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WHAT DID PAUL MEAN BY,

"THAT GOD WOULD OPEN UNTO US A DOOR OF
UTTERANCE TO SPEAK THE MYSTERY OF
CHRIST"?

Col. 4:2-6. "Continue in prayer, and watch in the same with thanksgiving: "Withal praying also for us. that God would open unto us a door of utterance, to speak the MYSTERY OF CHRIST, for which I am an ambassador: "That I may make it manifest, as I ought to speak."

The answer to this question is found in:

Eph. 4;18-20. "Praying always with prayer and supplication in The Spirit, and watching thereunto with all perseverance and supplication for all saints. —

"And for me that utterance may be given unto me, that I may open my mouth boldly to make known the MYSTERY OF THE GOSPEL "Far which I am an ambassador in bonds: that therein I mar speak boldly as I ought to speak".

The point is not that Paul might have a place in which to speak the "Mystery of Christ" or in Which to make known the "Mystery of the Gospel," but that he might have the boldness to speak as he "ought to speak." This is made clear by comparing in parallel the two passages above:

COL. 4:2-5

EPH. 6:18-20

1, "Continue in prayer"

1. "Praying always"

2. "Watch in the same".
thereunto

2. "Watching

- | | |
|--|---|
| 3. "Praying also for us"
saints and for me" | 3. "Praying – for all
saints and for me" |
| 4. "That God would open unto
be

us a door of utterance"
may open my mouth boldly" | 4. "That utterance may

given unto me that I
may open my mouth boldly" |
| 5. "to speak the MYSTERY OF
the MYSTERY

CHRIST" | 5. "To make known

OF THE GOSPEL" |
| 6. "For which I am in bonds"
ambassador in bonds" | 6. "For which I am an
ambassador in bonds" |
| 7. "That I may make it mani-
may speak

fest as I ought to speak" | 7. "That therein I
may speak

as I ought to speak" |

Paul was not asking prayers that he might have an open door of opportunity. The open door he wanted was an open mouth, — that he might open his month boldly "to speak the Mystery of Christ" and "to make known the Mystery of the Gospel."

And what was it he wanted to "speak boldly"? It was not the message of the Acts, but a message, — the message of the "Mystery of Christ" and the "Mystery of the Gospel." Paul needed to pray for boldness for the same reason that God's faithful preachers need thus to pray today. The majority are not willing to leave Pentecostal ground, — with its Abrahamic covenant, its legalism, its signs, its angelic ministrations and its physical manifestations, — and accent a message so simple, so human effacing so Christ exalting.

A Gospel of Sovereign Grace has never been, is not now and never will be a popular Gospel Sound Doctrine is

always despised by itching ears. They turn away as did those of Asia.

It requires boldness to preach and teach "The Mystery", "The Mystery of Christ", "The Mystery of the Gospel", the "Fellowship of the* Mystery", the "Glory of the Mystery", "the Mystery of God".

And this was "THE DOOR OF UTTERANCE" for which Paul prayed. . (Inside front cover)

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THINE IS THE POWER AND THE GLORY

1.

by Russell H. Schaefer

The Ineffable Name Of God

"What is His Name? " ... "I AM THAT I AM." Ex. 3:13,14.

"Before Abraham came into existence, I AM." John 5:58.

"I AM the A, and the Z, saith the Lord ... The God Who IS, and Who WAS, and Who IS COMING, The ALMIGHTY."

Rev. 1:8.

JEHOVAH

The Grammatical Explanation of the Name

This unusual Name of God, called the Tetragrammaton, i.e., the Four Letters, has come down to us as JeHoVaH, and as such has become a part of our vocabulary. More accurate translations of the Tetragrammaton will be mentioned, unfortunately, these stand but a very slight chance of ever replacing JeHoVaH in our thinking.

Exodus 3:13-15 are the critical passages regarding the explanation of the Name. Moses, forty years earlier, as a Prince in the House of Pharaoh, had sought to free the slave-Israelites from their bondage in his own strength and wisdom. Having failed, he found himself an exile herding flocks beyond the wilderness. A burnishing thorn-bush, aflame, but unconsumed, was the method God used to command his attention. God used a strong, but very touching (and affectionate) ploy or play upon his name, "Moses,

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Moses", God called him to the task of leading His people out of slavery. Out of the syllogization that followed Moses reminded God that Israel would ask The Name of the God commissioning him:

So surely will they say unto me — What is HIS NAME?
Ex. 3:13.

An unknown God is unconceivable as an object of worship, or to whom one would render obedience under such circumstances. With the Egyptians, there were "gods" tailor-made to every need. Some were considered propitious for love, crops, fertility or war-. Israel, on the other hand could not have fully forgotten the NAME by which God had revealed Himself to their father's.

The question, "What Is His Name?" presupposes that The Name would express the nature of the Deity and would be indicative of His future work with His people.

Maimonides states that the Name of God, JeHoVaH, is the "plain Name" because it teaches clearly and unequivocally the substance of God. Most names or titles of God in The Scriptures are derived from the varied offices or characterizations of God, but the Name given to Moses is His personal Name, denoting the very Person of God and Him alone.

The derivation of JeHoVaH seems to be from a root word meaning "TO BE", i.e., *Havah*. This could be translated in either of two tenses. in the *Qal*, corresponding to a static perfect in which all movement has ceased, it would then mean, HE IS (if spoken by others) or I AM, if spoken by Himself. That is, The Supreme Being, The Self-existent, underived, self-sufficient, absolute BEING. The A.V. reflects this in Ex. 3:14, where God names Himself with the words:

"I AM THAT I AM."

If this be the only concept and proper translation, then the Name would be *YEHWE* or *YEHWEH*.

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If the phrase *EHYEH ASHER EHYEH*, (I AM THAT I AM), is in the older Hiphil imperfect tense (most able authorities on the Heb. text favor this), then the Name would more nearly approach *YAHWE* or *YAHWEH* as a pronunciation. The meaning of this tense is an expansion over the other. From mere self-existence, an apathetic and immobile being in constant repose, distant and unfeeling ... to One in constant movement, not only in connection with past revelations of Himself, but in loving living movement, acting in the present circumstances and affording new manifestations of Himself in the future. The whole context of the *JeHoVaH* passages bear this out. It is *JeHoVaH* Who has seen the affliction of the people in slavery ... it is He Who will lead them forth. He will love them with an everlasting love and judge them when they embrace other gods. He will be gracious to whom He will be gracious — He will be to His people all that they need.

The important fact is that the name has the pre-form-ative 'yod'. The force of this construction is to give the word a future or indefinite sense. The stress would fall on the active (and future) or continuing manifestation of the Divine Existence. The phrase *EHYEH ASHER EHYEH*, if rendered in the *Hiphil* tense would be translated:

"I Shall Be What I Shall Be"

"I Will Become Whatsoever I Please"

"I Will Be What I Will Be"

"I Will Be That I Will Be"

If spoken by others the "I AM" of Ex. 3:14b would be expressed as:

"He Who Brings Into Existence"

"He Who Shall Be (or) Shall Become"

"He Causes To Become"

All of these reflect the Promised Seed of the woman in Gen. 3:15. In the N. T. the name of the Messiah was "The Coming One", Matt. 21:9; 23:39; Mk. 11:9; Lk. 7:19, 20;

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Lk. 13:35; 19:38; John 1:15, 27; 3:31; 4:14; 11:27; 12:13; Acts 19:4 and Heb. 10:37. A beautiful paraphrase of the "I AM" *JeHoVaH* title is found in Rev. 1:4, 8 & 11:17:

He Who IS and Who WAS, and The Coming One

In the Rev. 11:17 passage, the "to Come" is dropped since the context of the passage speaks of Him as having Come already.

No wonder no words are able to sum up the meaning inherent in this Name, for who can say what such a Being will yet be to His own? His faithfulness, unending mercy and graciousness will be more and more manifest as His love unfolds in the COMING ONE Who used this title of Himself:

"Before Abraham was. I AM"

"I AM the Good Shepherd"

(the Good Shepherd of Psa. 23 was Jehovah).

