

Metatron

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Introduction

This article originated from “Gen-48-01-to-49-26-the-sceptre-shall-not-depart-from-Judah-until-Shiloh-come”, article #993. In that article, it references a note in the RSTNE ^A bible translation about Metatron. In this article, I pulled out the remaining references of this word used by RSTNE. After researching this term from Wikipedia and Britannica, I was struck by the legal terms [Chancellor](#), and [chancery](#) so I added that to this article as well. ^B

^A RSTNE Restoration Scriptures True Name 3rd edition [a useful link](#).

^B **ToDo:** search out the difference between courts of chancery and ecclesiastical courts.

Summary

The main point of this article is that it reinforces my understanding and what I'm passionate about.^C Specifically that righteous government on earth must be patterned off of that government which is described in Heaven. This would of course include judicial things like courts be they in the heavens or on earth. One of the important things I've learned in my studies of law are that courts are claims based. When you pray to YHVH you are making a petition in his court and therefore not only have a claim, but a good claim. Yeshua is our legal counsel and advisor, but is he also playing the role of, or in fact is, Metatron (according to Judaism) is the Recording Angel or the Chancellor of Heaven.

Britannica Online states that Metatron is a “**celestial scribe recording the sins and merits of men, as a guardian of heavenly secrets, as God’s mediator with men, as the “lesser Yahweh,”**

Recording Angel What does this mean? What's being recorded and where is it recorded? Could it be “The book of Life, and/or the Lamb's book of life”? Could the recording be your righteous acts and/or your claims that you make during your life? How does this concept square with Antinomian Christianity and their (biblically speaking) perverted teaching and understanding of salvation? I contend they are only dealing with the legal determination of “are you going to heaven or hell”. A salvific issue after you die.

I, on the other hand, am a pronomian Christian who has been saved so that I can act on priestly function in the here and now. Therefore I should be able to petition (pray) to YHVH in his courts (through Yeshua), to get done what I believe should be done and also to determine conflict resolution.

Chancellor of Heaven This is a legal term. If we started to fully understand how to self govern and do the priestly functions, we would need to be able to properly take on this role as Chancellor.

Also consider that as practicing socialist, we have effectively transferred the great authority and power associated with this office of Chancellor to a person whose values are beholden to the religion of socialism and not the religion of Torah. You should expect disastrous consequences to follow.

Other

This topic, it would seem, would help those from the Houses of Judah and those from the House of Israel (redeemed Ephraim) in finding common ground with this concept of a Metatron and Yeshua the Messiah.

Warning. As someone who embraces *Sola Scriptura* I, and the reader of this article, need to be careful not to get carried away into this because the word Metatron is not found in the Bible (therefore violating *Sola Scriptura*). Therefore caution is warranted.

^C See Marsings-Rules-and-Key-Definitions, article #501.

Let's start with the initial verse that caught my attention, first in interlinear Hebrew and then the RSTNE version.

Gen 48:16

Ra', me from all evil **רַע** mik·kol all **מִכָּל** o·Ti' אתִּי hag·go·'El which redeemed **הַגֹּאֵל** ham·mal·'oCh The Angel **הַמַּלְאָךְ**
 va·Hem **בָּהֶם** ve·yik·ka·Re be named **וַיִּקְרָא** han·ne·'a·Rim the lads **הַנְּעָרִים** -et' אֶת־ ye·va·reCh bless **יְבָרֵךְ**
 a·vo·Tai of my fathers' **אֲבוֹתַי** ve·Shem on them and the name **וְשֵׁם** she·Mi, and let my name **שְׁמִי**
 la·Rov into a multitude **לָרַב** ve·yid·Gu and let them grow **וַיִּדְגּוּ** ve·yitz·Chak; and Isaac **וַיִּצְחָק** av·ra·Ham Abraham' **אֲבְרָהָם**
 ha·'A·retz. of the earth **הָאָרֶץ** be·Ke·rev in the midst **בְּקֶרֶב**

Gen 48:16 RSTNE The *Malach* who redeemed me from all evil, ^{D 181} bless the lads; and let my name-Yisrael be named on them, ¹⁸² and the name of my *ahvot* Avraham and Yitzchak; and let them grow into a multitude **like fish** –*vayi-dag-oo lerov* ^{183 E} in the midst of the earth.”.

