

THE ANGEL OF THE LORD

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“We Jews don’t believe that a man can be God!” That’s a standard Jewish reply to the deity of the Lord Yeshua (Jesus). After all, Deuteronomy 6:4 seems to state that there is only one God, and some English translation have that, but in actuality the Hebrew speaks of God *being* ‘one:’

“Hear, Oh Israel! Yahveh is our God! Yahveh is one!” (Deuteronomy 6:4)

What is God ‘one’ with? His Family. The name Yahveh is like the ‘last name’ of the God of Israel. There’s Father Yahveh, Son Yahveh and Holy Spirit Yahveh. They are all Yahveh and they are one, just as an earthly father, mother and son share the last name and they are one (cf. Gen. 1:26; 2:24). Be that as it may, the so-called Angel of the Lord in the *Tanach* (the Hebrew Old Testament) is God the Son, Yeshua. This personage not only receives worship, but also speaks in the first person as God, something that only God can do. The English designation for Yeshua is extremely poor because it speaks of Him being an angel, but the phrase, מַלְאָךְ יְהוָה (*Mal’ach Yahveh*), means a messenger sent by Yahveh, and in this case, because it is God the Son who is being sent by the Father, the word should have a capital M for Messenger of Yahveh, not Angel of Yahveh. An angel is a created being, but this messenger was not created.

The Messenger of Yahveh

In the Binding of Isaac (Gen. 22:1) it states that the God of Israel tested Father Abraham in commanding him to sacrifice Isaac. Just as Abraham is about to slit the throat of the unique son he loved, an extraordinary event occurs. Gen. 22:11-12 reads,

‘Then the Angel of the LORD¹ called to him from Heaven: ‘Abraham! Abraham!’ And he answered, ‘Here I am.’ And he said, ‘Do not raise your hand against the lad or do anything to him, for now *I know* that your fear God, since you have not withheld your son, your favored one, *from Me.*’”

The Rabbis teach that the main point in this monumental event is that God was showing Abraham that He really didn’t want child sacrifice, a common pagan practice in Abraham’s day (and ours). This is a very strange interpretation of the text, though. Not once in Genesis 22 does God state that we shouldn’t sacrifice our children. Hmm...nor is there any place in the *Tanach* that points back to Gen. 22 and uses that to say that we shouldn’t sacrifice our children.

God certainly doesn’t condone child sacrifice (Lev. 20:1-3) but the main point of the story has to do with the faith, trust and love of Father Abraham. It’s here that Abraham attains the status of Father. *Abraham loved God more than his most precious possession*, Isaac, and this test would prove it, to Abraham. God already knew what Abraham would do. Here was a man offering up his entire being to Yahveh. When God required it, Abraham was willing to sacrifice his son. Why? Because Abraham experientially knew

¹ This way of writing LORD, and in other cases GOD, occurs more than 6,800 times in the *Tanach* and is an English way of hiding the name Yahveh, which is the personal name of the God of Abraham, Isaac and Jacob.

God and His love.

It's very interesting to see who intervenes to stop the sacrifice. In English it says the Angel of the LORD. That's very strange because if God set up the test, which He did (Gen. 22:1), why didn't God stop it and not an angel? What if the angel was evil and had come to disrupt the sacrifice? How did Abraham know that the angel was acting in accordance with God's will? God does stop it though. Listen to how this 'angel' speaks, '...since you have not withheld your son, your favored one, *from Me*!' Who is speaking here, God or an angel? Then it says this 'angel' called out to Abraham a second time, but without any notice or introduction, Yahveh speaks to Abraham:

“Then the Angel of the LORD called to Abraham a second time out of Heaven, and said: ‘*By Myself I have sworn, says Yahveh, because you have done this thing, and have not withheld your son, your only son—*’” (Genesis 22:15-16)

Scripture states that the 'Angel' called to Abraham, but Yahveh speaks to Abraham. This 'Angel' is also Yahveh—Yahveh the Son, Yeshua the Messiah. Theologians call this 'Angel' the pre-incarnate Jesus; Jesus before He was conceived in the womb of Mary.

