

DIVINE TITLES and their SIGNIFICANCE

by A. J. POLLOCK



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THE greatest word that can pass human lips is GOD — GOD from all eternity to all eternity, uncreated, self-sustained, omnipresent, omniscient, omnipotent, **THE MIGHTY CREATOR** and **SUSTAINER**; the One, “in whom we live, and move, and have our being.” (Acts 17: 28).

Seeing that Divine inspiration has employed different titles to bring before us the character and actings of God, we do well to consider them, being, at the same time, careful not to allow the working of the human mind in the things of God, but keeping closely to all that Scripture reveals on this theme of themes. The following is a list of Divine titles in the order of their first mention in the Old Testament.

<u>TITLE</u>	<u>MEANING</u>	<u>FIRST MENTIONED</u>
ELOHIM	Creational, supreme power (plural)	Genesis 1: 1.
JEHOVAH	Continuous existence	Genesis 2: 4.
EL	Victorious power	Genesis 14: 18.
ELYON	High, Highest, Most High	Genesis 14: 18.
ADONAI	Lordship (plural)	Genesis 15: 2.
ANGEL OF THE LORD	Messenger	Genesis 16: 7.
SHADDAI	The Almighty	Genesis 17: 1.
JAH	Contraction of Jehovah	Exodus 15: 2.
ADON	Lordship (singular of Adonai)	Exodus 23: 17.
ELOAH	Supreme Being (singular of Elohim)	Deuteronomy 32: 15.
THE LORD OF ALL THE EARTH	Ownership	Joshua 3: 11.
BLAH	The Supreme (Chaldee)	Ezra 4: 24.

It is to be noted how many of the names of God begin with **EL** — El, itself; Elohim; Elyon; Eloah; Elah. Seven titles for God appear for the first time in the Book of Genesis. Well may it be called "the seed plot of the Bible."

ELOHIM

This is one of the very outstanding names of God in the Old Testament, occurring well over 2,000 times — 27 times in Genesis 1. It is the plural of **Eloah**, and means creatorial power. We may well ask, Why is the sacred name in the plural? Brought up in the idolatrous land of Egypt, Moses, the inspired writer of the Book of Genesis, was not an idolater, nor did he believe in a plurality of gods, as the heathen around him did. He was no worshipper of the sacred bull, the ibis, the cat, the beetle. Though brought up in all the splendour of the Egyptian court, as the adopted son of Pharaoh's daughter, yet in Genesis there is no trace whatever of the idolatrous thoughts and ways of the Egyptians.

Why, then, we may ask, is God introduced to us as **Elohim**, a plural word? As we read through God's holy Word we find He is revealed as Father, Son and Spirit. Even the reader, who is only familiar with the English language, can gather from the reading of his English Bible,

NOTE: It would be well in view of questions that may arise to explain at the outset a remarkable peculiarity in the grammar of the Hebrew language, we believe specially designed of God, who must at the first have communicated language to His creature man. Unlike the English language, which has two numbers — singular meaning one; plural, meaning two or more — the Hebrew language has three numbers — singular, meaning one; dual, meaning two; plural, meaning three or more. The belief that God communicated language to our first parents is strengthened by what happened at the Tower of Babel. At that period of the world's history men had one common language. They were bent on making a name for themselves, and were building this Tower, whose top was to reach up to heaven. To weaken this ambition God confounded their language, that they might not understand each other. Hence the bestowal of differing languages to this end. How much more must language have been the direct gift of God to our first parents.

that more than one Divine Person was involved in the mighty work of creation. We read for instance,

“ Let US [plural] make man in our image, after our likeness ” (Gen. 1: 26).

And further, it is striking indeed that the plural word, **Elohim**, is followed by a **singular** verb. Has this no meaning in the light of Scripture? It is clear that we have here the first intimation of the Godhead as Trinity — Father, Son and Spirit, yet One God. Hence the verb in the **singular**, the two words, “ God (**plural**) created (**singular**) ” set forth a **plural unity**, never known save in relation to the Being of God. Did God give to the Hebrew language its special Hebrew plural number, meaning **three** at the least, in order to intimate this wonderful truth, though the time had not arrived for it to be fully declared? What other answer can we give than to believe it was so?

Here is a very striking intimation of the same truth. We read,

“ Hear O Israel: the LORD [**Jehovah**, singular] our God [**Elohim**, plural] is one LORD [**Jehovah**, singular] ” (Deut. 6: 4).

Here in this very majestic declaration of the Oneness of the Godhead, care is taken to state it consistently with the truth afterwards revealed concerning the Three Persons of the Godhead — Father, Son and Spirit. These Three Persons, of one Substance, completely united in thought, will, purpose, counsel, are not three Gods, but One God, not a tritheism, but a Holy Trinity. We cannot understand the mystery of all this, but this truth lies at the very foundation of the Christian faith.

It is the more remarkable, the Jews being stout believers in the One God, that the very first name of God in their sacred writings should be in the plural, and occurring well over 2,000 times throughout the Books of the Old Testament.

ELOHIM (plural), translated **gods**, occurs nearly 200 times in the Old Testament, as referring to heathen gods. It is particularly frequent in the Book of Deuteronomy, where the children of Israel, about to go in to possess the land of Canaan, are warned again and again against the

gods of the heathen around them. In Deuteronomy 32: 17, we read,

“ They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.”

Here note how the worship of idols is traced up to its vile source, that of demon worship. 1 Corinthians 10: 19-22 connects idol worship similarly with “ fellowship with demons,” with “ the cup of demons,” with “ the table of demons.” Here is a warning much needed in these boasted days of civilisation. In Exodus 21: 6, we find the word, **elohim**, describing earthly judges. In Psalm 8: 5 we find angels are mentioned under the name of **elohim** (plural).

* * * *

JEHOVAH

This is the second name of God found in the Old Testament. Its first occurrence is found in Genesis 2: 4. It is translated GOD some 300 times, and LORD about 6,000 times. Its meaning is, **He, that always was, that always is, that always will be**, the Eternal. It is far more numerous mentioned in Scripture than any other name of God. Wherever the reader finds the name of GOD printed in capital letters, or the name LORD printed likewise in capital letters in his Bible, he may in both cases know that it refers to **Jehovah**.

The meaning of the word, **Jehovah**, is furnished by God Himself. It is a name setting forth God's covenant relationship with man. You may remember how the Angel of the LORD, in this case none other than **Jehovah** Himself, spoke to Moses out of the bush which burned with fire, and yet was not consumed. He announced that He had come down to deliver the children of Israel from the cruel bondage of Egypt. We read,

“ And GOD [**Elohim**] said unto Moses, I AM THAT I AM; and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” (Ex. 3: 14).

Thus was Moses commissioned to be **Jehovah's** servant in this matter.

It appears the Jews had a special reverence for the name, **Jehovah**, so much so that they would not allow the name to pass their lips. They substituted for it **Elohim** or **Adonai**, according to the vowel points by which it was accompanied. **Smith's Concise Dictionary of the Bible** affirms that the true pronunciation of the name, **Jehovah**, by which God was made known to the Hebrews, has been entirely lost through the Jews scrupulously avoiding its use. Would that we, Christians, showed more reverence when we take the sacred name of God upon our lips!

A good deal of enquiry has arisen over the following verse of Scripture:

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by My name **Jehovah** was I not known unto them." (Ex. 6: 3).

The answer is, that up to the time of the burning bush, though the name of **Jehovah** occurs frequently on the sacred page, yet in God's **oral** communications with the early patriarchs the meaning of the word, **Jehovah**, was not fully revealed, but He presented Himself again and again as the Almighty God. They knew the name, but did not know its significance. We read,

"When Abram was ninety years old and nine, the LORD [**Jehovah**] appeared to Abram, and said unto him, I am the Almighty God [**Shaddai**, Hebrew singular]; walk thou before Me, and be thou perfect." (Gen. 17: 1).