RSTNE Footnotes:

181: The Angel of His Presence, or Yahshua, called the Guardian, or **Metatron** who alone can redeem from sin's wages.

182: His name was Yisrael, and he declares again that Efrayim and Manasseh's descendants are physical Yisrael carrying that very literal name.

183: *Vayidagoo* ^{H17110} *lerov*, ^{H7230} may they grow into a multitude of fish in the midst of the olam, or earth. This is an amazing prophecy, whereby YHWH through the dying man Yisrael, pinpoints that the offspring of the people of Efrayim and Manasseh, known later on as the 10 tribes (not two), would literally fill the globe with Yisraelites. We see the ingathering officially begin later in Mattityahu / [Mat 4:19](#),^F where the disciples are sent to fish for the men of Yisrael and are called to be Yahshua's fishermen, sent to catch the wandering and floating fish of Yisrael in the midst of all the earth.

Metatron (A) Guardian, Or The Guardian Of Yisrael, Or Yahshua

Here are the remaining footnotes in RSTNE that reference Metatron. Please note, that this word is not in the Scriptures, but they are comments and interpretations attached to them.

Exo 23:20-22 ²⁰ See, I send a Malach before you, ^G to guide you in the derech, and to bring you into the place that I have prepared. ²¹ Beware of Him, and obey His voice, provoke Him not; for otherwise He will not pardon

^D **181:** The Angel of His Presence, or Yahshua, called the Guardian, or **Metatron** who alone can redeem from sin's wages.

^E **דגג** *dagah* ^{H1711} KJC 1, Gen 48:16 grow See Word-Study-H1711-dagah-grow-H1709-dag-fish-G2486-ichthus-fish, article #[643](#).

^F Mat 4:19 And he saith unto them, Follow me, and I will make you fishers of men. ⁴⁴¹⁴

4414 A fulfillment of the promise that Yisrael would multiply like fishes in the midst of the earth in Genesis 48:16. Fishermen trained by Yahshua certainly knew how to catch the multitudes of Yisrael through the Great Commission.

^G ²⁸⁵ Widely acknowledged as the Guardian of Yisrael, or the Young Man **Metatron**/Yahshua.

your transgressions; for My Name is in Him.^{H 22} But if you shall indeed obey His voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary to your adversaries.^I

Exo 32:33-35 ³³ And YHVH said to Moshe, Whoever has sinned against Me, him will I blot out of My scroll. ³⁴ Therefore now go lead the people to the place of which I have spoken to you: see, My Malach^J shall go before you: nevertheless in the day when I visit I will visit their sin upon them. ³⁵ And YHVH plagued the people, because they made the calf, which Aharon also made.

Exo 33:1-11 ¹ And YHVH said to Moshe, Depart, and go up from here, you and the people whom you have brought up out of the land of Mitzrayim, to the land which I swore to Avraham, to Yitzchak, and to Yaakov, saying, Unto your zera will I give it: ² And I will send a Malach before you; ^K and I will drive out the Kanaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Yevusite: ³ Unto a land flowing with milk and honey: for I will not go up in the midst of you; for you are a stiff-necked people: lest I consume you in the derech. ⁴ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. ⁵ For YHVH had said to Moshe, Say to the children of Yisrael, You are a stiff-necked people: I will come up into the midst of you in a moment, and consume you: therefore now put off your ornaments from you, that I may know what to do to you. ⁶ And the children of Yisrael stripped themselves of their ornaments by the Mount Horev. ⁷ And Moshe took the Tabernacle, and pitched it outside the camp, far off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one who sought YHVH went out to the Tabernacle of the congregation, which was outside the camp. ⁸ And it came to pass, when Moshe went out to the Tabernacle that all the people rose up, and stood every man at his tent door, and looked at Moshe, until he was gone into the Tabernacle. ⁹ And it came to pass, as Moshe entered into the Tabernacle, the cloudy pillar descended, and stood at the door of the Tabernacle, and YHVH talked with Moshe. ¹⁰ And all the people saw the cloudy pillar stand at the Tabernacle door: and all the people rose up and worshipped, every man in his tent door. ¹¹ And YHVH spoke to Moshe panayim-el-panayim, as a man speaks to his chaver.^L And he returned again into the camp: but his eved Yahoshua, the son of Nun, a young man, departed not out of the Tabernacle.

