to his complex official Person and character, and as visibly present, speaks to and of himself and also to and of the Father, under designations which refer only to the Divine Nature. The

same is customary likewise with the prophets. Thus David, Ps. cx.: "Jehovah (the Father) saith to *Adonai*, (the Messiah, as is declared in the New Testament,) Sit thou at my right hand," &c. And Ps. ii.: Why do the heathen rage?... and the rulers take counsel against Jehovah and against the Anointed, or Messiah, v. 1, 2. The Adonai shall have them in derision, v. 4. I (the Messiah) will declare the decree: Jehovah hath said unto me, Thou art my Son, &c., v. 7.

The exceeding confusion which obscures our common version of Zechariah, and especially of the first chapter, implies that the translators did not understand the designations above quoted, a *man*, *the Melach*, *Melach Jehovah*, and *Adonai*, as referring to one and the same person, nor all or any of them as referring to the official Person, Messiah.

In chapter ii., *the Melach* is the Divine speaker throughout: "And behold *the Melach* that talked with me (see i. 9) went forth, and another angel (a messenger) went out to meet him; and He (*the Melach*) said unto him, (*i. e.*, to the messenger,) Run," &c. v. 3, 4. Here, according to our version, the other angel is made to direct the Melach who is Jehovah (see i. 9, 11, 12) to run, &c., by the omission of the relative He, as printed in capitals above; which, it is obvious from the original, and also from the ensuing context, ought to be retained. For after directing the approaching messenger to run, &c., he proceeds: "For I, saith Jehovah, will be unto her, Jerusalem, a wall of fire round about, and will be the glory in the midst of her:" the reference of which is further evidence that the speaker is the Messiah, here designated *the Melach* and *Jehovah*. The same speaker, continuing to the end of the chapter, treats of the dispersion, preservation, and subsequent restoration of the Israelites, and reestablishment of Jerusalem as his dwelling-place.

Throughout the remainder of the book, the Divine Person speaking to the prophet is the same as the man, the Melach, the Adonai, the Melach Jehovah, of the first chapter. He announces what is said by Jehovah, and Jehovah Zebaoth; his rebuke of Satan, iii. 2; his promise of The Branch, referring to the Messiah as he was to be manifested incarnate, iii. 8, and vi. 12. In various places the prophet designates *the* Melach, and Jehovah as his Adonai, and as the Adon of the whole earth, iv. 4, 5, 13, 14; vi. 4, 5; ix. 4. Adonai Jehovah, ix. 14, and Jehovah their Elohe, ix. 16, x. 6, declares that the *man* whose name is The Branch shall build the temple of Jehovah, and shall sit and rule upon his throne, and shall be a Priest upon his throne, &c., vi. 12, 13. That it was Jehovah who was prized at thirty pieces of silver, *i. e.*, Jehovah says of himself, as Messiah, that he was so prized, xi. 13. Represents Elohim and Melach Jehovah as equivalent, identifies Jehovah Zebaoth with the Shepherd, the *man* that is his fellow, xiii. 7. Jehovah whose *feet* shall stand upon the mount of Olives which is before Jerusalem, xiv. 4. Jehovah who shall be King over all the earth, xiv. 9. The King Jehovah Zebaoth, whom all nations shall worship.

The term *Zebaoth*, Hosts, coupled with the Divine designations, points to the official Person, the Messiah, evidently in many, and probably in all instances. Thus He who, in Isaiah vi., is called Adonai, the King, Jehovah Zebaoth, is by the apostle John referred to as the Messiah. He who wrestled with Jacob as a *man*, Gen. xxxii., is called by Hosea (chap. xii.) the Messenger, and Jehovah Elohe Zebaoth. It was the Messiah who, with Moses, was with the church in the wilderness. (Acts vii. 38.) The Melach, or Messenger, who dwelt in the cloud and between the cherubim, (Exod. xiv. 19,) over the ark of Adonai (who is) Jehovah. (Isa. iii. 15.) The ark of *the* Elohim (who is)

Jehovah that dwelleth between the cherubim. (1 Chron. xiii. 6.) The ark of *the* Elohim, whose name is Jehovah Zebaoth. (2 Samuel vi. 2.) *The* Adon (who is) Jehovah Zebaoth. (Isa. iii. 1.) The Adon (who is) Adonai Zebaoth. (Isa. x. 16.) The Adonai (who is) Jehovah Zebaoth. (Isa. x. 23, 24.)