See also Gen. 28: 3; 35: 11; 43: 14; 48: 3; 49: 25. These confirm the fact that God presented Himself to the patriarchs as the Almighty God.

To come back to Genesis 1 and 2, why is the name for God **Elohim** in chapter 1, whilst in chapter 2 from verse 4 we get the double name, **Jehovah-Elohim**?

A French doctor, Jean Astruc, a man of profligate life, seeking for ways and means of destroying confidence in God's Word, propounded a theory, that because Genesis 1 used the single word, **Elohim**, and Genesis 2 the

double name **Jehovah-Elohim** for God, that there must have been two original documents written by two different authors, which documents must have been incorporated by some unknown redactor, or editor, into one book. This strange theory found a too ready response with infidels, and the class described by Scripture as "willingly ignorant" (2 Peter 3: 5). What sort of treatment would this French doctor have had, if, having read a Life of the great Napoleon, and finding that he was referred to as Napoleon, and in a subsequent chapter as Napoleon Buonaparte, had then set forth the theory that here was the work of two authors, which some unknown editor had pieced together? He would have been laughed at for his pains, scoffed at as a man of feeble brains, producing a senseless idea. If we would not treat a **secular** book after this fashion, why treat a **divine** book in this way?

The real answer to our question only shows the wonderful inspiration of Holy Scripture. It is surely fitting that Genesis 1, that great chapter, describing the creation of the mighty universe, and how it was fashioned for man's residence, before man, the topstone of God's handiwork arrived, should use the word, **Elohim**, the name of the Creator God, of Trinity acting in unity. But in Genesis 2 we do not have a second story of the creation, but how everything was ordered when man arrived on the scene. How fitting surely that the name of **Jehovah** (God's covenant name for man's blessing) should appear, the name, **Elohim**, in conjunction with it. How wonderfully the stamp of divine inspiration is seen in the choice of the names of God, where Anstruc, completely blind to spiritual things, failed utterly to see any point or beauty at all.

To show how fully the name of **Jehovah** is linked up with covenant blessing, we now draw attention to the different ways in which this wonderful name is brought before our notice by the addition of a second name added to **Jehovah**, thus showing how one blessing after another comes to men, and that through our Lord's Manhood, His wondrous life, and atoning death on the cross. The first in order is

JEHOVAH-JIREH

This combination is found in Genesis 22: 1-14. There we read that God tested Abraham, commanding him to take Isaac, the child of promise, whose very name meant **laughter**, his only son, miraculously born, to offer him up for a burnt offering. We remember that Abel offered an offering of the firstlings of his flock; that Noah when he came out of the ark, took of every clean beast, and of every clean fowl, and offered burnt offerings to the LORD. But this was the first occasion when it was most solemnly indicated that there should be a **human** sacrifice, surely an offering prophetic of the sacrificial death of our Lord, the only begotten Son of the Father.

Just at the critical moment, when Abraham was about to slay his son at the bidding of God, his hand was restrained, and Isaac was spared. At this point of the story we read,

“ Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of the place JEHOVAH-JIREH [**The LORD will provide**]: as it is said to this day, In the mount of the LORD it shall be seen.” (Gen. 22: 13, 14).

It was on the Mount of Moriah that this scene took place. Centuries rolled by, and we find Jesus, the **Jehovah** of the Old Testament, dying on the cross of shame at Jerusalem in sight of Mount Moriah in fulfilment of this prophecy uttered by Abraham.

Earlier in the chapter we read that Isaac asked a question, which must have wrung his father's heart with deepest anguish. There was the wood and the fire, but where was the lamb for a burnt offering? Abraham's prophetic answer was that God (**Elohim**) Himself would provide a **lamb** for a burnt offering. How gloriously was that seen when John the Baptist, the forerunner of Christ, beheld Jesus coming to him, and exclaimed,

“ Behold THE LAMB OF GOD, which taketh away the sin of the world.” (John 1: 29).

And still more wondrously was it seen when our blessed adorable Saviour died on Calvary's cross for God's glory, and the procuring of salvation for all, who put their trust in Him. Thus is seen how the word, **JIREH**, added to the word **JEHOVAH**, presents to us what is wrapped up in the mind of God for the blessing of poor fallen man, even the whole story of how a covenant-making God would implement His approach to men at the cost of the death of His only begotten Son.

Never shall we be allowed to forget this. In the vision of the holy city come down from Heaven, a symbolic presentation of the church in relation to the future millennial age, we are reminded that the Lord God Almighty and **THE LAMB** are the Temple of it; that the glory of God and **THE LAMB** are the light of it; that the church itself is **THE LAMB'S** wife.

* * * *

JEHOVAH-ROPHEKA

We read,

"I am the LORD [**Jehovah**] that healeth thee."
(Ex. 15: 26).

Here we have translated into English the Hebrew title, **Jehovah-ropheka**. Disease, as we all well know, is the **fruit** of sin. If our Lord were to deal with the fruit **righteously**, He must deal with the **root**, and this necessitated the cross with all its suffering and woe. In this aspect, our Lord's life must have been very wonderful. Every time He healed a leper, every time He made the lame to walk, every time He made the blind to see, the deaf to hear, He must have been deeply conscious that in doing so, only His sacrificial death on the cross could meet the **root** question of sin, and justify Him in relieving poor sad suffering humanity of its sad **fruit**. By these miracles in the sight of men He proved His power on earth to forgive sin. We read,

"But that ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick

of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he arose up before them, and took up that whereon he lay, and departed to his own house, glorifying God." (Luke 5: 24, 25).

* * * *

JEHOVAH-NISSI

In Exodus 17: 8-16 we read of Amalek fighting with the children of Israel at Rephidim. To the top of the hill ascended Moses with the rod of God in his hand, accompanied by Aaron and Hur. When Moses held up his hand, Israel prevailed; when he let down his hand, Amalek prevailed. Moses' hands, however, growing heavy, Aaron and Hur placed him sitting on a stone, while they propped up his hands till the setting of the sun. So Joshua discomfited Amalek and his people with the edge of the sword.

In this we have a beautiful type of our Lord's intercession on high for His people, fighting as they are with the enemy — the world, the flesh, the Devil. Yet how vivid is the contrast. Moses' hands, being heavy with age, needing to be propped up; our High Priest, the Lord Jesus Christ, living after the power of an endless life (Heb. 7: 16). No hanging down of His blessed hands. No failure with Him. What brings failure and humiliation to us is our failure to avail ourselves of the wonderful resources we have in our Lord for our support in the fight. There is nothing but victory with Him.

We read that in consequence of this victory over Amalek,

"Moses built an altar, and called the name of it JEHOVAH-NISSI [**The LORD my banner**]." (Ex. 17: 15).

Under such a banner only victory is possible.

* * * *

JEHOVAH-SHALOM

In the times of the Judges we read of the Midianites sorely oppressing the children of Israel. When they cried

in their distress to the Lord, He sent a prophet with a comforting message. Then an angel of the LORD (**Jehovah**) appeared to Gideon, a young man, threshing wheat by the winepress to hide it from the marauding Midianites. The Angel of the LORD, **Jehovah** Himself, astonished the young man by saying, "The LORD is with thee, thou mighty man of valour" (Judges 6: 12), and forthwith commissioned him to be the deliverer of Israel from the yoke of the Midianites. Gideon, seeing that the One, that spoke with him, was the Angel of the LORD, asked for a sign, which was granted. Gideon prepared a kid, and unleavened cakes of an ephah of flour. These he presented to the heavenly Visitor, who touched them with the point of His staff, whereupon fire rose out of the rock, consuming the flesh and the cakes, and the Angel of the Lord disappeared out of his sight.