Num 22:31-32 ³¹ Then YHVH opened the eyes of Bilam, and he saw the Malach of YHVH standing in the derech, and His sword drawn in His hand: and he bowed down his head, and fell flat on his face.^{M 32} And the Malach of YHVH said to him, Why have you smitten your donkey these three times? See, I went out to stand against you, because your way is perverted before Me:

Jos 5:13-15 ¹³ And it came to pass, when Yahoshua was by Yericho, that he lifted up his eyes and looked, and, see, there stood a Man opposite him with His sword drawn in His hand: and Yahoshua went to Him, and said to Him, Are You for us, or for our enemies? ¹⁴ And He said, No; but as Captain of the armies^N of YHVH I am now come. And Yahoshua fell on his face to the earth, and did worship, and said to Him, What says My

^{H 286} The Young Man **Metatron** has YHWH's Name and can pardon Yisrael's sin. This Man has to be His pre-incarnate Son.

^{I 287} Widely acknowledged as the Guardian of Yisrael, or the Young Man **Metatron**/Yahshua.

^{J 321} **Metatron**.

^{K 322} Angel/Malach-YHWH.

^{L 323} Obviously the face of the Son, or the Young Man **Metatron**.

^{M 493} Further proof that this is **Metatron**, the Guardian of Yisrael, or the Son of Yah. Here He receives worship.

^{N 676} An appearance of Yahshua, or **Metatron**, the Guardian of Yisrael known to Moses as the Messenger of YHWH, but here as the Captain of YHWH's armies, and in the Scroll of Hebrews as the Captain of our salvation.

Master to His eved? ¹⁵ And the captain of YHVH 's camp said to Yahoshua, Loose your sandals from off your feet; for the place where you stand is kadosh ground. And Yahoshua did so.

Judges 2:1-2 ¹ And the Malach- YHVH ^O came up from Gilgal to Bochim, and said, I made you to go up out of Mitzrayim, and have brought you to the land that I swore to your ahvot; and I said, I will never break My brit with you. ² And you shall make no brit with the inhabitants of this land; you shall throw down their altars: but you have not obeyed My voice: why have you done this?

Isa 59:18-19 ¹⁸ According to their deeds, accordingly He will repay,^P wrath to His adversaries, recompense to His enemies; to the coastlands He will repay recompense. ¹⁹ So shall they fear the Name of YHVH from the west, and His tifereth from the rising of the sun. ¹⁸³⁹ When the enemy shall come in like a river, the Ruach Hakodesh of YHVH shall lift up a standard against him to humble him. ¹⁸⁴¹

1Peter 2:25 Because you were as sheep going astray; but now have made teshuvah to the Shepherd and Guardian ^Q of your beings.

Wikipedia on Metatron

Source: <https://en.wikipedia.org/wiki/Metatron>

Metatron (Hebrew מטטרון, Arabic ميططرون Mīṭaṭrūn; hence the Latin metator: "**one who metes out or marks off a place, a divider and fixer of boundaries**", "**a measurer**"[1]) or Mattatron[2] is an archangel in Judaism and 'Islām and known in Judaism as the **Recording Angel** ^R or the **Chancellor of Heaven** (which makes Adramelech his infernal counterpart).[3][4][5] **The name Metatron is not mentioned in the Hebrew Bible,** nor is it mentioned in the early Enoch literature, however he is mentioned in certain 'Islāmic intercessory/theurgic ægis-orisons (cf. § Talismans and Protection Prayers ['Aḥrāz] in aṭ-Ṭabrisī's [c. 1075 – c. 1174 CE] Makārim al-' Akhlāq الأخلاق مكارم). How the name originated is a matter of debate, however it is believed to be antediluvian Proto-Semitic. Although Metatron is mentioned in a few brief passages in the Talmud, he appears primarily in mystical Kabbalistic texts within the Rabbinic literature. In that tradition, he is **the highest of the angels and serves as the celestial scribe or "recording angel"**. [6] ^S

According to Jewish apocrypha, **Metatron is the name Enoch received, after his transformation into an angel.**[7] The book of Genesis (5:24) is often cited as evidence of Enoch's bodily ascension into heaven: "And Enoch walked with God: and he was not; for God took him."[8]

1. <http://www.perseus.tufts.edu/hopper/morph?la=la&l=metator>
2. "GEMATRIA: Metatron". Jewish Encyclopedia
3. "Metatron". lightascension.com.
4. "The Sarim – Angelic Princes". archangels-and-angels.com.