Is this just one isolated incident that can be variously interpreted and written off? Just a few chapters before Isaac was bound by his father there is another such 'isolated incident,' and actually, it's the first time among many that this 'Angel' of Yahveh is seen in Scripture.²

The Messenger and Hagar

Sarai (the name of Abram's wife before God changed her name to Sarah; Gen. 17:15-16) was fed up with her Egyptian maidservant Hagar. Hagar despised Sarai because Hagar conceived a child for Abram, but Sarai wasn't able to bear any children. It got so bad that Hagar ran off. Genesis 16:9-10 states:

“And *the* Angel of the LORD said to her, ‘Go back to your mistress and submit to her harsh treatment.’ And the angel of the LORD said to her, “***I will greatly increase your offspring*** and they shall be too many to count.”

Who is this 'angel' who says that *he* will greatly increase Hagar's offspring? Who is this angel that he can speak in the first person, as God?

In this episode Hagar only encounters this angel. Yet, in Gen. 16:13, the Holy Scriptures record Hagar interpreting the event in as having seen God:

“And she called *the LORD who spoke to her*, ‘You are El-roi,’ by which she meant, ‘Have I not gone on seeing after He saw me?!’”

What is Hagar doing saying that the LORD spoke to her? Only the angel speaks to her but she calls this angel, 'El-roi,' which literally means, 'the God who sees.' Whom did Hagar see? An angel or God?

² There are 50 cites from Genesis through Judges where where 'Angel/angel' should be Messenger: Gen. 16:7, 9-11; 21:17; 22:11, 15; 24:7, 40; 31:11; 48:16; Ex. 3:2; 14:19; 23:20, 23; 32:34; 33:2; Num. 20:16; 22:22-27, 31-32, 34-35; Judges 2:1, 4; 5:23; 6:11-12, 20-22; 13:3, 6, 9, 13, 15-18, 20-21. There are 28 cites in Genesis, Exodus and Numbers, and 22 cites in the Book of Judges. This 'Angel' is seen throughout the Old Testament.

The Messenger and Jacob

Then there's this other isolated incident of Yakov (Jacob) the deceiver having just been deceived by his Uncle Laban, but God was watching over Yakov:

“And in the dream *an angel of God said to me*, ‘Yakov! Here I am,’ I answered. And he said, ‘Note well that all the he-goats which are mating with the flock are streaked, speckled, and mottled; for I have noted all that Laban has been doing to you. ***I am the God of Beth-El***, where you anointed a pillar and where you made a vow to Me. Now arise and leave this land and return to your native land” (Gen. 31:11-13).

This ‘angel’ says He is the God of Beth-El, where Jacob met Yahveh (Gen. 28:13). *This is no angel, but the Messenger or Sent One of Yahveh (Yeshua)*, for that is what a messenger is; a sent one (with a message). By the way, do you know that God loves you as much as He does Fathers Abraham, Isaac and Jacob? In Messiah Yeshua we experience this great love that Abraham knew. A love so great, he was willing to sacrifice his son Isaac, to obey the Lord. Oh, that the Spirit of the Living God would open your heart to our Messiah Yeshua!

In one of Yakov's greatest hours of need, when he thought that his twin brother Esau was going to murder him, Yakov wrestles with ‘a man’ who changes Yakov's name. In the (Jewish) English translation, *The Torah, The Five Books of Moses*, Genesis 32:25-31 reads:

“Yakov was left alone. And a man wrestled with him until the break of dawn. When he saw that he had not prevailed against him, he wrenched Yakov's hip at its socket, so that the socket of his hip was strained as he wrestled with him. Then he said, ‘Let me go, for dawn is breaking.’ But he answered, ‘I will not let you go, unless you bless me.’ Said the other, ‘What is your name?’ He replied, ‘Yakov.’ Said he, ‘Your name shall no longer be Yakov, but Israel, for you have striven with beings divine and human and have prevailed.’^d Yakov asked, ‘Pray tell me your name.’ But he said, ‘You must not ask my name!’ And he took leave of him there. So Yakov named the place Peniel^e meaning, ‘*I have seen a divine being face to face, yet my life has been preserved.*’³

Why did Yakov ask this ‘man’ to bless him? And look how Yakov is blessed. His name is changed from Yakov, which means conniver or deceiver, to Israel, one who wrestles with God and man, perseveres and finds favor with both. The blessing is extremely significant for Yakov's character would conform to his name, and the people would not be known as ‘Abraham,’ or ‘Isaac,’ but Israel.