This term is coupled with these designations more than three hundred times, chiefly in the prophets after the defection of the tribes to the worship of Baal as the Lord of the hosts of heaven, in opposition to Jehovah Zebaoth.

A personal reference to the Messiah is evidently intended in numerous instances by the term rendered in our version Holy One; as is often manifest from its connection with other designations, and from the personal acts or relations mentioned. Thus Isaiah xliii.: "I am Jehovah, thy Elohe, the *Holy One* of Israel, thy *Saviour*: I gave Egypt for thy ransom. Fear not, for I am with thee. (v. 3.) Thus saith Jehovah, your *Redeemer*, the *Holy One* of Israel, (v. 14,) I am Jehovah, your *Holy One*, the Creator of Israel, your *King*," (15.) Chap. xli. 14: "I will help thee, saith Jehovah, thy *Redeemer*, the *Holy One* of Israel." v. 20: "The hand of Jehovah hath done this, and the *Holy One* of Israel hath created it." xlvii. 4: "As for our *Redeemer*, Jehovah Zebaoth is his name, the *Holy One* of Israel." xlviii. 17: "Thus saith Jehovah, thy *Redeemer*, the *Holy One* of Israel, I am Jehovah thy Elohe, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." xlix. 7: "Thus saith Jehovah, the *Redeemer* of Israel, his *Holy One*." liv. 5: "Thy Maker is thy husband, Jehovah Zebaoth is his name, and thy *Redeemer*, the *Holy One* of Israel; the Elohe of the whole earth shall he be called." lx. 14: "They shall call thee, The city of Jehovah, The Zion of the *Holy One* of Israel." 2 Kings xix.: "Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the

*Holy One* of Israel. By thy messengers thou hast reproached Adonai." Ezek. xxxix. 7: "The heathen shall know that I am Jehovah, the *Holy One* in Israel." Ps. lxxxix. 18, 19: "Jehovah is our defence, and the *Holy One* of Israel is our King. Then thou spakest in vision to thy *Holy One*."

That "The Holy One," "Jehovah," and "The Messiah," are the same, is taught in various other passages. Thus in the first instance in which the title occurs, Deut. xxxiii. 8, constituting in part the blessing on the sacerdotal tribe, and containing a reference to other passages: "And of Levi he said, Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah." But He whom they proved at Massah, and with whom they strove at Meribah, was Jehovah. "And Moses called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted Jehovah, saying, Is Jehovah among us or not?" Exod. xvii. 7. "Ye shall not tempt Jehovah your Elohe, as ye tempted him in Massah." Deut. vi. 16. "This is the water of Meribah, because the children of Israel strove with Jehovah." Numb. xx. 13. "At ... Massah ... ye provoked Jehovah to wrath." Deut. ix. 22. Now, we learn from 1 Cor. x. and Heb. iii., compared with Ps. lxxviii., xcv., and cvi., that it was the Messiah whom they tempted: "Neither let us tempt Christ as some of them also tempted." ... "Harden not your hearts as in the provocation, in the day of temptation in the wilderness, where your fathers tempted me;" that is, Christ, as the context shows.

"Thou wilt not suffer thine *Holy One* to see corruption," Ps. xvi. 10; quoted with the context, Acts ii., as designating Christ: "For David speaketh concerning Him," Jesus of Nazareth, "I foresaw the Lord always before my face.... Neither wilt thou suffer thine *Holy One* to see corruption."