"I AM The Door"

"I AM The WAY, The TRUTH & The LIFE"

"I AM The TRUE VINE"

"I AM in The FATHER"

"I AM HE"

"I AM The BREAD OF LIFE"

"I AM The RESURRECTION, and The LIFE"

It cannot be too far a field to say that *JeHoVaH* is God in mediation and manifestation, that His is a Continuing Presence, and in the person of Jesus (meaning, *Jehovah-Saviour*) The Christ, The Name reaches it's greatest glory and fulfillment. More on this aspect will be given later.

The active element of the Heb. word "I AM" occurs

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in Ex. 3:12 and is translated, "I WILL BE", "I WILL BE with thee and will bless thee." Also, Gen. 31:3 "I WILL BE with thee." These all mark the continuing Presence. In Acts 18:10 there is a striking parallel:

"Inasmuch as I AM with thee...."

The speaker is *KURIOS*, The Lord, this being the Greek translation of the *JeHoVaH* title in the *LXX*, and the title of The Lord Jesus Christ in the N. T.

There is a short form of *JeHoVaH*, "JAH". This is found in Ex. 15:6, and 17:16, and in the A.V. is presented as LORD. It is found in Isaiah but most frequently in the Psalms (35 times), Psa. 77:11; 89:8 being instances. This short form is heard in the word EliJAH and in HalleluJAH, i. e., Praise JAH.

In the Name given to Moses, "I AM THAT I AM", Ex. 3:14a., the repetition of the same words must have some meaning other than poetical usage. Is God in effect saying, "I Shall Continue to be That Which I Have Ever Been?" Upon God's faithfulness to His own character Moses and Israel (and His people in the far distant future) would realize the continuous Presence of God. Since He is *Yahweh*, and embraces all the perfections of The Divine Being in that title, He would unfold meaning of His Presence by delivering His people from bondage, by redeeming them, by marking them as His Own, by bringing them out of the place of darkness, by bringing them into the place of blessing, and by bringing them up to His Own Presence.

Such was Israel's experiences, such too are ours-but in a greater context, a deliverance from a greater Prince than Pharaoh, a redemption with more precious blood than that of lambs or bullocks, a taking out from an ungodly world, a transfer into the Kingdom of the Son of His Love. A bringing into His own presence, in the

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heavenlies in Christ.

May not the secret of The Name reside in the phrase;

WILL BE WITH THEE (Ex. 3:12).

May not this be in essence the basis for the constant unfolding of God's revelation of Himself? That He in a moving strange wonderful way wants to share our company and we are to share His? Is this what the text means when it says:

God Is Love?

How beautiful the pleasure of His Presence robed in Human-ity:

And the Word flesh became and tabernacled among us ...
(John 1:14a).

Was He still being with us? Was this in character? Shall He not always continue to be with us and unfold the glories of His Presence until we bear the image of the Heavenly? Was this why He was jealous of Israel as *JeHoVaH*? That in serving idols Israel was living beneath their potential for greatness? Is it true that which we worship and serve reflects itself into what we are or become?

Can this term *EHYEH ASHER EHYEH* then be an appeal by God to Moses (and to us) that whatever He promises will be based upon the consistency of His own being, not in the inadequacy of a Moses or our selves? That He will remain true even in the face of our failures? So stable His love, so constant His faithful graciousness, so vast His out-reach to always lead us on and up higher, that we can but say:

O Thou Who Changest Not, Abide

With Me

The Correct Pronunciation

It is difficult to translate from one language to another, much less to transliterate. Had all the titles of God been transliterated from the Hebrew (O.T.) and Greek (N.T.), at least the reader would have been alerted as to the change in titles used rather than have this change indicated by different type used in the printing of "God" and "Lord" as in the A.V. In his *Emphasized Bible* Rotherham is consistent in the use of *Yahweh* as an attempt at transliterating *JHVH* or *YHVH*. The value of his fine translation would

have been still greater had he carried out this arrangement with the other Divine titles. The *American Standard Version* of 1901, Young's *Literal Translation*, J. N. Darby's *New Translation*, *American Baptist Improved Edition* -- all these use *Jehovah* to indicate the original. The *Newberry* and *Companion Bibles* have aids in the texts to help the reader see the original of all The Divine titles.

The correct pronunciation of the Sacred Name *JHVH* or *YHVH* has been lost due to the fact that Hebrews do not speak This Name when they read The Scriptures. This is from a mistaken view of the commandment not to profane the Name (*JHVH*) of their God. This was repeated at least five times to Israel but, Lev. 24:16 illustrates the reason for the dread Israelites felt:

... when he contemptuously uttereth The Name he shall be put to death.

Consequently, the Jews removed the correct vowel points from the Name lest the Name should be irreverently spoken, and then substituted the vowel markings belonging to a less awe inspiring title of God, that is, "*Adonai*", My Ruler. Thus is Scripture

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wherever The Name (*JHVH*) stands alone, as in Gen. 4:1, 3, 4, 6, 9, etc., or is joined with "*Elohim*," as in Gen. 2:4, 5, 6, etc., it is always written in Hebrew with the vowel points of "*Adonai*:" and where "*Adonai*" is already joined to "*JHVH*" in the text itself, as in Gen. 15:2; Eze. 2:4, etc., *JHVH* is then given the vowel points belonging to "*Elohim*." It was thus the Jews avoided pronouncing the Name *JeHoVaH*, always reading in its place "*Adonai*", except where "*Adonai*" was already joined to *JeHoVaH*, in which case they read "*Adonai Elohim*." In an unpointed text of Scripture all one would see would be the consonants, *JHVH* or *YHVH*, no vowels are supplied. This would be the same if one were given just the consonants L V. In your mind you may know from another pointed text that the vowels to be supplied were LOVE, but if you did not want to say "love" you could supply the vowels to make it read, "LeVi", or "LiVe." It is indeed strange that the very Name that was to be a memorial ... (Ex. 3:15b).

This is My Name to

times age-abiding.

And This My memorial to

generation after generation.

Strange ... that the very Name to be made known, was hidden away under a pseudonym by a fictitious vowel point system. Isn't it this very spirit of legalism, the watching of the very cadence of vocal inflections in how The Name is pronounced, that has turned away the Gentile world from what otherwise was noble and great in Israel? This punctiliousness that does away with the proper vowels of The Name of God, abetting a lie, lowering the power and majesty of God in a feigned obedience to the imagined letter of the law -- this same legalism lives on where ever the externals of religion, -- the rituals, forms or ceremonies are substituted for that which is spiritual.

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How different are the words of the Psalmist:

Give thanks to Yahweh,

Call upon His Name, (105:1).

Make your boast in His Holy Name (105:3).

I will praise Thy Name O Yahweh, for it is good (54:6).

Isaiah wrote:

I am Yahweh,

That is My Name, --

And My glory to another

will I not give,

Nor My praise to images (42:8).

In Exodus 3:15b we have mention of The Name being a perpetual memorial. What a gift Israel was given for the whole world to see and ponder, that the very Name of God, i.e., Jehovah or Yahweh, would bear testimony to God's essential nature. His continuing manifestations. His unchanging love, mercy and righteousness.

In Rom. 10:13, 14 an interesting observation is made concerning salvation, believing, hearing, proclaiming and being sent:

For whosoever shall call upon

The Name of The Lord (Jesus Christ is Lord, verse 9) shall
be saved:---

How then shall men call upon

One in Whom they have not believed?

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And how shall they believe in One

of whom they have not heard?

And how shall they hear

without one to proclaim?

And how shall they proclaim

except they be sent?

The 13th verse is a quotation from Joel 2:32 and reads:

Whoever shall call on The Name of Yahweh shall be
delivered ...

The *LXX* (Sept. Greek O.T.) uses the title of *KURIOS* (Lord) as a translation of The *Jehovah* title in this text; corresponding to the quotation in Romans. Now Romans 10:9 states bluntly:

That if thou shalt confess the

declaration with thy mouth—

That JESUS (*Jehovah*-Savior)

is Lord (*Kurios*),

And shalt believe with thy heart-

That God raised Him from

among the dead

Thou shalt be saved;——"

Peter repeats this thought in Acts 4:12:

And there is in no one else

salvation,

For neither is there ANY OTHER

NAME under heaven

Which hath been set forth among

Men. In Which we must needs be saved.