When Gideon, discovering that the heavenly Visitor was the Angel of the LORD, was in consternation, the Angel of the LORD calmed his spirit,

"Peace be unto thee; fear not; thou shalt not die. Then Gideon built an altar there unto the LORD, and called it **JEHOVAH-SHALOM** [The LORD send peace]." (Judges 6: 23, 24).

Can we not carry this into the New Testament, and bless God for the peace of God, which passeth all understanding, garrisoning our hearts and minds through Christ Jesus? Consequently when our minds dwell on what is honest, just, pure, lovely, of good report we can count on the God of peace being with us. (Phil. 4: 4-9).

* * * *

JEHOVAH-RAAB

How universally known and cherished in Christian circles are the opening words of the well known Psalm 23,

"The LORD [**Jehovah**] is my Shepherd [**Raab**]."

How comforting is the thought that the Lord is our Shepherd. What care He takes of His sheep, and how patient He is when they stray from His sheltering and guiding hand. These words have spoken comfort to mul-

titudes of the tried saints in Old Testament times, and to multitudes of New Testament saints equally so. Many volumes have been written on this Psalm, and yet the theme is inexhaustible. Is it not wonderful that Jehovah Himself is our Shepherd as we journey through this desert wild, through the valley of the shadow of death? The Good Shepherd has not only died for us, but lives for us, the Great Shepherd risen from the dead (Heb. 13: 20), and covenants to care for us every step of the journey home. The saint of God can triumphantly sing,

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever." (Psalm 23: 6).

* * * *

JEHOVAH-SABAOTH

This carries the meaning, **THE LORD of hosts**. It occurs over 300 times in the Old Testament. It is noticeable that it is the one exception, among these different combinations, that finds its place in the New Testament. (See Rom. 9: 29; James 5: 4). This gives rise to the use of the word, **Sabaoth**, which is the Greek equivalent of the Hebrew, **Tsaba** (Host). This combination is largely scattered throughout the Old Testament, Isaiah alone having 60 occurrences of this beautiful title. It carries the thought of mighty irresistible power and resource in the hands of the Lord.

Twice over in Psalm 46: 7 and 11, we read,

"The **LORD of hosts** is with us; the God of Jacob is our refuge."

How happy to be assured that we have **Jehovah**, the **LORD of hosts**, with us, nothing short of omnipotent power on our side; and that the God of Jacob is with us, that is, if God could have patience with a crooked stick like Jacob, will He not be patient with us, who come so far short of what we might be?

* * * *

JEHOVAH-TSIDKENU

This means **THE LORD our righteousness**. When our Lord comes to reign in righteousness over this sin-ridden world with its sad history of blood and tears, we are told what His name shall be.

“This is His name whereby He shall be called, **THE LORD OUR RIGHTEOUSNESS**.” (Jer. 23: 6).

* * * *

“In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, **THE LORD OUR RIGHTEOUSNESS [Jehovah-tsidkenu]**.” (Jer. 33: 16).

How sweet it is to realise Divine righteousness has been established through the atoning death of our Lord, so that blessing can flow to needy sinners. And as we see all the unrest among the nations, Communism threatening to sweep the world with its anti-God propaganda, how happy it is that we know that the Lord will set up His righteous government in this world. Where the League of Nations, and the United Nations fail, our Lord will succeed, bringing peace and security into this troubled world. A groaning creation cries aloud for the Prince of peace.

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Lastly we have a most beautiful combination, where all alike are supremely beautiful.

JEHOVAH-SHAMMAH

This charming title is found in the closing words of Ezekiel's prophecy. We read,

“The name of the city [**Jerusalem**] from that day [the day when our Lord's righteous government is set up] shall be **THE LORD IS THERE [Jehovah-Shammah]**.” (Eze. 48: 35).

Jerusalem has indeed been a burdensome stone for the nations, and will yet be so in a surpassing degree (Zech.

12: 3). What cannot be accomplished by man's planning, by his parliaments, by his armies, will be effected in a moment when our Lord takes up the reins of government. Peace is coming to Jerusalem, which has been the scene of the conflict of ages. Once the Prince of peace is present how restful everything will be.

Even now individually we can have the presence of the Lord with us, and what calmness of spirit that gives. What a grand word to close this series of combinations with,

"THE LORD IS THERE."

* * * *

EL

The first mention of this name in Scripture is found in Genesis 14: 18-20, where Melchizedek, king of Salem, priest of the Most High God, blessed Abram of the Most High God, Possessor of heaven and earth. It occurs over 240 times in the Old Testament, and is particularly numerous in Job and the Psalms, and means the Mighty God, One victorious in power. It evidently sets forth the true God in contrast to the false gods of the heathen. The following handful of extracts indicate this character of God. "A jealous God;" "A Mighty God;" "A Mighty God and terrible;" "A God that avengeth;" "God greatly to be feared."

It is likewise allied to the grace of God, as the following interesting passage shows.

"There is no God [Elohim] else beside Me; a just God [El] and a Saviour; there is none beside Me."
(Isaiah 45: 21).

How wonderful it is that the Mighty God is our Saviour. The full revelation of this is seen in JESUS (a translation from Hebrew words into Greek), meaning, **Jehovah-Saviour**.

* * * *

ELYON

This is a word for God which signifies High, Highest, Most High, and refers to God some 31 times. It is applied

once to Melchizedec, who is typical of our Lord. It applies sometimes to the Temple as indicating its very sacred character. In the Book of Daniel it is connected with the saints of the Most High. It is a title of great dignity. Sometimes it is used in an **adjectival** sense as allied to another name of God, as for instance,

“ I will praise the LORD [**Jehovah**] according to His righteousness: and will sing praise to the name of the LORD [**Jehovah**] Most High [**Elyon**].” (Psalm 7: 17).

Sometimes **Elyon** is spelt **Gnelion**.

* * * *

ADONAI

This name of God occurs first in Genesis 15: 2. There we read,

“ And Abram said, Lord [**Adonai**] GOD [**Jehovah**], what wilt Thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?”

The name, **Adonai**, occurs about 300 times in the Old Testament, and being plural like **Elohim**, the only two names of God in Scripture in the plural, enshrines the thought of the Trinity. Its meaning is My Lords, but always translated Lord.

It would be well to recall that the title, **Jehovah**, whether translated as GOD or LORD, is always printed in our Bibles in capital letters, whilst **Adonai**, always translated as Lord, is printed in small letters with an initial capital only. **Adonai** is largely used in the Psalms, Isaiah and Ezekiel. It is often bracketed thus, “ The LORD GOD [**Jehovah-Adonai**]. It is a name used largely by the Lord’s people in Old Testament times in turning to God for help, guidance, mercy, compassion.

* * * *

THE ANGEL OF THE LORD

This expression, **THE ANGEL OF THE LORD** [**Jehovah**] occurs over 100 times in the Old Testament, meaning messenger or agent. Sometimes it describes an angelic messenger, and sometimes it refers to the Lord Himself. The context easily makes it clear, which is indicated. The context of Genesis 16: 7, for instance, clearly proves The Angel of the Lord is the Lord Himself. None but a Divine Person could say,

"I WILL multiply thy seed exceedingly, that it shall not be numbered for multitude." (Gen. 16: 10).

That Hagar recognised this is clear. We read,

"And she called the name of the LORD [**Jehovah**] that spake unto her, Thou God seest me: for she said, Have I also here looked after Him that seeth me? Wherefore the well was called BEER-LAHAI-ROI [margin, **the well of Him that liveth and seeth me**]." (Gen. 16: 13, 14).

A striking case of the Angel of the Lord being **Jehovah** Himself is seen when the Lord called to Moses out of the burning bush, saying,

"I AM the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." (Ex. 3: 6).

There is a very beautiful variation of this title found in Isaiah 63: 9.

"In all their affliction He was afflicted, and **THE ANGEL OF HIS PRESENCE** saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old."

None but a Divine Person could use words such as these. Referring to a day yet future, we read,

"In that day shall the **LORD** defend the inhabitants of Jerusalem: and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as **THE ANGEL OF THE LORD** before them." (Zech. 12: 8).