Again, Acts xiii., in proof of the resurrection of Christ as predicted: "Wherefore he saith also in another Psalm, Thou shalt not suffer thine *Holy One* to see corruption." So the Christ is recognized in various other passages as the *Holy One*. "I know thee who thou art, the *Holy One* of God." Mark i. 24, Luke iv. 34. "But ye denied the *Holy One* and the Just, ... and killed the Prince of Life." Acts iii. 14.

Of the passages, besides those above cited, in which he is identified with Jehovah, the Creator, the Redeemer, Saviour, and King, a few are subjoined. The remnant of Israel "shall stay upon Jehovah, the *Holy One* of Israel." Isaiah x. 20. "At that day shall a man look to his Maker, and his eyes shall have respect to the *Holy One* of Israel." Ibid. 17. "Thus saith the *Holy One* of Israel.... Thus saith Jehovah Elohim, the *Holy One* of Israel." Ibid. 30. "The hand of Jehovah hath done this, and the *Holy One* of Israel hath created it." Ibid. 41. "Thus saith Jehovah, the *Holy One* of Israel, and his Maker." Ibid. 45.

It is thus evident that the appellations, Jehovah, Elohim, Elohe, Jehovah Zebaoth, Redeemer, Saviour, King, Creator, Maker, the Holy One, and the Christ, are indifferently applied to designate one and the same Person. The term Messiah, the Anointed, though familiar to the Jews of ancient and modern times, occurs but a few times in the Hebrew Scriptures as a designation of him. The appropriation of the term seems to have arisen from the custom of anointing the Levitical priests to a ministry typical of the sacerdotal ministry of Christ, and that of anointing their kings to their office as typical of his regal office. With reference to those priests and kings it is therefore often used; but as a designation of the Christ not perhaps more than five or six times: as in 1 Sam. ii. 10, 35; Ps. ii. 2, lxxxiv. 9; Dan, ix. 25, 26. The import of the phrase "Holy One" is so nearly similar, as very probably to have



been employed in place of this. This designation occurs in about thirty instances in the prophecies of Isaiah, and frequently elsewhere. Like several other appellations, it is employed exclusively as a designation of the Christ, and is not, like "Messiah," applied to those who are anointed and consecrated to typify his offices.

El-Shadai, Almighty, in like manner designates the Messiah. The Messenger Jehovah who appeared to Moses in the bush, and who speaking to him afterwards is called Jehovah and Elohim, said, Exod. vi. 3: "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name El-Shadai." "Jacob said unto Joseph, El-Shadai appeared unto me at Luz, ... and blessed me." Gen. xlviii. 3. But when he was first at Luz, Jehovah *visibly* appeared to him in the vision of a ladder. Gen. xxviii. It was an appearance doubtless of the Messenger Jehovah. And in a subsequent instance, Gen. xxxv., the Elohim *appeared* to him, blessed him, and changed his name to Israel. "And the Elohim said unto him, I am El-Shadai... And the Elohim went up from him in the place where he talked with him." This, therefore, was a local personal appearance of the Messenger of the Covenant. *Shadai* was a familiar designation in the patriarchal period. It occurs frequently in Job. In the New Testament it is applied to Christ. "I am Alpha and Omega, ... saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. i. 8, iv. 8, and xi. 17.

A similar illustration is furnished by the designations, Mighty God, Living God, God of Israel, High God, Most High God, God of heaven, Lord God, and other formulas of frequent occurrence.

There are a considerable number of instances in which the Personal Word appears to be designated by the phrase *Dabar* Jehovah, translated the *Word* of the Lord. The

*“Dabar Jehovah came unto Abram in a vision, saying, Fear not, I am thy shield, &c. And Abram said, Adonai Jehovah, what will thou give me?... And behold Dabar Jehovah (came) unto him, saying.”* (The word CAME in this clause is not in the original. “Dabar Jehovah said unto him,” would perhaps be more correct.) “And he brought, him forth abroad and said, Look now towards heaven.... And he believed in Jehovah,” (in the Word Jehovah, *Chaldee Par.*) Gen. xv. Here personal acts appear to be ascribed to *Dabar*—the Word. It was a person who conversed with Abram and brought him forth abroad; as is observed on a subsequent occasion.