The context is very plainly The Name of The Lord Jesus.

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John, in 12:41, after quoting a passage from Isaiah which spoke of Jehovah, affirms that the vision Isaiah saw was of the Glory of Christ (see Isa. 6:9, 10.) and that Isaiah saw His glory and prophetically spoke of Him. Also, Isa. 40:3 speaks of "Preparing the way of Jehovah," but, in the N. T. usage of the same text by John the Baptist, the preparation is that of The Christ (see Matt. 3:3; Mk. 1:1-3; Lk. 1:76).

Isn't it strange that even in our day, for under the simple name "JESUS," a greater name is still being hidden? His name is an abbreviation of "*Jehoshua*," meaning, "*JEHOVAH, THE SAVIOUR*".

To sum up this section, it should be stated that tradition has it that the High Priest of Israel did use the Sacred Name on the High Day Of Atonement. By the time of the desolations and captivities of Israel the proper pronunciation of the Sacred Name had been lost. Josephus, Jewish historian under Titus, speaks of "*Adonai*" being substituted for the correct name. There are some very ancient Hebrew texts coming to light in recent excavations, maybe some day the question will be resolved, but at the moment no one knows and all current pronunciations are just so much guess work. The Hebrew language does not have the hard "J" of the English, the German "J" most nearly approaches the "Y" sound of Hebrew -- so it is unlikely that the common "*Jehovah*" is adequate as a translation.

SECTION 2.

Comments on Exodus 6:2, 3.

And God spake unto Moses, - and said unto him-

"I AM Yahweh:

'I appeared therefore unto Abraham,

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unto Isaac, and unto Jacob as

GOD ALMIGHTY (Lit. IN *EL-SHADDAI*)

-- although by My

Name *YAHWEH* was I not

made known to them.'"

Does this verse mean that The Name *JEHOVAH* or *YAHWEH* was unknown before this revelation given to Moses in Ex. 3 and here in Ex. 6? What do the words translated MADE KNOWN mean?

nodha^xati

The meaning is to be experimentally acquainted with-appreciating, caring for, approving, as in Isa. 53:3:

Despised was He and forsaken of men,

Man of Pains, and familiar with sickness,

or Psa. 1:6:

For Yahweh doth acknowledge

the way of the righteous.

or Psa. 9:11:

Thus let them who know Thy

Name put confidence in Thee.

or Amos 3:2:

Only you have I acknowledged, of all the families

of the ground.

In that element of His essential nature as seen in *EL SHADDAI*, that facet of *Jehovah*, that of *Jehovah's* being as represented by the title, "*El Shaddai*", that was the predominant factor in God's character known to Israel's Fathers. But now, Moses and the people of God, were to experience in the program of deliverance now at hand, the meaning implied in the Name *Yahweh*

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or *Jehovah*. God is more than is revealed in any one (or millions of other) title (s). The meaning we attach to the being of God may well be the measure or limit of our own experience with God. We, like the father's of Israel, may know the phonetics of the names of God but never enter into their meaning experimentally.

The title under which God was appreciated by Abraham, Isaac, and Jacob, was *El Shaddai*. This is a name composed of several elements:

EL – God.

Sh -- a relative particle, with *daghesh hazaq*,

or its compensation.

DAI -- A Sufficiency. Hence, *asher dai*.

Thus, GOD WHO IS SUFFICIENT.

Did Abraham understand what God as *Yahweh* was saying to him in Gen. 15:1:

Yahweh unto Abram, in a vision saying, --

"I AM a Shield to thee.

Thine exceeding great REWARD".

Did he understand that God was committing Himself to him in a wonderful way? Do we understand when He states that He has engraced us for Himself in The Beloved (Eph. 1:6)? In love marking us out as His Own in Christ (Eph. 1:4b, 5)?

Did Abraham understand when God told him:

and it came to pass (when Abram was ninety and nine years old) *Yahweh* appeared unto Abram, and said unto him, ---

"I AM EL SHADDAI, -- Walk thou before Me, and become thou blameless:"

Two old people, too old to have a natural heir, seemingly God's promises were voided by the passing of time -- then God as *EL SHADDAI*, asks Abraham to become blameless, to become full, to be

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perfect in his faith. By using this title here God is asking Abraham to trust His All Sufficiency to keep His promises. It is not all together unknown for a group of believers to stress one facet of God's character to the exclusion of others. The harshness and tyrannousness of Calvin's deity over-shadowed what was good in his system. He saw God as an inflexible Law Giver, sub-servient and captive pf His own laws. No wonder the spirit dries up when it is faced only with God's cold immutability. How different was the attitude of Christ as He wept over Jerusalem ...

The attributing of human emotions and thoughts to God, as is done so frequently in The Scriptures is in keeping with the *Jehovah* title or name, more than any other title. This is as it should be for our understanding, for we would not understand were He to speak on any other terms to humanity. The Infinite must condescend to the finite, to our manner of speaking and to our emotions and our humanity.

Some Early Usages Of The Name

In Genesis.

A familiar title used frequently in Genesis is the title "God", i.e., *Elohim* (or, *Alehim*). This is a uni-plural noun. This aspect of the title has been taken up at length in Vol. 2, # 4 of *Scripture Research*. It is the only title used from Gen. 1:1 to Gen. 2:3. Then The *Jehovah* title is added, thus "LORD (*Jehovah*) God --(*Elohim*)", except when Satan

speaks to Eve and Eve to Satan they drop The *Jehovah* title and use only the less personal *Elohim* title. The context of The *Jehovah* title is always one of communication of the quality of being, not merely a creative quantity but a moral excellence is involved, a spiritual approachment, defining righteousness, leading into the paths of truth-all belong to The *Jehovah* title. He it is that is represented as Creator in respect to man:

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And *Jehovah Elohim* formed the man... and *Jehovah Elohim* planted a garden... and *Jehovah Elohim* caused to sprout from the ground every tree desirable for appearance, and good for food, and the tree of life ... and the tree of knowledge of good and evil ... and *Jehovah Elohim* layeth a charge on the man ... thou shalt ... thou shalt not ... and *Jehovah Elohim* calleth unto the man "Where thou?" (Gen. 2:4-3:9)

Thus the breach was made by disobedience, Eden emptied of its heirs, judgment passed upon the guilty ones -- but not without hope, for in the very sentence of judgment is the promise of *The Seed Of The Woman* bruising the Serpent's head. With *Jehovah-Elohim* it was not mere Creator-creature relationships but, one of fellowship, of quality, or as Deut. 6:5 expresses it so well:

Thou shalt therefore love *Yahweh* thy *Elohim* -- with all thy heart ...

Out of this crossing the will of *Jehovah* comes the first occurrence of the title *Jehovah* on human lips. With the birth of Cain, Eve exclaims:

I have gotten a man, even *Yahweh*!

Could she have been thinking of the promise just made to her of her seed undoing the evil that sin and Satan had wrought? She could have meant, "with the presence and help of *Yahweh*" certainly. For one in her position, The Promised One could not have seemed remote in the far distant future. How The Seed was to

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come, the when and the how of His coming, was not revealed to her.

In the second and third chapters of Genesis, it is under the title of *Jehovah Elohim* (A.V. signifies this by LORD God) that God constantly speaks, commands, entreats, judges or is heard walking in the cool of the day. Some manifesting "likeness" that could be heard and seen and spoken to must have accompanied these events. There is no thought in the Scriptures of God being aloof, remote, isolated and in detached repose, removed in an icy self-determination from His creatures. How beautiful, albeit, that judgment thrust man from Eden, the following:

and *Yahweh Elohim* made for the man and for his wife-tunics of skin, and clothed then (Gen. 3:21).

The vivid feelings of sadness felt by God when His perfect love has been hidden from is reflected by His plaintive cry, echoing from His seeking heart:

Where art thou? (Gen. 3:9).

