

JEHOVAH'S NAME.

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Jehovah's Name.

“They that know *Thy Name* will put their trust in Thee.”
(Psalm ix. 10.)

HOW glorious to God is His own great Name! and how precious He makes it to His people! What varied setting forth of that wondrous Name He gives all through the Scripture! And all these various aspects of it, how dear to His saints!

The original names—“God,” “God Almighty,” “Jehovah,” “Jah,” and “Lord”—are themselves a blessed study; each one having its own distinctness and depth of meaning, and each used in its own appropriateness to the context and to the subject in hand. Hence the value of an accurate rendering of

these divine names from the original Hebrew ; a point in which our excellent translation often fails.*

But beside these, God's Jehovah Name stands specially linked with His gracious ways towards His saints, at certain times and places ; and this gives rise to definite and permanent Jehovah titles : titles precious to all the multitude of God's children, though they had no personal connection with the events which gave rise to them.

In earthly heraldry, the nobles of a country may date and draw their permanent titles from distinguished deeds of other days ; and all the nation make their boast in these heroes of the past, and in the banners and the mottoes of their pride. " But," as Moses justly says, " Their rock is not as our Rock, even our enemies themselves being judges." (Deut. xxxii. 31.) And none can wonder, therefore, that God, our God, has made for Himself fresh names of honour, fresh titles of renown, from the victories His grace has wrought in the past, both *for* His saints and *in* them.

* To remedy this, is one object of "*The Englishman's Bible*," edited by Thomas Newberry, where Divine Titles and their meanings are fully given.

There are six of these Jehovah titles specially prominent in the Scripture. They are :

Jehovah-jireh—"Jehovah will provide." (Gen. xxii. 14.)

Jehovah-rophca—"Jehovah that healeth thee." (Ex. xv. 26.)

Jehovah-nissi—"Jehovah my banner." (Ex. xvii. 15.)

Jehovah-shalom—"Jehovah [send] peace." (Judges vi. 24.)

Jehovah-tsidkenu—"Jehovah our Righteousness" (Jer. xxiii. 6, xxxiii. 16.)

Jehovah-shammah—"Jehovah is there." (Ezekiel xlvi. 35.)

The first four of these stand connected with events and persons in the past, and tell of what God has already been to His people; the other two shine brightly for us in Israel's future; but of all the fatness of their olive-tree we as Gentiles partake, as branches

of the wild olive-tree, even now grafted in. (See Rom. xi. 17.)

Let us begin then with the first four, and we shall find the very order in which they occur, to be the best in which to consider them.





Jehovah-Jireh.

“JEHOVAH-JIREH” (Jehovah will provide) is indeed well known and dearly loved among these divine titles ; and it is joy to remember, that as the cry, “Behold, the Lamb of God,” etc. (John i. 29), so precious ever since, was uttered first by the faith of John the Baptist, so “Jehovah-Jireh” was first given by believing Abraham, as the joyful and adoring utterance of his experience of what God had been to him in his hour of need.

This Jehovah title has been much used by saints as cheer for faith in God in *temporal things*, and justly so. Hymns have been written in this strain, and often sung, each verse ending with “The Lord will provide ;” and the faith of many a one has been helped by them.

But does not the context in Genesis xxii. attach to it the higher and the larger meaning of God's provision of the Lamb? The whole dealing of God with Abraham was on that subject. God's ability to provide, and His purpose to do so, are uttered all through the chapter.

"The land of *Moriah*" means "The land of *providing*" (*Moriah* being the participle form of the same Hebrew verb of which "Jireh" is the future tense); and in giving this name to the district, God did Himself furnish food for the faith which enabled Abraham to assure his son Isaac, "My son, God will PROVIDE Himself a lamb for a burnt-offering," and caused Abraham's faith to give to God at that spot the lasting record of a new name, the blessed name, "Jehovah-jireh." The great provision of the Lamb was, therefore, the origin of this first and most glorious of these Jehovah titles.

It is true that passing earthly things were not forgotten by our gracious God; and they never are. Isaac, who was the joy of Abraham's brief earthly tent, was still preserved to him; and he knew he would be; for did he not say to the young men, not only, "I and the lad will go yonder and worship," but

also added, "and *come again* to you"? (See Heb. xi. 19). And Isaac's heirship to all the promises of even temporal things was thus shown to be also provided for by God.

But over and above all this, there remains inscribed on the whole transaction, as in letters of light, the mighty truth of God's provision of His only and well-beloved Son, as the One who alone could be God's true burnt-offering, and the believing sinner's abiding acceptance and sweet savour in God's presence.

"Jehovah-jireh" is therefore a glorious beginning of these Jehovah titles, since it points us to the Lamb "as it had been slain," seen even now by faith "in the midst of the throne." Our place is above all heavens, where Jesus sits at God's right hand; and as we find ourselves blessed there with all spiritual blessing in Christ, we call it our "Jehovah-jireh," and say, "Thanks be unto God for His unspeakable gift."

More than this. Every spot of our journey, and our worship *here below*, is made rich to us with the same blessed Jehovah title; for when we thus grasp its first and largest meaning, we next learn to say also

along with Paul, "If God be for us, who can be against us?" "He surely (see Greek) that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"





Jehovah-Ropheca.

JEHOVAH-ROPHECA " is the next of these titles on our list, and relates to God's people in their many diseases and sicknesses.* "I will put none of these diseases on thee . . . for I am Jehovah that healeth thee;" or as an older English version renders it, "I am Jehovah thy Physician."