This is what God wants to do with all of us Jews and Gentiles for we are all born into this world as ‘Yakovs;’ connivers. The God of Israel wants to transform our nature into ‘Israel;’ one who wrestles with God and man and perseveres. It's through the Messiah Yeshua that our nature is changed.

The phrase ‘beings divine and human’ with a superscript^d is a translation of the Hebrew phrase עִם אֱלֹהִים וְעִם אֲנָשִׁים and the phrase is best translated, ‘with God and with man.’ This is what the footnote for the superscript is for. The footnote reads, “Or, God and men.”

In *The Holy Scriptures*, Genesis 32:29 is written:

“And he said: ‘Thy name shall be called no more Yakov, but Israel; for thou hast striven with God and with men, and hast prevailed.’”⁴

³ *The Torah, The Five Books of Moses*, The Jewish Publication Society of America, 1962, second edition, fourteenth impression, 1982.

The man who wrestled with Yakov plays a significant role in the life of Joshua, too. More about that later. When we examine the word ‘Peniel’ (the name Yakov gives to the place), the translation has Yakov saying, ‘I have seen a divine being face to face, yet my life has been preserved.’ In footnote ‘e’ it states, “‘Understood as ‘face of God.’” In *The Holy Scriptures*, Gen. 32:31 reads:

“And Yakov called the name of the place ^bPeniel: ‘for I have seen God face to face, and my life is preserved.’”

Footnote ‘b’ has “^bThat is, The face of God.’ The man that Yakov wrestled with, that blessed him by changing his name to Israel, is God the Son. Yakov saw and wrestled with God the Son, Yeshua, in the form of a man, and was not destroyed. What Scripture means when it states that no one can see God and live is that no one can see God (the Father or the Son) fully manifest and withstand His Radiant Glory. When the New Jerusalem is established these Heavens and the Earth will be crisped. It says in Dt. 4:24 that our ‘God is a consuming fire.’ When Yakov was on his deathbed he speaks of an Angel (literally Messenger) *redeeming* him. I thought only God redeems Israel? Gen. 48:15-16 states:

“And he blessed Joseph, saying, ‘The God in whose ways my Fathers Abraham and Isaac walked, the God who has been my Shepherd from my birth to this day—*the Angel (Messenger) who has redeemed me from all harm*—Bless the lads...’”

How very strange that Yakov asks ‘the Angel’ (in English) to bless the lads. Yakov begins by describing how both his Fathers walked in the way of God, how God was Yakov’s Shepherd, and how he relates that it was the Messenger that redeemed him from all harm.⁵

Why is Yakov including this Messenger in the same breath with God? And why does he speak of the Messenger as redeeming him? I thought only God should get the glory for that, even if He uses an angel. And what are both Jewish and Christians translators doing when they capitalize the letter ‘A’ in Angel?!

The Messenger and Moses

Who called to Moses out of the midst of the burning bush? The Angel of the LORD or the LORD Himself? The account seems to be a little confusing. We find *this* ‘isolated’ incident in Ex. 3:2-6:

“The Angel of the LORD appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed. Moses said, ‘I will turn aside to look at this marvelous sight; why doesn’t the bush burn up?’”

‘When the LORD saw that he had turned aside to look, God called to him out of the bush: ‘Moses! Moses!’ He answered, ‘Here I am.’ And He said, ‘Do not come closer. Remove your sandals from your feet, for the place on which you stand is holy ground. He said, ‘I am the God of your father, the God of Abraham, the God of Isaac, and the God of Yakov.’ And Moses hid his face, for he was afraid to look at God.”