Even to Cain, He notices the down-cast features, and patiently pleads:

So then *Yahweh* said unto Cain, "Wherefore hath it angered thee, and wherefore hath thy countenance fallen? Shall it not, if thou do right, be lifted up? But, if thou do not right, at the entrance a sin-bearer is lying, -- Unto thee moreover shall be his longing, though thou rule over him" (Gen. 4:6, 7).

Whatever your concept of the I AM title, let it be brightened

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by these simple homey acts of *Jehovah*, a maker of tunics to clothe the guilty pair and to provide a sin-bearer for rebellious Cain.

From the fourth chapter of Genesis, and on, the *Jehovah* title is used some 7, 000 times. Sometimes in abbreviation, sometimes in combinations. In the A.V. and in most editions of the Bible, this title is signified by upper case type and printed -- either LORD or GOD.

The first use of the title or name in invoking God as we use, "in The Name Of The Lord Jesus", is in Gen. 4:26:

And to Seth -- to him also was born a son, and he called his name Enosh, -- then was a beginning made to call on the Name of *Yahweh*!

Most authorities agree the text should read, "invoke in the Name of *Yahweh*." Enosh means "weak or mortal." After the tragic account of the family of Cain, here a weak man takes up again the threads of prayer and faith.

In Gen. 6:4 we read of the strange experience of the *Nephilim*, the so-called giants. Young translates the passage as follows:

The Fallen Ones were in the earth in those days ... they were the heroes who from of old, are the men of name.

The word "name" in: the above passage some have taken to mean "*Yahweh*". That these were men of the NAME, that they were men of great faith. Very few agree with this view and take instead that *Ne-phil'-im*, means fallen ones (fr. *naphal*, to fall). The first view believes the *Niphal* stem is meant, thus changing the

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meaning to, "one separated from others." *Nephilim* are again mentioned in Num. 13:33, and were to be destroyed. Another explanation of this text is that these men "called themselves" by this name. Many rulers in the ancient world addressed themselves by the names of deities. Many feel that within the fabric of these strange texts lie the origins of mythology, that out of the acts and personages of these beings grew the legends that have haunted the racial memories.

Titles Of *Jehovah* In Combination.

1. *Jehovah- Jireth*, "*JEHOVAH WILL PROVIDE*"

Gen. 22:14.

And Abraham lifted up his eyes ... a ram behind caught in a thicket ... and Abraham caused him to ascend as an ascending sacrifice instead of his son. So Abraham called the name of that place "*Yahweh-Yireh*",... .in the mountain of *Yahweh* will provision be made. 22:13, 14 (portions).

Some have translated the last part of verse 14

"HE WILL BE SEEN."

Is Christ, The One called "*Jehovah-Saviour*", seen in Isaac, the Only Son (verse 2, 12, 16), and in the Ram? Each carried the "wood", each a willing sacrifice, each obedient unto death, each a Mount. The Hebrew of verse 8 is a bold stroke of the prophetic pen:

God doth provide for Himself the

Lamb, for a burnt-offering, My Son;

and they go on both of them together.

Is this another way of saying:

... how that God was IN CHRIST-

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a world reconciling to Himself ...

2 Cor. 5:19.

"Thy work alone, O Christ, can ease this weight of sin; Thy blood alone, O Lamb Of God, Can give peace within."

2. *Jehovah-Rophi* or *Jehovah-Ropheca*.

Ex. 15:26. "*JEHOVAH* THY PHYSICIAN"

What are we to drink? ... and *Yahweh* pointed out a tree, and he cast it into the waters and the waters became sweet ... for I AM *Yahweh* Thy Physician." 15:24b, 25a, 26b.

After great spiritual victories it is not at all unusual to experience "waters of bitterness." After Christ had heard the voice from heaven, Satan started to question -- (Matt. 3:17 & 4:17). A tree cast in bitter waters brings forth sweetness. Frequently one must remind one's self of another tree east on Mount Calvary, and be assured again and again of that great love:

O Love that wilt not let me go, I rest my weary soul in
Thee; I give Thee back the life I owe, that in Thine ocean
depths its flow may richer, fuller be,

3. Jehovah-Nissi, "JEHOVAH IS MY BANNER"

Ex. 17:15.

And Moses built an altar, and called the name thereof
Jehovah-Nissi.

Amalek was Israel's ancient foe. The staff of God in Moses' hand (17:9, 10) became a victory ensign, the banner of God. We too have a perpetual conflict, we too have an ancient foe in the world, in Satan and within us. How apt are the verses in Eph. 6:10, 11:

... be empowering yourselves in The Lord, and in the Power
of His Might: Put on the complete armour of God, with a
view to your having power to stand

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against the strategies of the Adversary.

4. *Jehovah-Shalom*, "JEHOVAH-IS PEACE."

Judges 6:24.

So Gideon built there an altar unto *Yahweh*, and called it,
Yahweh-Shalom ...

How tragic to ask any man to make his peace with God, for how can he? He can hardly make peace with his fellow man, or himself, how foolish to think he is able to mediate on his poor terms to settle his accounts with God. No, rather God must do all this:

Because in Him (Christ) was all The Fullness pleased to dwell, and through Him fully to reconcile all things unto Him, MAKING PEACE THROUGH THE BLOOD OF HIS CROSS (Col. 1:19, 20, a).

He (Christ) is our PEACE- (Eph. 2:14).

Having been declared righteous by faith, let us have peace toward God, through our Lord Jesus Christ-

(Rom. 5:1).

And the peace of God, which riseth above every mind, shall guard your hearts and your thoughts in Christ Jesus (Phil. 4:7).

5. *Jehovah-Tsidkenu*, "JEHOVAH OUR RIGHTSEOUSNESS"

(Jer.23:6; 33:16).

... and this is His Name whereby He shall be called,
Yahweh Our Righteousness.

The greatest lesson that Job needed to learn was

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was that God gives His Righteousness to man as a gift. The beautiful translation found in the *Companion Bible* brings this out (Job 33:24, 26):

Then He doth show him grace (Divine, and saith): -
"Deliver him from going down to death; A Ransom I have found-Redemption's price."

He, supplication to *Eloah* makes, Who grace and kindly favour showeth him, so that he looketh up to God with joy.
Thus doth He give to man HIS RIGHTEOUSNESS.

Romans3:21a, 22a & 24.

But now apart from law a righteousness of God hath been manifested ... A righteousness of God through faith in Jesus Christ unto all that have faith ... Being declared righteous freely by His favour through the redemption that is in Christ Jesus ...

The cry of Paul in Rom. 10:3 not only concerns the Jews but all who seek to parley their own righteousness in lieu of that perfect gift from God based upon the great redemption in Christ Jesus.

For not knowing God's righteousness
And their own seeking to establish
Unto the righteousness of God have
they not submitted.

1 Cor. 1:30 plainly declares:

Christ Jesus hath been made unto us RIGHTEOUS-NESS"

6. *Jehovah-Shammah*, "JEHOVAH-IS HERE."

Eze. 48:35.

And the Name of the city, from the Day of *Yahweh*, shall
continue to be the Name thereof.

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The prophecies of Ezekiel looked into a future day for Israel when their land and their city would be a dwelling place for a Prince of the House of David (Eze. 34:22-24; 37:24-28), and the city would take it's name from The One who would dwell in their midst, *Jehovah-Shammah*. The portions for the tribes and The Prince were dependent upon each of the twelve tribes having intact their respective genealogical records. These were all lost at the destruction of Jerusalem under Titus, A.D. 70. What bearing this will have on the prophecies of Ezekiel, as well as Christ having fulfilled and abrogated (in His death) the sacrificial system; (The book of Hebrews condemns out of hand any, who having gained a knowledge of Christ, turned back to the weak and beggarly Levitical system as well as those "turning back" to the old Mosaic covenant of law), what bearing this progress and changes in the Divine unfolding of God's grace to the Gentile world in lieu of the expected fulfillment of those Davidic-kingdom prophecies, how these events will effect the whole prophetic picture and the shape of events to come, is some thing for an astute student of The Word to study out, search out.