*“Dabar Jehovah came to Jacob, saying, Israel shall be thy name.”* 1 Kings xviii. 31. But in Gen. xxxii. we read that “there wrestled a man with Jacob, and he said, Thy name shall be called no more Jacob, but Israel.” Here, then, the visible person who, in the form of man, wrestled with Jacob, and who is, by Hosea, chap. xii., denominated the Messenger and the Jehovah Zebaoth, is called *Dabar* Jehovah, the Personal Word.

“Now Dabar Jehovah came unto Jonah, ... saying, Arise, go to Nineveh, that great city, and cry against it, for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from *the presence of* Jehovah, and he found a ship and went down into it to go unto Tarshish *from the presence of* Jehovah.” Chap. i. “And Dabar Jehovah came unto Jonah the second time, saying, Arise, go unto Nineveh.” iii. 1, 2. These passages indicate a personal and visible presence. How else could Jonah attempt to conceal himself by flight? In the context the Personal Word who thus came is identified with Jehovah, who speaks and is addressed as one locally and visibly present.

“Now Samuel did not yet know Jehovah, neither was *Dabar* Jehovah yet revealed unto him.” 1 Sam. iii. 7. No manifestation of the Personal Word had been made to him. “And Jehovah *appeared* again in Shiloh: for Jehovah revealed himself to Samuel in Shiloh by *Dabar* Jehovah.” Ibid. v. 21. “Then came *Dabar* Jehovah to Samuel, saying, It repenteth me, &c.” Ibid. xv. 10. “It was charged me by *Dabar* Jehovah.... It was said to me by *Dabar* Jehovah.” 1 Kings xiii. 9, 17. “And Elijah came to a cave and lodged there; and behold, *Dabar* Jehovah came to him, and *he* said unto him, What dost thou here, Elijah?... And *he* said, Go forth and stand upon the mount *before* Jehovah. And behold, Jehovah *passed* by.” 1 Kings xix. 9, 11. “*Dabar* Jehovah came to Jeremiah, saying, Before I formed thee, I knew thee.... Then said I, Ah, Adonai Jehovah! behold I cannot speak.... Then Jehovah put forth *his hand* and touched my mouth.... Moreover, *Dabar* Jehovah *came* unto me, saying, What seest thou?... And *Dabar* Jehovah came unto me the second time,” &c. Jer. i.

Such are some of the instances in which this term appears to be employed as a personal designation. The meaning and reference of such use of it appear to have been familiar both to the earlier and later Jews. See the chapters relating to the Chaldee Paraphrases.

### **Chapter III.**

***Reasons for rendering the formula, “Melach Jehovah,” the Messenger (who is) Jehovah; and not the Angel, or an Angel of the Lord.***

An examination of the numerous passages in which the denominative *Melach* is coupled with the name Jehovah, or

Elohim, or used interchangeably with those names, renders it conclusively manifest that in each and every instance the reference is to one and the same official Person. This, however, is not entirely obvious from our common version, owing to the circumstance that the translators rendered the formula, Melach Jehovah, *the* angel, or sometimes *an* angel *of* the Lord. The word Jehovah, in the original, never has the article; nor the word Melach, when coupled with Jehovah, though when employed alone to designate the same official Person, the article is sometimes prefixed, as in Gen. xlviii. 16: "*The* Melach, which redeemed me." The word Elohim often has the article, and retains it in most of the instances in which the formula Melach Elohim occurs, requiring it to be read, Melach *the*, or who is *the*, Elohim. See some twelve instances in the book of Ezra, and more than twenty in Nehemiah, where there was a special occasion to distinguish the true from the false God. In the formula, Melach Jehovah, there is nothing in the original to forbid the two words being considered as in apposition, and the rendering consequently *the Messenger Jehovah*, or the Messenger who is Jehovah. And that such should be the rendering, instead of the angel or messenger *of* Jehovah, is apparent from the following considerations:

1st. That the Person identified by this name of office is Jehovah, as is shown by the use, in numerous passages, of the two names interchangeably. The word Melach, it may be observed, is, when coupled with the name Jehovah, and when used separately or interchangeably, with the same personal reference, always in the singular number; and, when coupled with that name, generally precedes it; by which circumstances, and the relations in which it occurs separately, all confusion as to its reference is precluded.