Who did Moses *see* in the burning bush? The Scripture says that he saw the Angel of the LORD, but it also

⁴ תורה נביאים וכתובים (Torah, Nivi'im OuK'tuvim: The Law, Prophets and Writings): *The Holy Scriptures According to the Masoretic Text*, vol. 1 (Philadelphia: The Jewish Publication Society of America, thirteenth printing, 1982), p. 76.

⁵ Hoshea 12:4-5 also confirms that the ‘Angel’ was God: ‘Yes he wrestled with the Angel (Messenger) and prevailed. He wept and sought His favor. He found Him at Bethel and there He spoke with us, even Yahveh the God of Hosts, Yahveh is His Name.’

says that, without so much as an introduction, God comes right into the picture. God speaks to Moses from the bush, the place where the Angel is, and in the last verse it says that Moses *saw* God.

Who did Moses see when he saw God? He saw the Angel of the LORD—the Messenger of Yahveh; Yeshua, God the Son. Is not the Father one with His Son? Isn't marriage a reflection of the divine unity? Scripture says that two people are actually one:

‘For this cause a man leaves his father and mother and clings to his wife, and they shall become become one flesh.’ (Gen. 2:24)

They are being reunited, so to speak, for Adam and Eve were originally one being, with Eve coming from Adam. This is a reflection of our God, for it says, ‘Let us make Man in our image.’ (Gen. 1:26)

The Messenger and the Talking Donkey

The amazing thing about this story is not that the donkey talks, but that its owner, Balaam, talks back to the donkey! The Gentile prophet Balaam had come to Moab to curse Israel, at the request of Balak, the King of Moab, because Israel was encamped in his land on their way to the Promised Land. Numbers 22:21-35 records Balaam's journey and his encounter with the Messenger of Yahveh:

‘When he arose in the morning, Balaam saddled his female donkey and departed with the Moabite dignitaries, but God was incensed at his going, so the Angel of the LORD placed himself in his way as an adversary. He was riding on his female donkey, with his two servants alongside, when the donkey caught sight of the Angel of the LORD standing in the way, with his *drawn sword in his hand*. The donkey swerved from the road and went into the fields, and Balaam beat the donkey to turn her back onto the road.’

“The Angel of the LORD then stationed himself in a lane between the vineyards, with a fence on either side. The donkey, seeing the Angel of the LORD, pressed herself against the wall and squeezed Balaam's foot against the wall; so he beat her again. Once more the Angel of the LORD moved forward and stationed himself on a spot so narrow that there was no room to swerve right or left. When the donkey saw the Angel of the LORD, she lay down under Balaam, and Balaam was furious and beat her with his stick. Then the LORD opened the donkey's mouth, and she said to Balaam, ‘What have I done to you that you have beaten me these three times?’ Balaam said to her, ‘You have made a mockery of me! If I had a sword with me, I'd kill you!’ The she said to Balaam, ‘Look, I am the donkey that you have been riding all along until this day. Have I been in the habit of doing thus to you?’ And he said, ‘No.’”

‘Then the LORD uncovered Balaam's eyes, and he saw the Angel of the LORD standing in the way, *his drawn sword in his hand*; thereupon *he bowed down* to the ground.^c The Angel of the LORD said to him, ‘Why have you beaten your donkey these three times? I came out as an adversary because the errand is obnoxious *to me*. And when the donkey saw me, she shied away because of me those three times. If she had not shied away from me, I would have killed you, while sparing her.’”

“Balaam said to the Angel of the LORD, ‘I sinned because I did not know that you were standing in my way. If you still disapprove, I will turn back.’ But the Angel of the LORD said to Balaam, ‘Go with the men, but you must say nothing except what I tell you.’ So Balaam went on with Balak's dignitaries.”