7. *Jehovah-Rohi*, "JEHOVAH-MY SHEPHERD."

Psa.23:l.

Yahweh (is) My Shepherd.

These simple words open the Twenty-third Psalm. In adversity, illness and death, these words have ministered comfort, and will do so. Concerning the "Shepherd" Christ said (John 10:11):

I AM The GOOD SHEPHERD:

The GOOD SHEPHERD His life

layeth down for the sheep.

In thus combining the task of a good shepherd in guarding his sheep, and laying down his life for his sheep, Christ combines in

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Himself as The Good Shepherd, the concepts of the Twenty-third Psalm and the tragic events prophetically depicting His crucifixion in Psalm Twenty-two. Of the latter, verses one, eight, and eighteen are quoted during those fateful hours. David, the writer of the Psalm 22, never personally experienced the events of which he wrote, as for instance,

... they pierced my hands and my feet.

This is similar in content to the prophecy of Zechariah:

... and they shall look unto Me (Him?)

Whom they have pierced ... (12:10).

Then will one say unto Him,

"What are these wounds between thy hands?" (13:6).

So The Shepherd was smitten and the sheep scattered! Zech. 13:7. Christ, as The Good Shepherd, had a unique application to the hopes of Israel:

I was not sent forth save unto the

lost sheep of the House of Israel (Matt. 15:24).

It isn't until the "Grain of Wheat" falls into the ground and dies, that the ministry of Christ broadens out to embrace the world, as in the commission of Matt. 28. The present program of God addressed to the Saints and Faithful In Christ Jesus (Eph. 1:1)

was a secret hidden away from all ages and generations so was not a part of the world-commission of Matt. 28.

8. *Jehovah-M'qaddishkem*, "JEHOVAH-THAT SANCTIFIETH"

Lev. 20:7, 8.

... I Yahweh am He that is hallowing you.

The difficulties in some of these titles of *Jehovah* lies in the

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failure of translators to transfer into English the titles. In respect to this title need we but quote 1 Cor. 1:30:

But of Him are ye in Christ Jesus, -

Who hath been made wisdom unto us,

from God, -

Both righteousness, and sanctification,

and redemption: (1:30)

In order that even as it is written-

He that boasteth

In the Lord (*Kurios*) let him boast (1:31).

The original of verse 31 is quoted from Jer. 9:24 and instead of *Kurios* (Lord) it is The *Jehovah* title.

One can grasp imputed righteousness and see Christ as our redemption, but it is more difficult to see Him in His life within us as our sanctification, that| which separates us to God and places us for His use.

There are many more titles of *Jehovah* in varied combinations, frequently in conjunction with other titles of Deity, as *Jehovah-Elohim*, *Jehovah-Adonai* and

Jehovah-Sabaoth (*Jehovah* of Hosts), etc. Enough as been written to at least hint at the subject-matter.

SECTION Three

THE ANGEL OF JEHOVAH

At the onset of this section it should be understood that both the Greek word and the Hebrew word translated "Angel" means "Messenger", both coming from a root meaning to deliver a message. This could be from either God, man or Satan. It could be in the role of one representing another, as in Rev. 1:20, "angels of

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the churches." This was the human figure corresponding to the role of the one speaking for or representing the ancient Jewish synagogue.

In Scripture, angels are spoken of in the masculine gender, not however because of sex, since Christ mentioned "angels" that neither marry or are given in marriage. Heb. 1:14 defines some as "spirits" but are seen in human form when necessary, cp. Lk. 24:4 with verse 23 and Acts 10:3 with verse 30.

In the O.T. this study will refer to "Angel (s)," as "*Malakh*", the Heb. word representing, "Messenger."

God, in His absolute being is beyond the reach of time, space and matter, and in sentient creatures, beyond the scope of human reasoning.

No man hath seen God at any time (John 1:18; 6:46).

Incorruptible, invisible, alone God (1 Tim. 1:17).

Dwelling in Light, unapproachable (1 Tim. 6:16).

Of The Lord Jesus Christ it is written:

... The One existing within the bosom of The Father, He hath interpreted Him (John 1:18b).

He that vieweth Me, vieweth Him that sent Me (John 12:45).

He that hath seen Me, hath seen The Father (John 14:9).

Scriptures teach that Christ is the effulgence of His glory and the very image and impress of His Substance, Heb. 1:3. Thus, God, otherwise incomprehensible and uncommunicable, far beyond and infinitely above His creatures, makes Himself relatively

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intelligible to them, and in the person and perfections of Christ, near to the hearts and minds of those who worship Him, and call Him by that most personal name, "Father".

God, in His self-revelation, reveals what He is for man. Any title that God presents of Himself is that side or face of God's being which is being presented or turned toward man. In the A.V. this "face" or "Countenance" is translated "Presence", (Heb. "*Panai*").

Ex. 33:14 illustrates this:

So then He said, -

"Mine own presence (Countenance)

shall go on, thus will I give the rest".

In verse two of this chapter *Yahweh* had declared that He Himself would no longer go in the midst of this rebellious people but states: "I will send before you a Messenger, -", evidently of an inferior order (verse 2). Moses expresses doubt about this (verse 12) and so entreated *Jehovah* states: "My Countenance shall go". He Himself would go, cp. 34:9. The Divine Countenance is identified with The Divine Being of God, yet within "form" and visibility, only that human eyes are unable to bear the sight. Gen. 32:24-30 recounts Jacob's wrestling with a Man (called God in verses 28 & 30), and Jacob called the place "*Peniel*", i.e., "God's Face" or "God's Countenance", because he said:

For I saw God face to face;

and my soul was delivered.

Thus too, in Ex. 33:11 Moses spoke to God face to face, in Num. 12:8, mouth to mouth. Also in Num. 12:8 Moses is said by *Jehovah* Himself to have discerned the very form of *Yahweh*. In Num. 12:5 it is stated that *Yahweh* came down in a pillar of cloud ...

so the form varied, from an Angelic form (the "Man" of Jacob's striving is called "Messenger or *Malakh*" in Hos. 12:4), to the burnishing bush, or to the "Cloud -- *Shekhina*", or to the reflex "form" that Moses saw, that "after image" after the glory had receded (Ex. 33:23).

The *Malakh*, Messenger or Angel of The Divine Countenance (A.V. Presence) is said to have "saved and redeemed His people Israel" (Isa. 63:9).

In all their affliction He was afflicted, And the Messenger
of His Presence saved them, In His love and in His pity He
redeemed them ...

The so-called blessing, "Jehovah cause His face to shine upon thee ... Jehovah lift up His countenance upon thee peace ..." takes on new meaning, that is, the words speak of the very presence of God, just as the hiding of His face, speaks of the withdrawel of His presence. The Psalmist asks, "Where shall I flee from Thy face (A. V. presence)? (Psa. 139:7).

Nothing can contain God (1 Kings 8:27), however the Glory of Jehovah, filled the House of Jehovah (1 Kings 8:11) making it impossible for the priests to minister (verse 10). This was certainly some thing visible.

In a special way, God manifested Himself in The Messenger (*Malakh*) of *Jehovah*, frequently there is a losing of the identity of The Angel of *Jehovah* in *Jehovah* Himself, or *Elohim*.

1. Hagar. Gen. 16:9, 10, &11 state that "The Angel of *Jehovah* " spoke to Hagar. In verse 11 it is *Jehovah* that has heard her affliction. In verse 13, Hagar responds:

And she called The Name of Yahweh

Who had spoken to her,

EL ROI, A God of SEEING,

For she said, "Do I not even here
retain my vision after a vision?"

Literally, "Do I live after seeing God?" The outward appearance was of The Messenger of *Jehovah*, Hagar identified this Messenger of *Jehovah* with *Jehovah* Himself.

2. Abraham at the Plains of Mamre.

Gen. 18:1-19:24.