SHADDAI

This title for God is first mentioned in Genesis 17: 1. In seven instances the word, God [El], which we have already considered, is combined with **Shaddai**, generally translated The Almighty. Some interpret the name as "Almighty in sustaining resources" (as the mother's breasts for her babe). It occurs 48 times in the Old Testament, of which number the Book of Job claims no less than 31 instances. In that Book the thought stands out pre-eminently that the Lord is **Almighty**. It would seem to be much in character with this Book, where we have the story of the controversy God had with Job, who got no relief or blessing till he arrived at a right estimate of himself in the presence of God. Chapter after chapter Job sought to vindicate his own self-righteousness in controversy with his three friends. Finally God spoke to him, which brought him to the true confession,

"I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee. Wherefore I ABHOR MYSELF AND REPENT IN DUST AND ASHES."
(Job 42: 5, 6).

And so Job found his highest blessing in this discovery, and learned at last that the Lord is very pitiful, and of tender mercy. (James 5: 11).

* * * *

JAH

This is a contraction of the word, **Jehovah**, occurring 43 times in the Old Testament, and always translated LORD. With 5 exceptions, these all occur in the Psalms, the first being Psalm 77: 11, the last being Psalm 150: 6, twice repeating this sacred name in its closing verse,

"Let everything that hath breath praise the LORD [Jah]. Praise ye the LORD [Jah]."

* ● * * *

ADON

This name as referring to God occurs first in Exodus 23: 17, and is the singular of **Adonai** and means **lord**,

master. It occurs 300 times in the Old Testament, under the names, **Lord** or **Master**. It refers far more often to earthly masters, kings, rulers and great men than to God Himself. It is easily seen by the context whether the names apply to God or to an earthly master.

* * * *

ELOAH

This name for God is the singular of **Elohim**, its meaning is God, an Object of worship. Its first occurrence is found in Deuteronomy 32: 15.

“ But Jeshurun [a poetical name for the children of Israel] waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God [Eloah] which made him, and lightly esteemed the Rock of his salvation.”

This name occurs over fifty times in the Old Testament, of these 41 of them are found in the Book of Job. Seeing that Book gives us the story of the conflict between God and Job, it is understandable that this name for God should find a large place in this Book. Job not only learned himself in the presence of God, but he was likewise blessed in the true knowledge of God, from which flows the only true happiness.

* * * *

THE LORD (Adon) OF ALL THE EARTH

This title of God, consisting of six words, and setting forth His wide dominion, only occurs three times in the Old Testament, twice in Joshua 3: 11 and 13, and again in Zechariah 6: 5. The former Scripture brings before us the striking scene of the Ark (typical of Christ in resurrection) being carried over the river Jordan by the priests, thus preparing the way for the Israelites to pass over to take possession of the land of Canaan. How cheering to them that the Lord of All the Earth should give them a possession, where they could live, surely prophetic of the

time when the Son of Man shall take possession of the whole earth, and

“The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” (Hab. 2: 14).

The last Scripture brings before us the fact that the Lord of All the Earth has agencies everywhere, ready to carry out His will in relation to mankind. We read,

“These are the four spirits of the heavens, which go forth from standing before THE LORD OF ALL THE EARTH.” (Zech. 6: 5).

The vision here is to teach that behind all man's apparent arranging and planning, God is directing earthly affairs for His own wise purposes and glory in the government of this world. In these four spirits is seen prophetically the rise and fall of the four great world-empires, first indicated in Nebuchadnezzar's dream of the great image made of gold, silver, brass and iron — the Babylonian, the Medo-Persian, the Grecian, the Roman. The revival of this last we wait for in these closing days.

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ELAH

This name for God occurs 89 times, and with one exception (Jer. 11: 11), is found only in the Books of Ezra and Daniel, the name meaning an Object of worship. Occasionally it is applied to man-made gods, but otherwise to the only One, to whom the word rightly belongs. In Ezra it occurs 43 times, and always in connection with the building of the Temple in the time of Zerubbabel and Joshua, and later on of Ezra. Building the Temple, surrounded by cruel and fanatical foes, with little strength of their own, we can understand how they turned to God again and again in their times of sore trial and difficulty. It occurs 45 times in the Book of Daniel. It is very noticeable in that book it is strikingly connected with the expression, **The God of Heaven**, which occurs 5 times. How naturally Daniel and his companions would turn to the God of Heaven, when in a land of idols, and a captive in

a strange country. What a resource is God to His people in all similar times and circumstances!

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PROPHECIES CONCERNING THE COMING CHRIST

These are most illuminating and precise. How could writers, separated from each other by centuries, living in different countries, generally ignorant of what each other wrote, or would write, put on record prophecies, forming one complete whole, prophecy fitting into prophecy with the utmost precision? Thus is indicated a Divine power, controlling and guiding their pens, a Master Mind energising each writer. The Bible is the one solitary Book in all the literature of the world presenting this unique and unanswerable testimony to Divine inspiration.

A most striking prophecy followed hard on the heels of man's sin in the Garden of Eden. Enmity was put between the serpent and the seed of the woman. That seed was Christ. Satan bruised His heel when he led men to crucify the Lord of Glory. Satan's **apparent** victory was in truth his utter defeat. That will be seen in the future day when Satan will meet his final doom in the lake of fire (Rev. 20: 10), thus fulfilling the prophecy, that Satan's head should be bruised (Gen. 3: 15).

A later prophecy sheds more light as to who Christ should be. We read,

“ Behold a virgin shall conceive, and bear a Son, and thou shalt call His name IMMANUEL.” (Isa. 7: 14),

which being interpreted means, **GOD with us**. (Matt. 1: 23). Here we are told that Christ should be the Child of a virgin, but should Himself be God. Here we have another name for God, that is IMMANUEL.

But Isaiah throws still more light on this subject, which historically did not come to pass for over seven long centuries.

“ Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor. **THE**

MIGHTY GOD, the everlasting Father, the Prince of peace." (Isa. 9: 6).

Would any uninspired writer in his wildest dreams pen this verse? It sounds apparently contradictory to speak of the same Person as a Child of **days** and the Father of **eternity**. How could both statements be true? And yet we know from Scripture that the Child of the virgin, begotten by the overshadowing of the Holy Spirit, as to His deity was God manifest in the flesh (1 Tim. 3: 16), God as well as Man, yet one blessed Person, the Son of God, a mystery utterly beyond the creature's comprehension, our Lord Himself telling His disciples,

"No man knoweth the Son, but the Father"
(Matt. 11: 27).

It is an inscrutable mystery to us. The following Scripture we quote on this subject falls in with what we have been saying.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, that is to be Ruler in Israel; whose goings forth have been of old, FROM EVERLASTING." (Micah 5: 2).

Here again is the apparent contradiction we noticed in Isaiah 9: 6. Here is a Babe born in a defined place, Bethlehem, and yet we are told that the One so born, was from EVERLASTING. In taking up Manhood our Lord had a beginning at Bethlehem, but the One, who had that beginning, was God **from everlasting**, who never had a beginning.

Here is a last Scripture,

"Come ye near unto Me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there AM I [**the assertion of Deity**]: and now [1] the Lord GOD, and [2] His Spirit, hath SENT [3] Me." (Isaiah 48: 16).

We have here the Three Persons of the Godhead in fullest concert for the blessing of man. Marvellous truth! The word, SENT, stands in great prominence in this Scripture. Was this not wonderfully fulfilled when our Lord repeatedly, as recorded in the Gospel of John, an-

nounced that He was the SENT One of the Father. No less than fourteen times did our Lord claim that He was the Sent One.

To those in the Temple, who doubted that He was the Christ, He said,

“Ye both know Me, and ye know whence I am: and I am not come of Myself, but He that SENT Me is true, whom ye know not. But I know Him, for I am from Him, and He hath SENT Me.” (John 7: 28, 29).