Balaam's eyes were opened and he realized that his way was blocked because he had been going against

the Angel of the LORD. Balaam ‘bowed down to the ground.’ If this angel were from God he would have told Balaam to get up; that one should only bow (worship) God (cf. Rev. 19:10; 22:9). This angel, though, accepts Balaam’s homage and tells Balaam that his errand was obnoxious to’ *him*, the angel!, not saying rather that the errand was obnoxious to God. This ‘Angel’ speaks in the first person, as God. And what of that *drawn sword in his hand*, in verses 23 and 31?

The Prince of the Armies of the Heavens and Joshua

When Yehoshua (Joshua) sets out to capture Jericho, he too encounters someone who is standing with a *drawn sword in his hand*. Yehoshua, the mighty military general of the Army of Israel, the one who will lead Israel into the Promised Land, the one who took the place of Moses, *worships the one with the drawn sword* and calls him Lord! Like Balaam, Joshua does not initially recognize who it is that is standing before him:

“When Yehoshua was near Jericho he looked up and saw a *man* standing before him, with a drawn sword in hand. Yehoshua went up to him and asked him, ‘Are you one of us or of our enemies?’ He replied, ‘No, I am captain of the LORD’s Host, and now I have come...’ Yehoshua threw himself face down to the ground and, prostrating himself, said to him, ‘*What does my lord command his servant?!*’”

“The captain of the LORD’s Host answered Yehoshua, ‘Remove your sandals from your feet, *for the place where you stand is holy.*’ And Yehoshua did so. Now Jericho was shut up tight because of the Israelis—no one could leave or enter. **The LORD** said to Yehoshua, ‘See! I will deliver Jericho and her king and her warriors into your hands!’” (Joshua 5:13–6:2)

The man standing with a drawn sword in his hand is worshipped when Joshua recognizes him. The man literally says to Yehoshua, in reply to his question about which side he was on, ‘No, for I am the Prince of the Army of Yahveh and now I have come...’

לֹא כִי אֲנִי שָׂר צְבָא יְהוָה עֹתָה בָּאתִי...

This Prince, before he can complete his sentence, receives worship from one of the greatest men that God ever raised up. What is Yehoshua doing, bowing down before this man? Who did Yehoshua see? What man or angel would Yehoshua refer to as ‘*my lord*’?, with Yehoshua taking the position of ‘his servant’? Also, the Prince speaks as God, if not, he would have told Joshua, ‘God has given this place to you,’ not ‘I will deliver Jericho...into your hands.’

The Prince tells Yehoshua, ‘Remove your sandals from your feet, for the place where you stand is holy,’ and Yehoshua did it! These are the same words that Moses heard at the Burning Bush! (Ex. 3:5) No doubt spoken in Yehoshua’s ear many times by Moses, who also knew this ‘man.’ (Ex. 33:8-11)

God was doing the same thing with Yehoshua as He had done with Moses. Joshua 1:5 records God saying to Yehoshua, ‘As I was with Moses, so I will be with you. I will not fail you, nor forsake you.’

Yehoshua knew the One who was speaking to him and that is why he took off his sandals. The Scriptures say it was the LORD. ‘The LORD said to Yehoshua, ‘See, I will deliver Jericho.’ (Josh. 6:2). This ‘Angel’ of the LORD, who is alternately seen by Jacob and Yehoshua as a man, is the Messiah of Israel—the Messenger of Yahveh.

Yeshua and the Blind Man

“As he went along, Yeshua saw a man who had been blind from birth. His Jewish followers asked him, ‘Rabbi, who sinned, this man or his parents, for him to have been born blind? Neither he, nor his parents’ sin caused this blindness.’ Yeshua said, ‘he was born blind so that the works of God might be displayed in him. As long as the day lasts I must carry out the work of the One who sent me; the night will soon be here when no one can work. As long as I am in the world, *I am the Light of the world.*’ Having said this, Yeshua spit on the ground, made a salve with the spittle, put this over the eyes of the blind man, and said to him, ‘Go and wash in the Pool of Shiloah (the name means, ‘the Waters of the Sent One’).’ So the blind man went off and washed himself and came away with his sight restored. His neighbors, and people who earlier had seen him begging, said, ‘Isn’t this the man who used to sit and beg?’ Some said, ‘Yes, it is the same one.’ Others said, ‘No, he only looks like him.’”