^{O711} The same Guardian-**Metatron** that has YHWH's Name speaking in the first person is no doubt Yahshua.

^{P 1838} Yahshua, Yisrael's Guardian-**Metatron**, will repay all her enemies, both within and without the nation

^{Q 5617} **Metatron** (Aramaic), the Guardian of Yisrael in the wilderness.

^R An angel who records as in the book of life or the Lamb's book of life, see "Book-of-Life" article #???

^S Ibid.

5. "Archangel Metatron". angelsweek.com.
6. "Metatron". Britannica Online Encyclopedia.
7. Rami Shapiro (24 October 2009). "Enoch's Ascent: A Tale of a Jewish Angel". ZEEK. Retrieved 19 January 2016.
8. "Genesis 5:24". Bible Hub. The Biblos Foundation. Retrieved 28 September 2013.

Britannica online on Metatron

<https://www.britannica.com/topic/Metatron>

Metatron, greatest of angels in Jewish myths and legends, variously identified as the Prince (or Angel) of the Presence, as Michael the archangel, or as Enoch after his ascent into heaven. He is likewise described as a **celestial scribe recording the sins and merits of men**, as a **guardian of heavenly secrets**, as **God's mediator with men**, as the "**lesser Yahweh**," as the archetype of man, and as one "whose name is like that of his master." The latter appellation is based on Hebrew numerology; i.e., when the consonants that comprise the names Metatron and Shaddai (Almighty) are analyzed according to preassigned numerical values, each name totals 314. Elisha ben Abuyah (flourished c. ad 100) is said to have apostasized after having had a vision of Metatron.

CHANCELLOR ^{Bouvier's}

1. An officer appointed to preside over a court of [chancery](#), invested with various powers in the several states.
2. The office of chancellor is of Roman origin.^T He appears, at first, to have been a **chief scribe or secretary, but he was afterwards invested with judicial power**, and had **superintendence over the other officers of the empire. From the Romans, the title and office passed to the church**, and therefore every bishop of the catholic church has, to this day, his chancellor, **the principal judge of his consistory**.^U When the modern kingdoms of Europe were established upon the ruins of the empire, almost every state preserved its chancellor, with different jurisdictions and dignities, according to their different constitutions. In all he seems to have had a supervision of all charters, letters, and such other public instruments of the crown, as were authenticated in the most solemn manner; and when seals came into use, he had the custody of the public seal.
3. An officer bearing this title is to be found in most countries of Europe, and **is generally invested with extensive authority**. The title and office of chancellor came to us from England. Many of our state constitutions provide for the appointment of this officer, who is by them, and by the law of the several states, invested with power as they provide. Vide Encyclopedie, b. t.; Encycl. Amer. h. t.; Dict. de Jur. h. t.; Merl. Rep. h. t.; 4 Vin. Ab. 374; Blake's Ch. Index, h. t.; Woodes. Lect. 95.

^T Maybe in the physical realm, but "there is no new thing under the sun"^{Ecc 1:9}. What I'm intimating is that the Romans, to their credit, simply implemented a pattern / office that goes way back Metatron (suggested by RSTNE to be as early as Gen 48:16).

^U **Consistory** a church council or court, in particular. (in the Roman Catholic Church) the council of cardinals, with or without the pope. (in the Church of England) a court presided over by a bishop, for the administration of ecclesiastical law in a diocese. noun: consistory court; plural noun: consistory courts

CHANCERY ^{Bouvier's}

1. The name of a court exercising jurisdiction **at law**,^V but mainly **in equity**.

2. It is not easy to determine how courts of equity originally obtained the jurisdiction they now exercise. Their authority, and the extent of it, have been subjects of much question, but time has firmly established them; and the limits of their jurisdiction seem to be in a great degree fixed and ascertained. ¹ Story on Eq. ch. 2; Mitf. Pl. Introd.; Coop. Eq. Pl. Introd. See also Butler's Reminiscences, 38, 40; 3 Bl. Com. 435; 2 Bin. 135; 4 Bin. 50; 6 Bin. 162; 2 Serg. & R. 356; 9 Serg. & R. 315; for the necessity, origin and use of courts of chancery.