The circle is complete. The Lord plainly linked Himself up with the Sent One of Isaiah 48: 16.

This forms a suitable finish of our study of the names of God in the Old Testament, and affords a pleasing introduction to our study of Divine titles in the New Testament. It is in the Person of our Lord that the Old and New Testaments join hands.

DIVINE TITLES IN THE NEW TESTAMENT

WHEN we come to the New Testament we breathe an atmosphere different from that of the Old Testament. **Then** it was a time of shadows. **Now** we have the light of God fully revealed in our Lord Jesus Christ. **Then** were heard the wonderful prophecies of the coming Christ. **Now** we know of His actual entrance into this world, of His wondrous testimony to and revelation of God, of His wonderful life, of His atoning death and resurrection and glorification. How glorious, that He, who came into this world, has brought the light of the love of God to sinful man—“love,” which a writer describes, as “infinite in measure, everlasting in duration, omnipotent in power, unchanging in character, all pervading in its presence, and passing knowledge.”

* * * *

GOD

Unlike the Old Testament, where there are several names of God in His essential Being, the New Testament

has only one name, the translation of the Greek word, **Theos**. There are various names of God in the New Testament, but designating some relative position, such as the Father, who is relative to the Son. God is a Spirit. God is the living God. God is the true God. God is able. God is faithful. God is the God of hope, of peace, of all comfort, the God of patience and consolation, and above all "God is love." (1 John 4: 16).

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." (Jude 25).

This name of God occurs over 1,200 times in the New Testament. Eight times it is employed to designate the gods of the heathen world, or distinguished people as in John 10: 34, where it speaks of "gods," quoting from Psalm 82: 6, 7, where God is seen among the mighty, but telling them they would die like men, for they were but men. Otherwise God (**Theos**) is invariably translated God. He is presented in two ways, either acting in grace, "the acceptable YEAR of the LORD" (Isaiah 61: 2); or of acting in government, "the DAY of vengeance of our God" (Isaiah 61: 2). Note the acceptable year of the LORD, the long stretched-out 365 days of gracious waiting on man for his blessing, as compared with "the day of vengeance of our God," the short sharp 24 hours in which judgment shall be rendered to every man. "The acceptable year of our Lord" has already lasted nigh two thousand years, and still God lingers in grace over a godless world. But the day of judgment must come, and signs are telling us that day is not far off.

"The LORD is gracious, and full of compassion; slow to anger, and of great mercy." (Psalm 145: 8).

* * * *

FATHER

This is a most ineffable name of God. In a perfectly unique way it stands in relation to the Son, our Lord Jesus Christ. This is a relationship He shares with none

besides. There ever was the Father. There ever was the Son, the "only begotten" Son of God. (John 3: 16). As the old divine put it: "LIFE — the Father from all eternity giveth it; the Son from all eternity receiveth it." There ever was the Holy Spirit. Their Godhead glory they share with none.

But how wonderful in a different way believers on the Lord Jesus Christ are children of God, and can call Him Father. What joy must have filled the heart of the blessed Lord, when risen and triumphant, He sent the message by Mary Magdalene to His disciples, saying,

"Go to MY BRETHREN, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." (John 20: 17).

What a glorious message! Here we believers are seen in a relationship with God as Father in association with our blessed Lord. Divine life has been communicated to us, made possible by the atoning work of our Lord on the cross. We read,

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, **that we might LIVE through Him.**" (1 John 4: 9).

We have been made partakers of the Divine nature, not as being lifted to the level of Deity, that could never be, not that we should be omnipotent, omniscient and omnipresent, but sharing the **moral** qualities of the Divine life, such as love, purity, compassion, holiness, righteousness, possessing a nature that can commune with God.

But note in our quotation from John 20: 17, our Lord, in sending this marvellous message to His brethren, is careful to indicate by the very phrasing of the message **His pre-eminence**, which surely we all most gladly recognise. He did not say OUR Father, but carefully distinguished between "MY" and "YOUR." He is not ashamed to call us brethren, but remembering who He is, and what He has done for our eternal blessing, it would be quite out of place to call Him, as so many Christians do, "our elder Brother." Let us keep to the phrasing of Scripture, and exercise that deep reverence that becomes

us, yet rejoicing in the wondrous relationship we are called to enjoy. How wondrous that God sent His Holy Spirit into our hearts, that we might take this ineffable name of Father on our lips, and with the confidence of children cry, "Abba Father." (Gal. 4: 6). We read,

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." (Rom. 8: 16, 17).

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SON

Scripture clearly claims eternal Sonship and Godhead glory for our Lord Jesus Christ. The two words, **Eternal Son**, are not found in Scripture, but the truth these words convey is found in the very texture of Scripture, sometimes stated, often inferred. Scripture acclaim Him as the Son in eternity before time began (John 17: 5; 1 John 1: 2); and also as born into this world to Manhood's estate (Heb. 1: 5). The Epistle to the Hebrews tells us that in these last days God has spoken by His SON. When the prophets spoke, God spoke through **channels**. The speakers were not God. They were but men, and God spoke **through** them. But when the Son spoke, God spoke. He is described as the brightness, the effulgence of God's glory, the express image of His Person, that is image representation, in all its fulness. Who could answer to this description? Only One, and He must perforce be God Himself, and this He was. Hebrews 1: 8 is very emphatic. The Son is here addressed,

"Unto the Son He saith, Thy throne, O GOD, is for ever and ever, a sceptre of righteousness is the sceptre of Thy kingdom."

The Son is here addressed as GOD. What more testimony do we want? If the Son is God, for without controversy God is eternal, what is the Son, but eternal?

We quote another striking Scripture,

"And now O Father, glorify thou Me with Thine own Self with the glory which I had with Thee BEFORE THE WORLD WAS." (John 17: 5).

Note carefully these are the very words of the blessed Lord addressed to His Father. This prayer to our great delight and instruction has been put upon record for our worshipful meditation. The Son speaks to His Father of a glory that He had with the Father BEFORE THE WORLD BEGAN. This relationship then was **in eternity** before time. This was a glory clearly eternal, the glory of the Son. If words mean anything at all, we have here presented to us Two Persons, the Father and the Son, seen in eternity before the world began, eternal in their being and relationship, reciprocative in fullest measure.

Our Lord Himself said,

“All men should honour the Son, even as they honour the Father.” (John 5: 23).

This were blasphemy, were it not true. Thank God it is most blessedly true. What a claim our Lord made, and none could make such a claim, but God.

“Ye believe in God, believe also in ME.” (John 14: 1).

It is very significant our Lord never refused worship offered to Him, for as God He was ever rightly the Object of worship.

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THE WORD

This is one of the titles of our blessed Lord. In the majestic opening of John's Gospel, we read,

“In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God.” (John 1: 1).

We may well ask, Why should this appellation, the Word [Greek, **Logos**], be used to indicate a Divine Person? An illustration will help here. The writer has often been in foreign lands, whose languages were unfamiliar to him. It has been sometimes his lot to sit in a room alone with a Christian man for some considerable time. Apparently both of us intelligent in mind and manners, yet there we sat, looking at each other, unable to

know each other's minds, all for the lack of the **spoken** word, understandable by us both, all for the lack of a medium of conveying our thoughts one to the other.

How amazing that when the God of infinite love wished to make His mind known to the creature for his eternal blessing He should give to man a **living WORD**, a Person, our blessed Lord Jesus Christ.

As we closely examine the passage it becomes more and more wonderful.

- (1) The Word was in the beginning, that is from all eternity.
- (2) The Word was **WITH** God, a distinct Personality.
- (3) The Word was God, **DEITY** is claimed for the Word.
- (4) The Word was **WITH** God in the beginning, that is eternally, a distinct Personality.

As we study these assertions of Scripture we begin to see who the Lord was from all eternity.

