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The "Angel of the Lord" in the Old Testament.

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The doctrine of the "Angel of Jehovah" (*malak Jehovah*, also called *malak ha Elohim*) is one of the most important and, in a way, also most difficult points in the Old Testament, on which, moreover, even from the time of the early Church, there have been two diametrical views.

The first class of commentators and dogmaticians holds that the *malak* is a mere created angel, in whom Jehovah is and of whom God makes use as the instrument and organ of His self-manifestation. This view was held by the ancient synagog, not only as a matter of course, but also as a matter of policy. In a way, it is not surprising, either, that the *Clementine Homilies* understood the term in this manner. The same idea is held by Augustine, by Jerome, and by Gregory the Great, and defended outright by Theodore and Theodoret. It has found the general approval of the Catholic theologians under the influence of their view of the adoration of angels. It is accepted by the Socinians, Arminians, and Rationalists, from their opposition to the Church doctrine of the Trinity. Individual teachers who have held out for the idea that the Angel of Jehovah is a created being are Grotius, Calixtus, and others, in post-Reformation times, and Steudel, Hofmann, Baumgarten, Kurtz, Tholuck, and even, though not so decidedly, Delitzsch, in the last century.

The second view is that the Angel of Jehovah is a self-representation of Jehovah, the second person of the Godhead, as He manifested Himself at various times in the Old Testament. This view was held by most of the Greek Fathers, by Justin Martyr, Irenaeus, Tertullian, Cyprian, and Eusebius. The Lutheran theologians, as one might expect, were decidedly in favor of this ex-

Christian Simple-Mindedness of an Illustrious Father of Revolutionary Days.

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After the death of John Jay of Bedford, Westchester County, N. Y., in 1829, at the ripe age of eighty-four years, a manuscript prayer was found among his papers, which sets forth his devout character in a strong light. It reads in part:—

A PRAYER.

“Most merciful Father! who desirest not the death of a sinner, but wilt have all men to be saved and to come to the knowledge of the truth, give me grace so to draw nigh unto Thee as that Thou wilt condescend to draw nigh unto me; and enable me to offer unto Thee, through Thy beloved Son, supplications and thanksgivings acceptably.

"I thank Thee for my creation, and for causing me to be born in a time and land blessed with the light of Thy holy Gospel. I thank Thee for the excellent parents Thou didst give me, and for prolonging their loves and affections for me to a good old age. I thank Thee for the education, good examples, and counsels wherewith Thou hast favored me; and for the competent provision Thou hast always made for me as to the things of this world. I thank Thee for preserving me through the dangers, troubles, and sicknesses I have experienced, for Thy long-continued patience with me, and for the manifold blessings, spiritual and temporal, which Thou hast vouchsafed unto me. I thank Thee for my children, for Thy kind providence over them, for their doing and promising to do well, and for the comforts which through them I receive from Thy goodness.

"Above all I thank Thee for Thy mercy to our fallen race, as declared in Thy holy Gospel by Thy beloved Son, 'who gave Himself a ransom for all.' I thank Thee for the gift of Thy Holy Spirit, and for Thy goodness in encouraging us all to ask it. I thank Thee for the hope of remission of sins, of regeneration, and of life and happiness everlasting, through the merits and intercession of our Savior. I thank Thee for having admitted me into the covenant of this grace and mercy by Baptism; for reminding me of its duties and privileges, and for the influences of Thy Holy Spirit with which Thou hast favored me.

"Enable me, merciful Father, to understand Thy holy Gospel aright, and to distinguish the doctrines thereof from erroneous expositions of them; and bless me with that fear of offending Thee which is the beginning of wisdom. Let Thy Holy Spirit purify and unite me to my Savior forever, and enable me to cleave unto Him as unto my very life, as indeed He is. Perfect and confirm my faith, my trust, and hope of salvation in Him and in Him only. Wean me from undue and unseasonable attachments and attentions to the things of this transitory world, and raise my thoughts, desires, and affections continually unto Thee, and to the blessings of the better and eternal world which is to succeed this."

After proceeding at great length with further petitions somewhat in the style of Starck's prayers, with a redundancy of expression, he concludes: "Give me grace to meditate with faith and gratitude on Thy kind and redeeming love all the days of my life. When Thou shalt call me hence, be with me in the hour of death, and bless me with the full assurance of faith and hope, that 'I may fear no evil.'"