“The man himself said, ‘I am the man!’ So they said to him, ‘How are your eyes opened? The man called Yeshua made a salve, put it on my eyes and told me, ‘Go to Shiloah and wash.’ So I went and as soon as I had washed, I could see!’ They said to him, ‘Where is he?’ and he replied, ‘I don’t know.’

“They took the man who had been blind to the Pharisees. Now the day on which Yeshua had made the salve was a Sabbath. So the Pharisees asked him again how he had become able to see and he told them, ‘He put a salve on my eyes, then I washed, and now I can see!’ At this, some of the Pharisees said, ‘This man is not from God because he does not keep the Sabbath!’”

“But others said, ‘How could a man who is a sinner do miracles like these?’ *And there was a split among them.* So once more they spoke to the blind man: ‘Since you’re the one whose eyes he opened, what do you say about him?’ He replied, ‘He’s a prophet!’ The Jewish authorities, however, were unwilling to believe that he had formerly been blind, but now could see, until they had summoned the man’s parents. They asked them, ‘Is this your son, who you say was born blind? How is it that now he can see?’”

“His parents answered, ‘We know that he is our son and that he was born blind, but how it is that he can see now, we don’t know, nor do we know who opened his eyes. Ask him—he’s old enough, he can speak for himself.’ The parents said this because they were afraid of the religious leaders because they had already agreed that anyone who acknowledged Yeshua as the Messiah would be banned from the synagogue. This is why his parents said, ‘He’s old enough, ask him.’”

“So a second time they called the man who had been blind, and they said to him, ‘Swear to God that you will tell the truth! We know that this man is a sinner!’ He answered, ‘Whether he’s a sinner or not, I don’t know. One thing I do know...I was blind and now I see!’”

“So they said to him, ‘What did he do to you?! How did he open your eyes?! I already told you,’ he answered, ‘but you didn’t listen. Why do you want to hear it again? Maybe you want to become his followers, too?’ Then they railed at him; ‘You may be his follower,! they said, ‘but we are the followers of Moses! We know that God has spoken to Moses, but as for this man, we don’t know where he came from!’”

“‘*What an astonishing thing!*’ the man replied. ‘*He has opened my eyes and you don’t know where he came from!* We know that God doesn’t listen to sinners, but if anyone fears God and does His Will, God does listen to him. Ever since the world began it is unheard of for anyone to

open the eyes of a man who was born blind. If this man were not from God, he couldn't do a thing!"

““Why you *mamzer!*⁶ Are you trying to teach us?!,’ they retorted, ‘and you a sinner through and through, since you were born!’ And they threw him out.”

“Yeshua heard they had driven him out, and when he found him he said to him, ‘Do you believe in the Son of God?’ (John 9:35; KJV and NKJV have Son of God)

‘Rabbi,’ the man replied, ‘tell me who he is so that I may believe in him.’

“Yeshua said, ‘You are looking at him—he is the one speaking to you.’”

“The man said, ‘*Lord*, I believe,’ and worshiped him.”

“Yeshua said, ‘It is for Judgment that I have come into this world, so that those without sight may see, and those with sight turn blind.’”

“Hearing this, some Pharisees who were present said to him, ‘Surely we are not blind.’”

“Yeshua replied, ‘Blind? If you were, you would not be guilty, but since you say ‘We see,’ your guilt remains.’” (John 9:1-41)

The reason why the Jewish authorities were so concerned with whether this man was born blind or not rests on the Jewish legend that states that the salve of a righteous man could open the eyes of a blind man, but not someone born blind. *Only the Messiah could do that*. That’s why the Pharisees, etc., repeatedly sought to establish that he had in fact been born blind. Staring them in the face was undeniable truth that Yeshua was the Messiah, but they chose to kick up their heels against Him.