Writers for the sake of clearness sometimes speak of God **absolute**, and God **relative**. What is meant by these terms? When we think of God as Father, Son and Spirit, One God, God in all His fulness, we mean by that God **absolute**. When we read of the Word being **WITH God**, we think of God **relative**. We learn that the Word is relative to God. When we speak of the Father and the Son, then we have God, the Father, relative to the Son; and the Son (or Word), who is God, relative to the Father. This is a great mystery, and we only gather these thoughts as revealed to us in God's Holy Word.

We are told in Scripture that God **absolute** dwells in unapproachable light, that no man hath seen Him, nor can see Him, and that is true for all eternity. (1 Tim. 6: 16). Yet, thank God, He has been pleased to reveal Himself in a Person, who is Himself God, as the Father is God, and the Holy Spirit is God. We gladly sing:

“ The higher mysteries of Thy fame
 The creature's grasp transcend:
 Thy Father only, Thy blest name
 Of Son can comprehend.”

There has been an attempt by Russellites

to belittle the Person of our Lord at this point. They claim that the literal Greek of John 1: 1 is as follows: **In the beginning was THE Word, and the Word was with THE God, and the Word was A God.** They teach that the Lord Jesus was only A God, an inferior God, created as the head of God's creation, but a creature, with power to create all else. This strange and blasphemous Russellite teaching is the revival of the Socinian heresy that sprang up in the 16th century. The Russellites simply show their ignorance of Greek. They deceive simple souls, who may have a very indifferent knowledge of their own language, and unable to check the truth of what these itinerant Russellites put forth. In the Greek language there is a **definite** article, **but there is NO indefinite article**, and they have no right to speak of the Word as "A God."

Further the passage goes on to say,

"All things were made by Him; and without Him was not anything made that was made." (John 1: 3).

This completely refutes the idea that our Lord was created, but asserts that He is the Creator of everything without a single exception.

When John 1: 1 says that "The Word was with THE God," it means God **absolute**, that is Father, Son and Spirit, One God, the Fulness of the Trinity. If it had gone on to say that the Word was THE God, it would have predicated that our Lord was Father, Son and Spirit, which would not have been true. But when it says, "The Word was God" without putting in the definite article, we see Deity claimed for the Word, God **relative**. Thus carefully does the inspired word of God put the definite article where it is needed, and leaves it out, when its insertion would not have conveyed the truth of the relative position of our Lord in the Godhead.

Then further, we read,

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." (John 1: 14).

Is it not passing wonderful that the Son, One with the Father and the Spirit, The Word, chosen of the Father

to reveal God to man, should stoop to man's estate, and dwell among men?

* * * *

THE ETERNAL LIFE

Our Lord came into this world to manifest a life, which was with the Father from all eternity. We read,

“ That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life: (for the life was manifested, and we have seen it, and bear witness, and show unto you that ETERNAL LIFE, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son, Jesus Christ.” (1 John 1: 1-3).

The two words — Eternal Life — taken at their face value in this connection predicate nothing less than Deity. Eternal Life means life without a beginning or ending. No one has inherent life but God. No one has eternal life inherently but God.

So we read,

“ We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. THIS IS THE TRUE GOD AND ETERNAL LIFE.” (1 John 5: 20).

So here we have the true God coupled with the title, ETERNAL LIFE, a description only attributable to a Divine Person.

Was it not wonderful that this life, which was with the Father, was seen when our Lord was here on this earth, a life perfectly pleasing to the Father? And is it not blessed beyond words that the life that was **inherent** in our Lord is **conferred** by God as a gift (Rom. 6: 23) upon all, who put their trust in the Lord Jesus Christ, and receive Him as Saviour. This does not of course raise man to the level of Deity but a Divine life is conferred, and in receiving it believers become partakers of the Divine

nature. (2 Peter 1: 4). They share the **moral** features of the life of God. This is purchased for them by the atoning sufferings of the Son of God (1 John 4: 9).

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SON OF MAN

This title was often on the lips of the Lord Jesus when here on earth. It occurs about 80 times, mostly in the Gospels, once in the Hebrews, and three times in the Book of the Revelation. The only other person described as the son of man is the prophet, Ezekiel, which occurs over 80 times, and designates his earthly origin, and is marked by the absence in the original of the definite article. In the case of our Lord it is definitely a title, speaking of Him as Man being the Head of the creation of God, and always carries with it in the original the definite article.

It is mentioned three times in the Old Testament, throwing great light on its meaning. (1) Psalm 8 refers prophetically to our Lord as the Son of Man, made a little lower than the angels when He stooped to man's estate for God's glory and our blessing. Yet the angels were ordered to worship Him (Hebrews 1: 7). Psalm 8 tells us dominion over the vast creation, over all the works of God's hand, are His heritage. (2) Psalm 80: 17 refers to **the Son of Man**, whom God made strong for Himself. (3) In Daniel 7: 13, 14, we read of One like unto the Son of Man, to whom was given dominion over all peoples, nations, and languages, an everlasting kingdom, which will never pass away. This of course was prophetic, and is still waiting fulfilment. So we see the exalted place that was reserved for Him, who came into this world to bless men. Is it not touching then that such an One should repeatedly speak of Himself as about to be crucified by wicked men, and be put to death? yet prophesying His ultimate victory in that He would rise the third day. Our Lord knew full well that first must come the sufferings, and then would come the glory. How many true subjects would there be in the Lord's kingdom, were it

not for His atoning work on the cross? Not one! Thank God, our Lord will yet reign as the Son of Man over the whole earth. It is only as mercy is despised, and set at naught, that He will execute judgment. The Father has given the Son authority to execute judgment, because He is **the Son of Man**. (John 5: 27).

In contrast to judgment how touching are the words of the Lord Himself,

"The Son of man is come to seek and to save that which was lost." (Luke 19: 10).

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JESUS

We come now to the only personal name of our Lord in His Manhood. Other names concern His glory, but this wonderful name is personal to Himself. It is compounded of two words, JAH, a contraction of **Jehovah**, the self-existing One, and Hoshea or Joshua, meaning Saviour. We may well sing,

"How sweet the name of **JESUS** sounds

In a believer's ear!

It soothes his sorrows, heals his wounds,
And drives away his fear."

Such was His grace in taking this name in lowly grace in this world, meaning Saviour-God, reminding us of the Scripture, penned over seven centuries before our Lord was born at Bethlehem,

"I, even I, am the LORD [**Jehovah**]; and beside Me there is no saviour." (Isaiah 43: 11).

* * * *

"There is no God else beside Me; a just God and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isaiah 45: 21, 22).

We read how the Angel of the Lord appeared to Joseph, to whom the virgin Mary was espoused, saying to him,

"That which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt

call His name JESUS: for He shall save His people from their sins." (Matt. 1: 20, 21).

This name occurs as a single word over 700 times, and many more times in combination. The Gospel of John alone mentions this name some 250 times. The disciples, as recorded in the Gospels, never once addressed our Lord as Jesus, but always as Lord or Master.

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SAVIOUR

As a single word, Saviour, only occurs 25 times. Twice it is used in the sense of Preserver. (See Eph. 5: 23 and 1 Tim. 4: 10). This can be easily recognised by the context. In all other instances it is used in the full sense of Saviour, that is of One, who offered Himself as a sacrifice for sin to God, thus satisfying the claims of Divine holiness, and enabling God **righteously** to offer salvation to all, who believe on our Lord as Saviour.

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CHRIST

This is a title of our Lord, meaning **the Anointed**. Messiah (**Hebrew**) and Christ (**Greek**), both meaning Anointed, are interchangeable words. We read,

"I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, I that speak unto you am **He**." (John 4: 25, 26).