In his will the same simple faith shines forth. Before entering upon the disposition of his earthly affairs, he feels it incumbent upon him to make a declaration of his chief concern: "Unto Him who is the Author of all good I render sincere and humble thanks for the manifold and unmerited blessings, and especially for our redemption and salvation by His beloved Son. . . . Blessed be His holy name!" "I would have my funeral decent, but not ostentatious. No scarfs — no rings. Instead thereof I give two hundred dollars to any one poor deserving widow or orphan of the town, whom my children shall select."

Jay's family was of Huguenot extraction. His ancestors were among those so cruelly driven from their native land by the revocation of the Edict of Nantes in 1685. They found an asylum in England. In writing the narrative of this exile for his children, Jay prefaces it by remarks pertinent to-day as well as then: "My faith in the generality of historical relations of every kind has been gradually declining for these thirty years. On various occasions I have seen accounts of events and affairs which I knew to be incorrect. Not a few of the common and current opinions respecting public men and public transactions are common and current mistakes, designedly countenanced by demagogues to promote partisan or personal purposes. The time, however, will most certainly come when the world and all that therein is will be purified in a refiner's fire. It will then be of little importance to us whether our ancestors were splendid or obscure, and whether events and characters have been truly or partially represented, or not represented at all." We can understand what he means when he writes to Gouverneur Morris: "For my part, I believe there neither is, nor will be, more than *one* history free from error."

Without show and false pride he then sets down the family tradition of their history. Before the outbreak of the persecution in 1685 a forebear of his had sent his son Augustus to England and then to Africa. Returning to his native Rochelle, Augustus found that his family had fled to England, and he himself made his escape to South Carolina; from there he gravitated to New York, where he found other Huguenots settled at New Rochelle. Of these who had left so much behind (Mark 10, 29) Jay remarks: "The beneficent care of Heaven appears to have been evidently and remarkably extended to all those persecuted exiles. Strange as it may seem, I never heard of one of them who asked or received alms. The number of refugees who settled here was considerable. They

did not disperse or settle in different parts of the country, but formed three societies or congregations; one in the city of New York, another at the Paltz, and the third at a town which they purchased and called New Rochelle. At New Rochelle they built two churches and lived in great tranquillity; none of them became rich, but they all lived comfortably."

While this might so far seem to be but the reflections of an aging man, there are abundant indications that they were long harbored even in the days of strong and fiery manhood. Jay was one of a restricted number of important and influential men in the formative period of our country. He threw in his lot with the patriots from the very beginning. His address to the people of Great Britain, translated into German by resolution of Congress, was declared by Jefferson "to be a production certainly of the finest pen in America." He was one of the commissioners to conclude the peace treaty with England in 1782. It was owing to his firmness and boldness that America became entirely independent; for he refused to treat with any nation on any but an equal footing. He was appointed first Chief Justice of the Supreme Court. He was nominated for Governor of New York State, elected by a majority of votes, but counted out—even then such things were possible. During his absence in England on a mission, without his knowledge, he was elected governor and served. Yet a school history will have hardly more than a mere mention of his name in connection with the Jay Treaty. Against so melancholy an aspect of fleeting human fame Jay was consciously fortified; for he writes, even in an early period of his career: "I have long been convinced that human fame was a bubble which, whether swelled by the breath of the wise, the good, the ignorant, or malicious, must burst with the globe we inhabit."

In writing to a friend in the critical year 1776, "that twenty-seven tons of powder, some saltpeter, and 300 arms have arrived, and we hear . . . of five tons of powder have arrived safe at North Carolina," he does not hesitate to insert thoughts of a more serious nature: "It gives me consolation to reflect that the human race are immortal, that my parents and friends will be divided from me only by a curtain which will soon be drawn up, and that our great and benevolent Creator will (if I please) be my guide through this vale of tears to our eternal and blessed habitation."

This is only one of many quotations showing that Jay throughout life was governed by regard for eternal verities—*Ewigkeits-*

gedanken. It stayed his mind in the passionate conflicts of party strife in his country's early career.

The writer can think back intelligently to the Hayes-Tilden controversy of 1876, and, of course, to all national campaigns since then, but he has a lively sensation in reading over the story of the Jay Treaty, that the outbursts of partisan animosity then surpassed anything similar since that time. Washington's great authority barely sufficed to weather the storm; Hamilton, defending the treaty in public, was struck by a thrown missile; Jay was burned in effigy, and the want of a guillotine was lamented in solemn resolution. During all this turmoil Jay defended neither himself nor the treaty. "In the mean time I must do as many others have done before me — that is, regretting the depravity of some and the ignorance of a much greater number, bear with composure and fortitude the effects of each," he wrote.