Three MEN appeared to Abraham. Two of these are spoken of as Messengers in 19:1. The third is called *Jehovah* through out these two chapters. It is to *Jehovah* that Abraham pleads, and it is from *Jehovah* that Abraham hears. One notices this same identification in the story of Lot. Cp. also the "Angel Of *Jehovah*" appearing to Abraham in Gen. 22:11-18, while in Gen. 22:1 it is God speaking. In the earlier chapters of Genesis it is "*Jehovah*" who promises certain things to Abraham: in the 22nd. chapter the same promises are expanded by The Angel Of *Jehovah*, and He speaks as the origin of these promises.

3. Manoah,

Judges 13:----

Through out this chapter The Angel or Messenger of *Jehovah* appears to this couple. When they ask His Name, He indicates that it is "Wonderful". They then offered the kid and meal offering, and when the flame ascended, the Messenger also ascended in the flame, and Manoah said to his wife:

We shall die, for upon God have we looked ... his wife said unto him, if *Yahweh* had been pleased to put us to death He would not have received at our hand ... nor would He have showed us all these things (13:22).

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4. Jacob,

Gen. 48:15, 16.

Thus blessed he Joseph, and said, God Himself—before Whom walked my fathers Abraham and Isaac, God

Himself -- Who hath been my Shepherd, since I came into being until this day;- The MESSENGER Who hath been my Redeemer from all evil, bless the lads.

The easy merging of The Being of God Himself and The Angel, his Redeemer (an office belonging to The Lord Jesus Christ) seems to be the pattern when a certain Messenger is meant, not angels in general.

5. Moses,

Ex. 3:2, 4, 14.

Then appeared The Messenger of *Yahweh* unto him in a flame of fire from the midst of the thorn-bush, -"

And *Yahweh* saw ... so God called unto him out of the midst of the thorn-bush, -

"I AM The God of thy father, etc. "

And God said unto Moses, "I WILL BECOME WHATSOEVER I PLEASE." (The I AM THAT I AM of the A.V.).

One needs but to read the whole account to see the simple substitution of the *Yahweh* (*Jehovah*) title or the *Elohim* (God) title for The Angel (Messenger) of *Yahweh*. This account is most interesting since it was here that Moses was told that the ground was "ground of holiness", he was therefore to be unshod (verse 5). Also, here was the giving of the NAME, (verse 14,) to Moses. All this in connection with The Angel of Jehovah

6. Israel,

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Exodus 13:21 reads in part:

Now *Yahweh* was going before them, by day in a pillar of cloud ... by night in a pillar of fire...

Instead of "*Yahweh*", as above, Ex. 14:19 reads:

And The Messenger (Angel) of God Who was going before
the camp of Israel ... the cloud, etc.

In Ex. 14:24, it is again "*Yahweh*" ——

... *Yahweh* looked down into the camp of the Egyptians,
through the pillar of fire and cloud ...

Numbers 16:20 identifies The "Deliverer" from the bondage of Egypt, as an Angel (*Malakh* or Messenger). Exodus 23:20 affirms that *Yahweh* is sending an Angel or Messenger before them to bring them to the place He had promised. He cautioned them to heed The Angel's presence, hear His voice, etc., for He states: "My Name is within Him. " In other passages, it is stated that *Jehovah* Himself is in the midst of His people. May it not be that in this unique Angel, *Malakh* or Messenger that we are talking about the same thing for it is certain from Scripture that this "Dweller in the cloud and fire" as it resided within the "Holy of Holies" of Israel's sanctuary received homage due only to God Himself (see Ex. 40:28-38; 1 Kings 8:3-12). Yet here was a distinct manifestation seen by all, yet spoken of as *Jehovah* "dwelling in their midst" but also distinct from that ultimate manifestation of God in the heavens -- as Solomon so frequently mentions in his prayer.

7. Joshua.

Josh. 5:14, 15.

And He said -- Nay, but I as Prince of the Hosts of *Yahweh*
have now come. So Joshua fell on his face to the earth and
worshipped and said unto Him,

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"What is my Lord (*Adonai*) speaking unto His servant?"
Then said The Prince of the Host of *Yahweh* unto Joshua --
"slip off thy sandals from thy feet, for as for the place
whereon thou art standing holy it is." And Joshua did so.

The foregoing reminds one of the third chapter of Exodus, the ground of holiness in connection with The Angel of *Yahweh*. Here, before Joshua, stood a MAN with drawn sword. He received worship and was addressed as "*Adonai*" and the place was "holy". These facts are not merely accidental. There is a relationship.

What The Word of God has to say regarding The Angel of *Jehovah* is not without difficulties, as frequently in Scripture the agent used of God speaks and acts for God, as for instance the two angels speak of themselves as destroying Sodom, and Ezekiel destroying Jerusalem, Eze. 43:3. The angel of Rev. 22:6, 12 refuses worship as offered in verse 9, while The Angel of *Jehovah* accepts it and the offerings. Moses, in contrast to Israel, saw more than just the cloud and fire. What ever he did see was distinct from the complete essential being of God, since that is invisible and unseeable. What he saw was "from God" and evidently "with The Being of God", but limited within the frame-work of *Jehovah* presenting Himself into the restricted area of a finite creature, this on the part of *Jehovah*, would be a self-imposed limitation based upon what such creatures could endure or sustain or understand. Considering all the texts and seeking to be as fair as possible, one must conclude that God did speak to men, that He was seen or heard in some "form" or other. That any communicable form is of

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necessity less than the whole being of God, but of the same essence and bearing whatever characteristic He is pleased to reveal of Himself.

SECTION FOUR

New Testament Quotations

Relating To *Jehovah* Titles

The New Testament speaks of Christ Jesus as The *LOGOS* (WORD) of God:

Originally was The WORD (*LOGOS*),

And The Word was with God

And The Word was God.

The same was Originally with God.

All things through Him came into existence

And without Him came into existence not even one thing.

John 1:1-3a.

The Old Testament not only ascribes creation to *Elohim*, The Spirit of *Jehovah*, but also to The *LOGOS*, (Gr. O.T) The WORD OF *JEHOVAH*.

This WORD takes upon itself the nature of a title and is so used in the N.T.

For The Word Of *Jehovah* is right;

And all His works are faithful.

By the WORD (*LOGOS*) of *JEHOVAH* the heavens were established; and the Hosts of them by the breath of His mouth.

For He spoke, and they were made;

He commanded, and they were created.

Psa. 33:4, 6, 9.

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As the Greek O.T. (*LXX*) uses the very title given to Christ in these passages, *THE LOGOS*, the One who expresses God. Creation is ascribed to this *LOGOS* in John 1:2, 3. The Lord Jesus Christ was that WORD by which creation was wrought. He as *The LOGOS* was God entering into the realm of His creation. As such He also would express any image of Himself that man might bear as, "let us make man in our image, after our likeness." God in His absoluteness could not bear any containing image or likeness, specially so lowly as that man could be said to possess. As the *LOGOS* or WORD OF *JEHOVAH*, He wrought and expressed God in whatever way was needful. There came a point in time when for a more personal revelation, this *LOGOS* took upon Himself, *FLESH*, and tented among us (John 1:14).

Creation is ascribed to Jehovah in Psa. 121:2 and Isa. 45:18

(and else-where), creation is repeatedly ascribed to Christ,

Because in Him were created all things in the heavens and upon the earth ... they all through Him, and for Him, have been created, and He is before all, and they all in Him hold together (Col, 1:16-17).

Thus the title, *JEHOVAH-HOSEENU*, *Jehovah* , Our Maker. Psa. 95:6.

In John 20:28 we have the remarkable words of Thomas as he beheld the risen Christ:

The Lord (*Kurios*) of me, and The God of me (Lit. Gr. text).

This *KURIOS* title of Christ is from the Greek *KUROS*, ruler, authority, *Kurios*, lord and from the verb *KURO*, to exist. In the Greek O.T. it is used of several titles of God. With few exceptions,

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it is used to translate The *JEHOVAH* titles where-ever they are found. The choice of the *LXX* translators (of the Heb. into Greek) was founded upon the verb form of *KURIOS*, i.e., *KURO*, to be or subsist, thus it seemed to represent the Hebrew form of The "I AM" title as found in Ex. 3. By pagans, the title was applied to the "sun" since it was supposed to be self-existent, and to the rulers who looked upon themselves as "deity."