This miracle, as with all His other miracles, established Yeshua’s credentials as the Sent One from God, the Messenger of Yahveh. An angel is also a sent one, but this Sent One would better be translated in the Old Testament The *Messenger* of Yahveh. Yeshua refers to himself as the One whom God (the Father) sent or The Sent One, 39 times in the Good News of John.⁷

Yeshua was accused of breaking the Sabbath by making the salve. The reasoning went like this: because we are not to work on God’s holy 7th day Sabbath, spitting into the dirt and picking it up (the salve) *was considered work* by the Pharisees. Therefore, Yeshua was accused of breaking the Sabbath, something we all know the Messiah of Israel never did because he was sinless.⁸ If He had broken the Sabbath commandment to not work, Yeshua would have sinned, and He wouldn’t have been a sinless sacrifice.

Yeshua did not break God’s Sabbath, but that of the Pharisees. In other words, the Pharisees didn’t know that healing is allowed as ‘work’ on the Sabbath. How sad to think that God would consider it a sin to make a salve for a blind man, which, in the natural, had a soothing effect upon the eyes, and that when he was healed, to see the healing as work that God would call sin. Only someone with a cold, legalistic heart would condemn Yeshua for doing this.

Did you notice how the blind man who could now see, remonstrated the Jewish authorities for stumbling over the fact that they didn’t know *where* Yeshua came from? He wasn’t asking them where Yeshua came from in the land of Israel... The ‘*astonishing thing*’ he refers to is that here were the *religious leaders* of

⁶ An illegitimate child; one born of parents not married to each other.

⁷ John 3:34; 4:34; 5:23, 24, 30, 36, 37, 38; 6:29, 38, 39, 44, 57; 7:16, 28, 29, 33; 8:16, 18, 26, 29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 8, 18, 21, 23, 25; 20:21; see also Hebrews 3:1, where the term Apostle, from the Greek Apostolos, means Sent One.

⁸ John 8:46; 2nd Corinthians 5:21; Hebrews 4:15; 1st John 3:5; 1st Peter 2:22.

Israel and they couldn't (or wouldn't!) declare Yeshua to be our long awaited Messiah from God! That's what he meant when he took issue with them for not knowing *where* He came from! (from Heaven or Hell)

Jewish people are still being thrown out of the Jewish Community for belief in Yeshua. I was officially banned from a Jewish Community in 1984 for my belief in Yeshua. They told me that I wasn't Jewish anymore if I believed in Yeshua. *Now isn't that astonishing!* How can belief in the Jewish Messiah make a Jew not Jewish anymore?! I was also deported from Israel, after having lived there for 16 years, because they, too, said I wasn't Jewish.

To be rejected by my people is terribly painful, but to be rejected by God for despising His Messiah is *infinitely* worse. I have found what Abraham, Jacob, Moses and Yehoshua knew; *Yeshua, the Messenger of Yahveh—the Messiah of Israel! The gently flowing Waters of Shiloh!*⁹

I have found the Love that is more precious than even my love for my own sons. I have wrestled with the One who transformed Yakov. I am consumed by the Fire that Moses saw in the Bush, and I have seen what the blind man saw, the Salvation of Israel—Yeshua: God the Son.

Our Rabbi's have long since stopped wondering if Yeshua is our Messiah. What biblical reason do they give us for their denial of Yeshua? 'We Jews don't believe that a man can be God!' I agree. A mere man cannot be God, but cannot God the Son become a Man? Have you seen the Messenger of Yahveh lately?

The Son of Man and Daniel

Many times in the Good News accounts of Yeshua He refers to Himself as the Son of Man. Daniel knew the Son of Man, also:

"I saw in the night visions, and behold! There came with the Clouds of Heaven One like unto the *Son of Man*, and He came to the Ancient of Days, and He was brought near before Him, and *there was given Him* dominion and glory and a kingdom, that all the peoples, nations and languages should serve Him—*His dominion is an everlasting dominion*, which shall not pass away, and His Kingdom shall never be destroyed." (Dan. 7:13-14)

Who did Daniel see? There is only one who is given dominion, glory and a kingdom everlasting: the Messiah of Israel, and it was given to Him by the Ancient of Days (Papa God).