3. The judge of the court of chancery, often called a court of equity, bears the title of chancellor. The equity jurisdiction, in England, is vested, principally, in the high court of chancery. **This court is distinct from courts of law.** " American courts of equity are, in some instances, distinct from those of law, in others, the same tribunals exercise the jurisdiction both of **courts of law** and **equity**, though their forms of proceeding are different in their two capacities. The supreme court of the United States, and the circuit courts, are invested with general equity powers, and act either as court's of law or equity, according to the form of the process and the subject of adjudication. In some of the states, as New York, Virginia, and South Carolina, the equity court is a distinct tribunal, having its appropriate judge, or **chancellor**, and officers. In most of the states, the two jurisdictions centre in the same judicial officers, as in the courts of the United States; and the extent of equity jurisdiction and proceedings is very various in the different states, being very ample in Connecticut, New York, New Jersey, Maryland, Virginia, and South Carolina, and more restricted in Maine, Massachusetts, Rhode Island, and Pennsylvania. But the salutary influence of these powers on the judicial administration generally, by the adaptation of chancery forms and modes of proceeding to many cases in which a court of law affords but an imperfect remedy, or no remedy at all, is producing a gradual extension of them in those states where they have been, heretofore, very limited."

...

Adrammelek, counterpart to Metatron

I added this because of the references found in the Wikipedia entry I referenced above. This is good because it ties it back into scripture. With my emphasis on law and court proceedings (especially heavenly ones), the question arises as to what, if any, is the role of this Idol.

The name Adramelech (also Adrammelech, Adramelek or Adar-malik) appears in the Old Testament twice, referring to two distinctly different characters. The first time, Adramelech is mentioned as a son of the Assyrian King Sennacherib who, along with Sharezer, murdered his father while he was worshipping in the temple of his idol, Nisrach (2 Kings 19:36-38^W cf. Isaiah 37:37-39^X). [Source](#)

2Ki 17:31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech (לְאֲדָרְמֶלֶךְ ^{le·ad·ram·Me·lech})^{H152} and Anammelech, the gods of Sepharvaim ^{H5617}.

^V **AT LAW**: This phrase is used to point out that a thing is to be done according to the **course of the common law**; it is distinguished from a proceeding in equity. 2. In many cases when there is no remedy at law, one will be afforded in equity. ^{See 3 Bouv. Inst. n. 2411}.

^W There is no verse 38, in this chapter

^X There is no verse 39, in this chapter

2Ki 19:36-20:1 ³⁶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. ³⁷

And it came to pass, as he was worshipping in the house of Nisroch (נִסְרוֹךְ ^{nis·Roch}) his god (אֱלֹהֵיוֹ ^{e·lo·Hav}), that Adrammelech (אֲדַרְמֶלֶךְ ^{ve·'ad·ram·Me·lech}) and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead. ^{20:1} In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

Isa 37:37-38:1 ³⁷ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. ³⁸

And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead. ^{38:1} In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

H152 adrammelek ^{KJC 3: 2Ki 17:31, 19:37, Isa37:38} **spendor king (an Assyrian Idol)**

אֲדַרְמֶלֶךְ

Strong's: From **H142** (*adar*) and **H4428** (*melek*); **splendor of (the) king**; *Adrammelek*, the name of an Assyrian idol, also of a son of Sennacherib: - Adrammelech.

BDB: Adrammelech = “**honour of the king**” 1) an idol or god of the Sepharvites, introduced to Israel by Shalmaneser the fifth. 2) the son and murderer of Sennacherib. **Part of Speech:** noun proper masculine

H142 adar ^{KJC:4} **glorious** ^{Exo 15:6, 11} , **honorable** ^{Isa 42:21}

אָדָר

BDB Definition:

- 1) to be great, be majestic, wide, noble (poetic)
 - 1a) (Niphal) majestic, glorious (participle)
 - 1b) (Hiphil) make glorious

Part of Speech: verb

H5268 nisrok ^{KJC:2; 2Ki 19:37, Isa 37:38} **“the great eagle”**

נִסְרוֹךְ

BDB Definition:

Nisroch = “the great eagle”

- 1) an idol of Nineveh worshipped by Sennacherib; symbolised by the eagle-headed human figure

Part of Speech: noun proper masculine

A Related Word by BDB/Strong's Number: of foreign origin

Same Word by TWOT Number: 1382