In the New Testament the title is applied to The Lord Jesus Christ some 700 times, frequently with other titles.

In view of the above, may not Rom. 10:9, 10 have graver meaning than generally supposed? Has *Rotherham* captured the concept in the following?

That if thou shalt confess with thy mouth -- THAT JESUS
IS LORD,

And shalt believe with thy heart –

That God raised Him from among the dead Thou shalt be
saved;

For in the heart it is to be believed

unto righteousness,

And by mouth it is to be confessed

unto salvation.

Is Paul asking that we confess JESUS AS *JEHOVAH*? He could well be saying, "*Jehovah* is still being what He will be to His people, that He will be whatever their needs require Him to be." May not the cry of the Thomas' of this world be an echo of a yet greater truth as expressed in the following:

JEHOVAH-ELOHEENU, Jehovah Our God,

Psa. 99:5 ,7, 9.

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JEHOVAH-ELOHHEKA, Jehovah Thy God,

Ex. 20:2,5,7.

JEHOVAH-ELOHAY, Jehovah MY God,

Zech. 14:5.

In conjunction with the above, the gripping verses of Phil. 2:6-11 have a direct application. Please note that JESUS, The Name associated with our Lord's humiliation, is given The NAME ABOVE EVERY NAME, and most certainly there is only one Name in Scripture that fits that description.

Who in form of God subsisting

Not a thing to be seized accounted

the being equal with God,

But Himself emptied

Taking a Servant's form

Coming to be in men's likeness;

And in fashion being found as a man

Humbled Himself, becoming obedient as far

as death, yea, death upon a cross.

Wherefore also God uplifted Him far on high,

And favoured Him with The Name which is

above every Name, -

In order that In The Name Of Jesus

every knee might bow --*

Of beings in heaven, and on earth, and

underground, --

And every tongue might openly confess --* That Jesus
Christ Is Lord (*Kurios*)

Unto The glory of God The Father. "

*Isa. 45:23 & Rom. 14:11 apply this quotation to God and "*Yahweh*." The writer, under the inspiration of God, applies it to the one becoming "*Jehovah's* Servant" so that in death and resurrection He could become "*Jehovah-Saviour*."

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Phil. 2:6 speaks of One Who, "in form of God subsists." It should be a self-evident truth that if at any time Christ was Deity, or displayed all the attributes associated with Deity (as being Creator, etc.), then He would always remain Deity since this isn't something one puts on or off at will. At the same time the 7th verse of Phil. 2 tells of One Who had "emptied Himself" (not of essential Deity, since that would be an impossibility) but of that glory so frequently seen in the O.T., and that which men so feared seeing, lest they die. The outward fashion that He, in gracious self-condescension assumed, was that of a bond-slave,] and as such, dies upon the cursed tree. This SERVANT form is in direct correspondence to the SERVANT OF JEHOVAH mentioned in Isa. 42:1-4; 52:13-15; 53:1-12. All these passages should be read in their entirety.

Matt. 12:18-21 quotes Isa. 42:1-4 and states that this is fulfilled in Christ, He is this Servant of *Jehovah* that is humble and gentle. Isa. 53:4 is fulfilled again in Christ, quoted in Matt. 8:17 --He is The Man Of Pain mentioned. Acts 8:32-35 quotes Isa. 53:7 and Philip instructs the official of Queen Candace's court that this passage relating to the suffering of *Jehovah's* Servant is fulfilled in the glad tidings of Christ. That it was Christ who was oppressed and afflicted. In Peter's first Epistle (2:22) is taken from Isa. 53:9 and pointing out that it was Christ Who did no sin ... and 2:24 that "He bore (carried) our sins is from Isa. 53:4. and "by His stripes ye were healed" is from Isa. 53:5. Rom. 4:25 is suggested by Isa. 53:6 & 12, that it was The Servant

Of *Jehovah* that was delivered up to death on account of our sins, and for us Christ poured out His soul in death.

Another beautiful Title of *Jehovah* is "The Arm Of Jehovah." It is found several places in the O.T. but Isa. 51:9 declares it:

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Awake, Awake, put on strength

O ARM OF YAHWEH.

In Isa. 53:1 the prophet asks the question:

Who believed what we have heard? And THE ARM OF YAHWEH, to whom was it revealed?"

The 14th and 15th verses of Isa. 52 introduce this prophecy concerning the ARM Of YAHWEH, i.e., The ONE Who Carries out His Will. The verses tell the tragic story of Christ appearance being marred beyond any man's, and His form beyond the sons of men. The whole of the 53rd chapter tell in some detail, though with bold strokes, the account of Christ's life of suffering and rejection. That it was He Who was appointed to be burdened with our iniquities. Isa. 53:1 is quoted in John 12:38 & Rom. 10:16 as being fulfilled in Christ.

One of the greatest New Testament approximations to the "I AM" title of *Jehovah* (Ex. 3), is found in John 8:57 and 58.

In John 8:25 the question had been asked of Christ, "Who art thou?" He had claimed to be The Messiah in John 4:26, and being equated with God in John 5:18. In John 8:53 He was asked if He was greater than Abraham, and "Whom makest Thou Thyself?" Out of this dispute came the declaration in John 8:56, "Your father Abraham rejoiced to see My Day: and he saw it and was glad." Then the Jews said unto Him:

Thou art not yet fifty years old

and hast thou seen Abraham?

The texts could read either, "Has Abraham seen thee?" or as in our text. Christ gives the following paradoxical answer:

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... verily, verily I say unto you: Before Abraham came into existence, I AM (John 8:58).

This same title when used in the Garden of Gethsemane caused those hearing it to fall to the ground (John 18:5, 6). There is no warrant for the "he" that is added in the A.V. This "*Ego Eimi*" (I AM) title is very frequently used in John's Gospel. Not to believe that Christ was this I AM was to die in one's sins, according to John 8:24. Cp. also, John 8:28, and elsewhere. One must face the fact that Christ was either Who He claimed to be or the greatest fraud that the world has ever seen .

In the following, the reader is invited to look up the many verses spoken of. To quote them at length would extend this work beyond reasonable limits.

Matt. 3:3; Mk. 1:3; Lk. 3:4-6; and John 1:23 are referred to John the Baptist, the forerunner, preparing the WAY OF *JEHOVAH*, Isa. 40:3-5. The Way Of *Jehovah* is the WAY of the Lord (*Kurios*) in the N.T. This is also true of Mal. 3:1, the one preparing the way for The Messenger of the Covenant. This is attributed to The Lord Jesus Christ in Matt. 11:10; Mk. 1:2; Lk. 1:76 & 7:27.

The Stone Of Stumbling, "*Yahweh*" is declared to be this Stone in Isa. 8:14. Isa. 28:16 mentions a Precious Stone. Rom. 9:33; 10:11; 1 Pet. 2:6, 8 applies this to The Lord Jesus Christ. This is also true of the reference in Psa. 118:22, 23.

Zech. 11:13 speaks of the "price" of *Yahweh*, that Israel would value Him. This is quoted as applying to Christ in Matt.

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27:7-10, the familiar price paid for His betrayal.

Zechariah (12:10) prophesied that *Yahweh* would be "pierced". To the Jews this caused a great many problems, for how could *Yahweh* be "slain? John 19:37 sees this accomplished in the type of death The Messiah died.

Christ asked the Pharisees (Matt. 22:42) what they thought of Messiah, whose son is He? They answered, "Of David". Christ then asked (22:43) how David by the spirit (inspiration) called Him Lord, citing Psa. 110:1 & Psa. 8:6:

The declaration of *Yahweh* to my Lord

Sit Thou on My right hand,

Until I make Thy foes Thy footstool.

Psalms 8:6 is similar to 110:1b.

The above declaration of *Yahweh* to *Adonai* (Heb. text) is referred to in Matt. 22:44; Mk. 12:36; Lk. 20:42, 43; Acts 2:34, 35; 1 Cor. 15:25, 27 and Heb. 1:13. All of these quotations apply this to Christ.