The Man and Ezekiel

If God does not have any form to Him, then who did Ezekiel see on the Throne when he describes his vision at the River Chebar?

'and upon the likeness of the *Throne* was a likeness as the appearance of a *Man*...This was the appearance of the brightness of the Glory of Yahveh. And when I saw it, I fell upon my face...' (Ezekiel 1:26–2:1)

⁹ In many English translations the Pool of Shiloach in the ninth chapter of John is called Siloam (Jn. 9:7). This is unfortunate as it hides the link to Isaiah 8:6 where God is not happy with Israel for refusing the 'gently flowing waters of Shiloah.' Many times in our history we have refused these Waters. The Hebrew for Shiloah means the Sent One. That's another major point, that is overlooked by Christian pastors, in the Pharisees knowing that the blind man was healed by God's Sent One, the Messiah of Israel.

Can you begin to see what the blind man saw? Can you see Him??? He's standing right next to you. Contact me and we'll talk about the Messenger of Yahveh, Messiah Yeshua.

“Yeshua said to him, ‘Have I been with you so long and yet you do not know Me, Philip? *He who has seen Me has seen the Father*, so how can you say, ‘Show us the Father?’”
(John 14:9)

One More Thing

In trying to determine just who Yeshua from Nazareth is, we need to see what He, and others who know Him said. For instance, was Yeshua ‘acting on behalf of God,’ like an angel would, when He said, ‘I am the Light of the world. He who follows Me will not walk in the darkness, but will have the Light of life’ (John 8:12)? What prophet ever said, ‘Truly I say to you, before Abraham was born, I AM’ (Jn. 8:58)? It's obvious that Yeshua declared Himself to be equal with God. In another scene, shortly after this quote, Yeshua said,

‘My sheep hear My voice, and I know them, and they follow Me and I give Eternal Life to them, and they will never perish, and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all and no one is able to snatch them out of the Father's hand. I and the Father are one.’ (John 10:27-30)

Was Yeshua deity in the flesh or was He crazy? Anyone can say anything about themselves, but who has ever opened the eyes of one born blind, raised the dead (Mk. 5:22f.; Lk. 7:11f.; Jn. 11:1f.; cf. 1st Kings 17:8-24), healed the lepers, made the deaf to hear and the mute to speak? All this Yeshua did, just as Isaiah spoke of (Is. 35). The works He did declare that He is God the Son, the Messiah of Israel. On the road with His Jewish followers He asked them who the Jewish people thought He was:

“Now when Yeshua came into the district of Caesarea Philippi, He asked His followers, ‘Who do people say that the Son of Man is?’ And they said, ‘Some say John the Baptist and others Elijah, and still others, Jeremiah or one of the prophets.’ He said to them, ‘But who do you say that I am?’ Simon Peter answered, ‘*You are the Messiah, the Son of the Living God.*’ And Yeshua said to him, ‘Blessed are you, Simon Bar Yona, because flesh and blood did not reveal this to you, but My Father who is in Heaven.’ (Mt. 16:13-17)

Yeshua is the Son of the Living God—God the Son. He's not just a man whom God anointed, like one of the prophets of old, and He's not a created angel who came to Earth to die so that Israel could be saved and live eternally with God. How could God send a created being to save Israel? Also, God says that He is the Savior of Israel (Is. 45:21).

The only way that you can see Who Yeshua is, is with the help of the Holy Spirit. Ask the God of Abraham, Isaac and Jacob to reveal His Messiah to you, and if you are sincere, He will. Then you will know that Yeshua is the Messenger¹⁰ of Yahveh, also known as the Prince of Peace (Is. 9:6). Yeshua is the sweetest thing this planet has ever seen.¹¹

¹⁰ Every place in Genesis through Judges where the term Angel/angel is used speaks of Messiah Yeshua and should be written as Messenger; see p. 2, note 2 for the cites.

¹¹ Revised on 6 March 2017.