The actual word, **Messiah**, occurs only twice in the Old Testament (Dan. 9: 25, 26), and only twice in the New Testament (John 1: 41; 4: 25). In the Old Testament there were three classes of persons anointed on their induction to office — priests, prophets, kings. The word, **anointed**, referring to individuals, occurs 43 times in the Old Testament. Seeing that practically in every case the word applies to priests, prophets and kings, it is translated by the word, **anointed**, for the word, **Messiah** or **Christ**,

can only refer to our Lord. At the same time the anointings of priests, prophets and kings, no doubt were typical of our Lord, who sustains all these three offices. He is God's Priest, our Great High Priest (Heb. 3: 1); He is God's Prophet, for Deuteronomy 18: 18 tells of God promising that He would raise up a Prophet like unto Moses, but whose words should not fall to the ground; and lastly He is God's King, for we read in Psalm 2: 6, how the day will come when our Lord shall sit as King upon the holy hill of Zion. We have our Lord presented prophetically as King and Priest upon His throne in the following Scripture,

"Even He shall build the temple of the LORD;
and He shall bear the glory, and shall sit and rule upon
His throne: and He shall be a Priest upon His throne:
and the counsel of peace shall be between them both."
(Zech. 6: 13).

Finally, it is interesting, that while our Lord is uniquely and pre-eminently THE ANOINTED OF GOD, believers in this dispensation receive the anointing of the Holy Spirit of God, whereby they are sealed unto the day of redemption. (Eph. 4: 30).

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THE LORD JESUS CHRIST

This combination presents a very full presentation of our Lord. It occurs about 75 times. It does not occur in the Gospels, as we might expect, and only once in the Acts of the Apostles. It is fairly common throughout the Epistles. It forms the benediction of eight of Paul's epistles, and ends the Revelation likewise. There is a wonderful majesty in this combination. When the Philippian jailor cried in anguish of deep conviction of sin, "What must I do to be saved?" the memorable answer was given,

"Believe on THE LORD JESUS CHRIST, and
thou shalt be saved." (Acts 16: 31).

So we have the combination of the names of the LORD to whom we bow, and whose claims we recognize;

of JESUS, the Saviour, whom we trust for salvation; of CHRIST, **the Anointed**, sent to be the great Mediator between God and man. When it was a question of the Corinthian assembly being called to excommunicate a man from their midst, who had sinned grievously, the solemnity of their action was emphasised by the use of the combination of the three names of our Lord appearing twice. We read,

“ In the name of **our Lord Jesus Christ**, when ye are gathered together, and my spirit, with the power of **our Lord Jesus Christ**, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” (1 Cor. 5: 4, 5).

We may remember, too, the beautiful doxology, that graces the close of Paul's second epistle to the Corinthians,

“ The grace of **the Lord Jesus Christ**, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.” (2 Cor. 13, 14).

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LORD

As a title of our Lord there are two words in the original so employed. (1) Lord (Greek, **despotes**), meaning Master—evidently a strong word. It only occurs 5 times. In every case it indicates our Lord. (2) Lord (Greek, **kurios**) occurs nearly 700 times, meaning Lord, Master. Occasionally it refers to an earthly lord or master, but outside these few exceptions it very generally refers to the Lord Himself. In the Gospels the single word, is used, but in the Acts and the Epistles, it is generally found in combination with the words, Jesus or Christ.

How good and right it is that the day is coming when every knee shall bow, of things in Heaven, of things in earth, of things under the earth, of things heavenly, of things celestial, of things infernal, and when every tongue shall confess that Jesus Christ is Lord (**Kurios**) to the glory of God the Father. (Phil. 2: 10, 11).

JESUS CHRIST

This combination occurs about 100 times. Scripture does not use words loosely or at random, or in their relation to other words in a casual fashion, but with the utmost precision of meaning. If the student of Scripture will keep this in mind, and apply it to all places where the combination, **JESUS CHRIST**, is found, he will gather the idea of a Divine Person coming into this world, becoming Man, never ceasing to be what He was from all eternity, the Son of the Father, living a blameless life, going about doing good, dying a sacrificial death on the cross for God's glory, establishing Divine righteousness, rising the third day according to the Scriptures, and ascending to glory. In other words in thinking of **Jesus Christ**, you **begin** with our Lord **as on earth**, and end in the glory. Take a couple of illustrations of this. We read,

"The birth of Jesus Christ was on this wise." (Matt. 1: 18).

Here most evidently the Lord had His whole life before Him, as well as His death and resurrection. Again we read,

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10: 10).

Here again our minds are led to think of the dying of our Lord on the cross, and the blessing that is wrapped up in that death for all, who put their trust in Him. The Apostle Peter, too, writes of the sprinkling of the blood of **Jesus Christ**; of the resurrection of **Jesus Christ**; of the kingdom of our Lord and Saviour **Jesus Christ**; all these allusions have to do with the earth, though ending in the glory.

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CHRIST JESUS

This is a wonderful combination, and begins where the combination, **Jesus Christ**, ends. It occurs 47 times. The combination leads the intelligent student of Scripture

to **begin** with Christ in glory at God's right hand. A Scripture or two showing this will be helpful. We read, that God

"hath raised us [believers] up together, and made us sit together in heavenly places **in Christ Jesus**." (Eph. 2: 6).

As we read these words we instinctively think of Christ in glory. Again Ephesians 2: 10 says of believers,

"We are His workmanship, created **in Christ Jesus** unto good works."

Our thoughts turn to Christ in glory as the One, from whom comes all our spiritual blessing. Again we read,

"My God shall supply all your need according to His riches in glory by **Christ Jesus**." (Phil. 4: 19).

There the riches are said to be His riches **in glory**. Finally we are bidden to

"Consider . . . the High Priest of our profession, **Christ Jesus**." (Heb. 3: 1).

Not till our Lord was glorified did He become the High Priest of His saints. We are told that if He were on earth He should not be a priest (Heb. 8: 4). So very plainly does the combination, **Christ Jesus**, link up our thoughts with our blessed Lord in glory.

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JESUS IS JEHOVAH

It is clear that **Jehovah** of the Old Testament is **Jesus** in the New Testament. His very name given by the Angel of the Lord at His birth proves this, JESUS, the combination of **Jah** (the contraction of **Jehovah**), and **Hoshea**, or **Joshua**, meaning **Saviour**; in other words He is the Saviour-God. He Himself claimed to be **Jehovah**. In speaking to the Scribes and Pharisees, He told them to their utter astonishment that Abraham rejoiced to see His day and was glad. They replied with scorn and unbelief, that He was not fifty years old, how then could He make this claim? His reply was,

“ Verily, verily, I say unto you, BEFORE ABRAHAM WAS, I AM.” (John 8: 58).

In this He clearly claimed to be **Jehovah** of the Old Testament. I AM is the claim of Deity. **Jehovah** claimed to be I AM (Ex. 3: 14), **Jesus** claimed to be I AM (John 8: 58). **Jehovah**, who spoke out of the burning bush, that He had come down to deliver the children of Israel out from the cruel bondage of the Egyptians, is now seen in manhood's form, come down to earth to deliver on a still mightier scale from the cruel bondage of sin, and that at infinite cost to Himself, even at the price of laying down His life in sacrifice at the cross of Calvary.

In considering the names of God in the Old Testament we gave a list of an additional word, or words, being added to the word, **Jehovah**, showing how God would bless His people with rich blessings. We now present the counterpart of this in the New Testament in connection with our Lord's presentation of Himself in this connection. Several times in the Gospel of John we get our Lord's assertion of Deity in the two words I AM, the **Jehovah** of the Old Testament, coupled with phrases, disclosing what blessings God had in mind for man in sending His beloved Son into this world.

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“ I AM that bread of life.” (John 6: 48).

The first two words assert Deity, the last four could not be true unless our Lord had entered into manhood, and died on the cross in order that He might be to us the bread of life. We read,

“ I AM the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give him is MY FLESH, which I will give for the life of the world.” (John 6: 51).