In the Heb. text it is the declaration of *Yahweh* to *Adonai*, both titles of God. In the *LXX* (Gr. O.T.) it is *Kurios* speaking to *Kurios*, both titles of Deity translated into Greek. David's greater Son was also David's Lord, The Messiah. The declaration, A.V. "said" is generally used of *Yahweh* Himself, not a prophet, see Num. 24:3, 15. It is Christ Who is seated on the right hand of God, Christ Who will put all beneath His feet.

In Rev. 1:17; 2:8 and 22:13 Christ is spoken of as the "First and the Last", a title of Jehovah in Isa. 41:4; 44:6, and 48:12. Cp. Rev. 1:8 & Isa. 48:11,12, where Christ is stated to be the A and Z. The First

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and last, the Almighty. Anyone having these titles must be Deity itself, for there cannot be two "First's and Last's".

Rev. 1:13 speaks of "one like a human being", and verses 14 & 15 expand the glory of this One and give a description of Him. This is applied to Christ and is spoken of in Eze. 1:26-28 as the manifestation of *Yahweh*. The hair white as wool is from Dan. 7:9 and the eyes as of a flame of fire is from Dan. 10:6; and His voice like many waters, from Eze. 43:2 (Heb. text), and is said to be The God of Israel. The sharp sword out of His mouth (Rev. 1:16) is from Isa. 49:2, where it is said to be the mouth of *Yahweh*. So one could go through the Book of Revelation, showing the identification of the Risen and glorified Christ with The *Jehovah* of the O.T.

Heb. 1:10-12 is a declaration of the permanence of *Jehovah* as quoted from Psa. 102:26-28. It is here applied to The Messiah, Christ.

Eph. 4:8 tells of Christ having gone on high. He led captives captive and gave gifts to men. This is quoted from Psa. 68:18 where it is used of the march of *Yahweh* before Israel into Canaan, from Sinai to Mount Zion. There it is said He received "gifts", in Ephesians He gave gifts. Taking into account that Christ had taken the lowly place of bond-slave, and placed Himself as one utterly dependent upon God, it is proper to speak of Him as having received gifts-to give them He had given gifts to Israel, now He gave others to the Church, His Body.

The Shema Of Israel

HEAR O ISRAEL, *JEHOVAH* OUR

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ELOHIM (GODS), THE *JEHOVAH*

IS ONE. Deut.6:4.

Jehovah our *ELOHIM*, *Elohim* is a uni-plural noun, thus, Gen. 1:26; 3:22; 11:7 & Isa. 6:6 use the plural "us" in conjunction with it. If "*Elohim*" is literally translated, it would be "Gods". It is used in this plural fashion in Ex. 32:1 when Israel asked Aaron to make them "gods!" i e., *Elohim*. Likewise Ex. 12:12 "... against all the gods (*Elohim*) of Egypt." Labon (Gen. 31:29) complained about his "gods" (*Elohim*) being stolen. Deut. 4:7 asks, "... what nation is there which hath gods (*Elohim*) nigh unto it, like *Yahweh* our *Elohim*?" Also, Deut. 32:29 states, "See now that I, I AM He THAT IS, and there are no gods (*Elohim*) with me. "

In keeping with this plurality, Ecc. 12:1 asks, "Remember thy CREATORS (Lit. Trans.)" and Job 35:10, "None saith, where is God my MAKERS" and Psa. 149:2, "Let Israel rejoice in his MAKERS, and Pro. 9:10, "Knowledge of the HOLY ONES is understanding" and Isa. 44:24, "Thus saith Jehovah, thy REDEEMERS" and Isa. 54:5, "Thy MAKERS are thy husbands".

Jehovah is ONE, the ONE here is the word *echad* or *'ehad*, one of unity, a compounded unity such as in Gen. 1:5, one of seven; 2:11, one of four; 2:21, one of twenty-four, and etc. The word "*yahld*" would have been used if unique, single, one of a kind, were meant.

All Hebrew authorities agree the text speaks of the unity of God, they disagree as to what makes up the unity, but it must be a unity of something. Could it not well be ONE God manifesting Himself as it pleases Him? The manifestation must be of the same essence as the original, but the mode of manifestation can be changed to fit the need. Christ, in His humiliation and passion, was the ultimate of God's self-revelation. He makes the invisible, visible; and The Father nature of God, knowable. Truly, in

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speaking of Him, John captures the thought:

No one hath seen God at any time: (an) Only Begotten
God, The One existing within the bosom of The Father He
hath interpreted Him (John 1:18).

/s God manifest in flesh, only Christ has gone through the experience of "begetting" to clothe His Deity with our robe of humanity. This via the Super-natural conception of Mary, "Coming in man's likeness, "Phil. 2:7. When Christ anticipated that the work for which He had come was finished: He prayed:

And now glorify me --Thou Father,
With Thyself with the glory which
I had before the world's existence
with Thee ... (John 17:5).

This glory ... He once had, gave up and again receives. Is not this a comment on the great title of (Ex. 3)?

I Am What I Will Ever Be & "I Will Be With Thee," and, I WILL BECOME WHAT PLEASES ME.

It pleased God to become all things needful to our level of knowledge and experience. Our appreciation of all that He is and will yet be to His own in Christ, awaits our spiritual maturity. In finding Christ, we find God. In maturing in the things of God, Col. 2:10 will sum up what God has for us:

Ye are complete in Him ...

All quotations of texts in this study using the title of "YAHWEH" are from Rotherham's Emphasized Bible. Texts using the "JEHOVAH" title are from Young's *Literal Translation*.

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(Inside back cover)

The following questions are preceded by a quotation, viz :

"It is sufficient that you know you are a sinner, lost and helpless; that Jesus Christ is a Saviour, able and willing to save you, and that faith is the condition on which God will save."

THE QUESTIONS:

1—When a child takes this attitude and prays to be forgiven for sins, is that child saved immediately? (without applying Christ's death or blood personally).

2—Would a grown person be saved under these conditions?

3—If a person knows that God is God (Jesus), and that He died for sinners, and that person prays to Him daily for forgiveness of sins, do you think he is saved?

4—Do all people know when they are saved? At what time in life?

5—If a person is in doubt as to whether he is saved, how would you help that one?

THE ANSWER:

In this present Dispensation of God's Sovereign Grace it is not necessary for anyone, child or adult, to "pray for forgiveness of sins." In Eph. 1:7 we read: "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. Cp. Col. 1:14.

The order is further explained in Eph. 1:13, viz: "In Whom ye also, after that ye HEARD the word of truth, the gospel of your salvation: in Whom also after that ye BELIEVED, ye were SEALED with The Holy Spirit of promise." The three essentials are: The HEARING, The BELIEVING, The SEALING.

1—The HEARING. Cp. Rom. 10:17. Faith cometh by HEARING, and HEARING by The Word of God.

2—The BELIEVING, Cp. Eph. 2:8. It is thru the faith that cometh by HEARING that Grace saves; and, that not any of it is of ourselves, but "the gift of God." When one HEARS with open mind and heart, then necessary faith is given. One does not believe by any process of reasoning. Faith cometh by HEARING The Word of God. One does not need to try to believe. Just let God, thru His Word, by the ministry of The Holy Spirit bring about FAITH.

3—The SEALING. Cp. Eph. 4:30. The SEALING is God's mark of security. It is the gift of The Holy Spirit. This forever settles the

question of the permanency of-one's salvation.
Who can break that SEAL?

NOTE: All such Scripture texts where repentance, prayer for forgiveness, etc., are required, take one back on Kingdom ground. On the ground of pure Sovereign Grace one has nothing to DO to be saved, but to BELIEVE, what has been done in and by The Person of our Lord Jesus Christ. To receive The Lord Jesus Christ as one's personal Saviour is to receive The One Who has perfectly met all the requirements of God in dealing with the sin question.

One must accept The Testimony of God's Word that without Christ he is lost; one must accept The Testimony of God's Word that with and in Christ he is saved. This is the sure way to assurance.

The very moment one believes the record that God has given concerning the sinner, he KNOWS he is a sinner; the very moment one believes the record that God has given concerning the saved, he KNOWS he is saved.