The induction of an Episcopal minister in his town of Bedford called forth Jay's protest against the presumptuous claims of that denomination in regard to the power of the bishop. In a long letter to Trinity Corporation of New York City he protests against one of the prayers used in the Office of Induction: "O holy Jesus, who hast purchased to Thyself an universal Church, and hast promised to be with the ministers of apostolic succession to the end of the world." — This is not the promise literally, but the promise paraphrased and expounded. The promise of our Savior is: 'And lo, I am with you alway, even unto the end of the world.' To what description of persons does the promise extend? is the question. . . . They who made the above paraphrase answer that it intends and extends to 'the ministers of apostolic succession.' . . . It follows . . . that our bishops and clergy offer up their prayer with the understanding that the gracious promise mentioned in it is confined to Episcopalian ministers, and therefore excludes the ministers of all other denominations of Christians. Who is there among us that can be prepared to declare, in solemn prayer, and in such positive and unqualified terms, that none but Episcopalian ministers have any part or lot in this important promise? Who is there that can be certain that the apostles, as to that promise, were not considered as the representatives of all who should become sincere and pious converts to, and believers in, the doctrines which they were sent to publish and to teach? . . . Great, indeed, must be the confidence and hardihood of those advocates of this construction of the promise who can, without hesitation, deny that our blessed Re-

deemer was with those non-Episcopalian ministers and congregations amounting to several hundred thousands who for His sake endured all the varieties and rigors of persecution. If the great Captain of our Salvation was not with them, how and by whom were they enabled to meet and sustain such trials so firmly, to resist the adversary so resolutely, and to fight the good fight of faith so triumphantly?"

In less than twelve months after his retirement from public life, he lost his faithful wife. Immediately on perceiving that the spirit had taken its flight, he led his children into an adjoining room, and read to them the fifteenth chapter of First Corinthians.

Yet he was no stoic. Writing a short time after this to a correspondent, he says: "I flatter myself that this is the last inn at which I am to stop in my journey through life. . . . Do not conclude from this that I am without cares and anxieties. . . . The truth is that, although in numerous respects I have abundant reason to be thankful, yet in others I experience the necessity of patience and resignation."

In later years Jay was instrumental in forming the American Bible Society, and was its second president. The lengthy annual addresses from his pen breathe a childlike, simple faith; they certainly would disqualify him for a chair in one of our modern schools of "theology." Speaking of certain commentators of his time, he says: "It seems they do not recollect that no man can explain what no man can understand. Those mysteries were revealed to our faith, to be believed on the credit of divine authority; and were not addressed to our mental abilities for explication."

When desired by Gouverneur Morris in 1813 to act as sponsor for his infant son, he declined by facetiously stating that he expected soon to move to a distant country, where he should not be in a capacity to attend to persons or things here.

Every morning the family of Jay, including the domestics, were summoned to prayer, and the call was repeated precisely at 9 at night, when he read to them a chapter in the Bible and concluded with a prayer. When urged in his last illness by one of the family to tell his children on what foundation he now rested his hopes, the expressive and concise reply was, "They have the Book."

Unable to attend church, he had, in his last years, the Lord's Supper administered in his chamber joined by all his children.

A Quaker friend, after a visit at Jay's house, and witnessing his family life, did not hesitate to write to him: "With respect to thyself, I had to behold and contemplate a character which appeared

to me so far removed from the world, and the defilements of flesh and spirit, as in a good degree to resemble the piety of good old Simeon," etc.

A eulogy on Jay contains the following peroration: "A halo of veneration seemed to encircle him as one belonging to another world, though lingering among us. When the tidings of his death came to us, they were received through the nation, not with sorrow and mourning, but with solemn awe, like that with which we read the mysterious passage of ancient Scripture, 'And Enoch walked with God, and he was not, for God took him.'" While we may feel this a little too fulsome praise, we will not hesitate to join in the statement with which filial devotion of his son closes his father's biography: "On the whole, his life exhibits a rare, but interesting picture of the Christian patriot and statesman."

Some of our Lutherans are forging to the front, or are being pushed into public life. Let them not be forgetful of their Christian character. Let them brace themselves for true Christian testimony. With the fuller light of the Gospel which they enjoy, let them be even more consistent than men like Jay and others like him even living to-day whose names could be recorded except for the fact that their mentioning might conjure up irritating prejudices. The Lord says He needs our testimony, and He promises: "Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven." Matt. 10, 32.