His life had to be given up sacrificially in order that life might be the portion of every believer on the Lord Jesus Christ. What profundity we see here, something so evident that the humblest believer can take it in, yet

the ripest saint can only feel he has touched but the fringe of the mighty ocean of God's love.

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" I AM the light of the world." (John 8: 12).

How could the heavenly light have shone, unless He, who was the Light of the world came into it, and lived His life among men? We read,

" In Him was life; and the life was the light of men." (John 1: 4).

What true light has man today, but that which comes from above? We read of that Eternal Life, which with the Father from all eternity, being manifested in due time to our Lord's disciples in His own blessed Person.

And what did they do with that Light? We read that men loved darkness rather than light, because their deeds were evil. That the light shone in the darkness, and the darkness comprehended it not. (John 1: 5). They crucified the Lord of glory. Such is man! Such is your heart and mine, but for the grace of God.

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" I AM the good Shepherd." (John 10: 11).

To provide a door, an entrance, into the blessings of salvation through faith in His name, our Lord must needs die an atoning death on the cross. So we read His own words,

" I AM the good Shepherd: the good Shepherd giveth His life for the sheep." (John 10: 11).

Did ever love go so far? Did ever love pay such a price? How feebly we realise it. Through Him we get salvation, liberty (in contrast with Judaism), sustenance, life (where it was forfeited under the law), intimacy (where the law spoke of distance), communion as the Father has communion with the Son, eternal life, never to be plucked from the hand of the Father, nor from the hand of the Son,

the double grip of eternal love. What assurance! Surely such love demands our all.

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"I AM the resurrection, and the life." (John 11: 25).

It is very clear, that if our Lord could claim to be the resurrection and the life, it meant death for Him on the cross. And further this claim carries with it the thought that He died **representatively**, that He has become the resurrection, so that all, who put their faith in Him, may have part in His resurrection, inasmuch as when He will shout the summoning shout at His second coming, all the saints, who have passed away, will be raised as well. So we read,

"Jesus said unto her, **I AM the resurrection and the life**: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believeth thou this?" (John 11: 25).

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"If the Spirit of Him, that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." (Rom. 8: 11).

That is, the holy indwelling Spirit of God is the pledge to the believer that our Lord is the resurrection and the life; that is, in Him there is a resurrection unto life for every believer in His name.

Thus our Lord comforted the sorrowing Martha, and would comfort each one of us today.

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"I AM the true vine." (John 15: 1).

Here we have a symbolic figure of believers being in communion with the Lord in order that their lives should be pleasing and fruitful to God. In order that this may be so, it is necessary that believers should be the possessors of a new life, a spiritual mind, for the carnal mind is enmity against God, and they that are in the flesh cannot

please God. (Rom. 8: 7, 8). We read,

"And this is the record, that God hath given to us eternal life, and this life is IN HIS SON." (1 John 5: 11).

Every believer has through infinite grace received the gift of eternal life, but this life is in God's Son. So our Lord, who is the life, the Source of life, the inherent Possessor of life, can communicate this Divine life, without which there can be no understanding of Divine things, and no fruit for God. Our Lord said,

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall LIVE." (John 5: 25).

The vine symbolises our blessed Lord; the branches the believers, and just as the branches bear fruit, as abiding in the vine, so believers bear fruit, as they abide in Christ. Abiding in Him they bear much fruit. This is to the glory and pleasure of the Father, symbolised by the Husbandman, who purgeth every branch that beareth fruit, that it may bring forth more fruit. (John 15: 2).

The Lord is the true vine in contrast to Israel, the unfruitful vine, that produced no fruit for God. (Psalm 80: 17). Turning away from the fruitless vine we get the prayer,

"Let Thy hand be upon the Man of Thy right hand, upon the Son of Man, whom Thou madest strong for Thyself." (Psalm 80: 17).

This prayer was answered in our Lord Jesus Christ. There can be no union with sinners. Divine life could not be communicated save as the atoning death of our Lord satisfied all the claims of God's holiness as to the whole question of sin. Only by a new and Divine life imparted to believers could the symbolism of the vine and the branches be fulfilled.

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THE HOLY SPIRIT OF GOD

The Holy Spirit is God, as the Father is God, and the Son is God, in the Unity of the Godhead, of One Sub-

stance, One in knowledge, counsel, will, purpose. We are obliged in speaking of them together to put their names in a certain order. Scripture gives the order in baptism, that those baptised are baptised in the name (not names) of the Father, and of the Son, and of the Holy Ghost. (Matt. 28: 19). But we must be careful not to make any distinction in the Persons of the Godhead in the way of One being more prominent than the Other.

An illustration has helped the writer. Think of a chandelier with three branches, the branches equally distant from each other, all fed from the central stem, diffusing the light equally, blending so perfectly that no one can say, which light belongs to this branch or that branch. If you were asked which was the most important branch, you would reply they are all one in the purpose of giving light, all fed by the same central stem, and no one can say where all are alike that there is any degree of differing importance in respect of these three branches. But suppose for the sake of a very careful inventory of the furniture of the home, it is necessary to distinguish between these branches, the distinction would be arbitrary, and should be so treated. We think this little illustration does help to some understanding of the matter in hand.

It has been largely taught that the Holy Spirit is not a Person, but an influence radiating from God. But here is language that only can be attributed to a Person, and that Person Divine, for Scripture clearly attributes sovereignty, which is one of the attributes of God, to the Holy Spirit.

"But all these worketh that one and the Selfsame Spirit, dividing to every man severally as HE WILL." (1 Cor. 12: 11).

In the following Scripture again the Holy Spirit is seen acting only as God can act, that is in full sovereignty,

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate ME Barnabas and Saul for the work whereunto I HAVE CALLED THEM." (Acts 13: 2).

An influence cannot speak, and give authoritative instructions as these are with their vast implications in

connection with the impact of Christianity on Judaism and a pagan world. Then we read of the Holy Spirit as **THE ETERNAL SPIRIT** (Heb. 9: 14). None can have the word, **eternal**, describing their being, but A Divine Person, only God Himself. It is to be noted that whilst the Scriptures clearly teaching the eternity of the Father and the Son, it is reserved to the Holy Spirit to have the description given in these actual words, **ETERNAL SPIRIT**.

The three Persons of the Godhead are bracketed together, which could not have been if the Spirit were impersonal. We read,

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, **and of the Holy Ghost**.” (Matt. 28: 19).

In similar fashion we have the charming doxology at the close of the second Corinthian epistle,

“The grace of the Lord Jesus Christ, and the love of God, **and the communion of the Holy Ghost** be with you all. Amen.” (2 Cor. 13, 14).

Here is the Apostle Peter’s testimony to the same truth. We read,

“Elect according to the foreknowledge of God the Father, **through sanctification of THE SPIRIT**, unto obedience and sprinkling of the blood of Jesus Christ.” (1 Peter 1: 2).

Here again we have the activities of Three Divine Persons bracketed together in one activity of sovereign grace.

In this present dispensation, since the Holy Spirit came at Pentecost, as sent of the Father (John 14: 16), as sent of the Son (John 15: 26), as come of His own volition (John 16: 7), the Holy Spirit has been pleased to indwell all believers on the Lord Jesus Christ, who have received the gospel of their salvation (Eph. 1: 13), as the Seal, the Anointing, the Earnest, and as forming the one body of Christ on earth, Christ Himself being the glorious Head in Heaven, believers being members of that body on earth for the continuance of the life of Christ on earth in the persons of His members. Thus the Holy Spirit is the Inspirer of our worship and prayers till the moment comes when prayer shall be no longer necessary, when

we shall be in the realised companionship of Christ in glory. One day all Christian activity on earth will cease. Then,

“ From earth’s wide bounds, from ocean’s farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son and Holy Ghost,
 ALLELUIA.”

Blessed happy prospect! AMEN.

By the same Author

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