2d. From the consideration that this rendering corresponds with the official character of the Person designated. His

office is that of a messenger, sent of the Father—the Mediator, the Christ. The designation in question is in no instance applied to any created angel, and no doubt it was intended to distinguish the delegated Person from the Father who sent him. But to render it, the angel or messenger *of* Jehovah, especially in sentences in which the Person designated is called Melach Jehovah, and also called Jehovah, Adonai, or Elohim, is not to distinguish but to confuse.

3d. This rendering comports with the official agency of the delegated Person, as the creator, upholder, lawgiver, and ruler of all creatures. The works ascribed to him are, in the same sentences and connections, ascribed to Jehovah.

4th. It comports with the designation by which, when he became incarnate, he was familiarly known, and which is translated *Lord*, as the equivalent of the name *Jehovah* in Hebrew. Thus, Luke ii. 11, he is announced as the “Saviour, which is Christ *the* Lord.” Campbell renders it, *The Lord Messiah*. The sense is the same as that of *Jehovah who is the Messiah*, or the Messenger *who is* Jehovah, or the Anointed *who is* Jehovah. Again, when Thomas saw him after his resurrection, he exclaimed, “My Lord and my God”—my Jehovah and my Elohe. John xx.

5th. It comports with Hebrew usage in other cases. The instances are common in which particular persons are designated by two words in apposition, indicating different characteristics. Thus, 1 Kings iv. 1: “So king Solomon was king over all Israel;” literally, so was *the* king, Solomon (or, who is Solomon) king, &c. Ibid. vii. 13, 14: And *the* king, Solomon, sent and fetched Hiram, son of a *woman*, a *widow*—*i. e.*, a woman who was a widow; and xvii. 9, a woman (*who is*) a widow. Deut. xxii. 23, 28: A *damsel*, a *virgin*—*i. e.*, a damsel who is a virgin.

When the article is prefixed to the word Elohim, it often and perhaps always is meant expressly to distinguish the True God from the false; as when the people, seeing the triumph of Elijah over the prophets of Baal, exclaimed, "Jehovah, he is *the* Elohim:" he, and not the pretended Elohim of idolaters, is the true God. The import of the formula, Jehovah Elohim, is Jehovah *the true* Elohim, and is not clearly or fully expressed by the translation *Lord God*, any more than it would be by a repetition of one or the other of those words. The meaning is, *Jehovah who is the true God*. So *Melach Jehovah*, the respective terms referring indisputably to the same person, means, *the Messenger who is Jehovah*.

But our translators render *Melach Jehovah*, the angel *of* the Lord, as though the angel was a created agent; or, as though Jehovah in this connection was the Father. McCaul, in his observations on Kimchi's translation of Zechariah, defends this rendering: First, on the ground, that if the words *Melach Jehovah* are in apposition, the translation should be, not, the Angel Jehovah, but *an* angel, or *a* Messenger Jehovah. But, since the word Jehovah never admits the article, and since in the formula in question the word *Melach* never admits it, no reason can be assigned why the rendering should not be *the* Angel, or *the* Messenger Jehovah; it being admitted that one and the same Person is uniformly designated by this formula. On the contrary, if this objection were well founded, then in rendering the word *Jehovah*, where it occurs alone, it should read in English, *a* Lord, instead of *the* Lord.

Moreover, if his criticisms were well founded, such a passage as 2 Chron. xxxii. 21, where the order of the designations is *Jehovah Melach*, would require to be rendered, Lord of the angel, instead of Jehovah the