How well this follows the former; for when we

* The contrast between Israel and the Church as to conflicts is obvious: theirs with flesh and blood, ours with spiritual foes; and in the matter of healings it is also marked, though not so apparent. As Jehovah-jireh points to the provision made in the Lamb of God for sin, Jehovah-rophca points to the provision of the Spirit, that meets the sickness and weakness of our spiritual life by the indwelling power of the Sanctifier. But though we especially need spiritual healings, yet we, like Israel, need bodily healings, though we have not like them to wage bodily conflicts.

have known our God as the great Provider of the Lamb, the bearer away of our *sins*, it is good then to trust Him also in all matters of sickness and bodily suffering. For too many forget this, even among God's dear children; and while they turn to Christ, the Lamb of God, for their sins, they turn too readily, and too much as a matter of course, to any merely human help that may be near for their bodily sicknesses, perhaps without exercise as to their soul's state, or even caring whether it is a godly person to whom they are applying.

This ought not to be. The apostle James says: "Is any among you afflicted? let him pray, Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church, and let them pray over him," etc. (Jas. v. 13, 14); words that teach us to draw nigh still to *God*, whatever our outside matter may be, whether joyful or sorrowful.

David's ciii. Psalm may have issued from his overflowing heart and lips, at a time of recovery from some special sickness; but even if so, he enlarges greatly his soul's delight in his Jehovah God, and says (v. 3), "Who forgiveth ALL thine *iniquities*; who healeth ALL thy *diseases*," as if in remembrance of the

very order of these two Jehovah titles which we are now considering.

It is true that health and long life were God's special reward to Old Testament saints (see Prov. iii. 2, 8, 13), and will again be His rewards to Israel in the millennial age (see Isa. xxxiii. 24.) And consistently with this, when our Lord would show Himself to the Nation as their own Messiah and Jehovah, He was not only announced by John the Baptist as the Lamb of Jehovah-jireh's providing, but he did works of bodily healing also all through Palestine, that all Israel might once more hear God saying to them as of old, "I am Jehovah-ropheca" (Jehovah thy Physician), and thus be utterly without excuse for not repenting of their sin, and returning to their God, from whom they had so long and so deeply revolted.

But this does not set aside the truth, that all we who are now blest in Christ in heavenly places have Him also for our sicknesses as well as for our sins, as we have seen in James v.

And Christ's Church has still so much bodily sickness in it, that if His sick ones did but more hear Him saying, "I am Jehovah, thy Physician," and turn

to him for healing, many chambers and beds of affliction would be richer with spiritual blessing than they now are. Praying ones would gather to Him, saying, like Martha and Mary of old, "Lord, he" (or she) "Whom thou lovest is sick," and distincter and better remembered experiences of His healing power would be oftener known among us, filling many a cottage and many a larger dwelling with the odour of praise for what Christ had done for them, and thus would our Lord Jesus be far more known amongst us as the Physician and Healer of soul as well as body.

Sickness of body in saints is of two kinds : first Discipline of the one already well pleasing to God, in order that in sickness the sick one may bear yet more fruit, as in Job's case (see also John xv. 2, last clause); and second, Loving reproof from the Lord because of malady of soul seen by Him, and used in order to recover the soul to health. (See 1 Cor. xi. 20; James v. 15, 16, where the same is implied; see also Elihu's words to Job, Job xxxiii. 19-29)

Doubtless far too many bodily sicknesses amongst us are of this latter kind; and if only confessed as such, and brought to the Lord, how blessedly would our Jehovah-Jesus then be known by the raised-up

one, and by fellow-saints around, as "Jehovah-ropheca" for soul and body. By His fulness as the Lamb of God's providing He has *atoned* once for all for our sins; but it is by His skill amongst us as our two-fold Physician that He brings to us "health and cure" (Jer. xxxiii. 6), and frees us from the power of indwelling sin.

Oh that this faith in Him may be more given us ere He comes again! for it is only "a little while" longer that, as His saints waiting for Him, we shall have any opportunity left us of exercising it.

But the waiting saints have conflicts to wage with spiritual foes, as well as bodily sicknesses to bear, and this makes the next of the Jehovah titles so welcome to us.



Jehovah-Nissi.

WE find this in Ex. xvii. 15, where "Jehovah-nissi" (Jehovah my banner) was the name which Moses gave to the altar he put up, as Abraham had called the mount of the Lord "Jehovah-jireh."

It was Amalek's assault of Israel (apparently unprovoked by them) that gave rise to it. By lifting up of hands to God, Israel had gained the victory, and God declares that over Israel's foe He will still give victory, and will blot out the remembrance of Amalek from under heaven. Moses accepts the gracious promise; and as it was lifting up of hands that had begun the conquest, so it was an *altar* that he builds (the place, that is, of *constant* lifting up of hands; see Ps. xxviii. 2; cxxxiv. 2: cxli. 2), thus confessing his similar dependence upon God for all future victories;

and it is this simple altar of earth (see Ex. xx. 24), and not any human weapons of war, to which Moses gives the all-conquering title of "Jehovah-nissi" (Jehovah my banner).

What victories have God's people gained by standing at the lowly altar of their worship, and by having in their felt weakness no banner as their trust but "Jehovah-nissi!" And, alas! what Ai-like defeats (see Joshua vii.) have been incurred by forgetting this banner-name of our unchanging Jehovah, and going to fight in some strength of our own!

Paul knew the value of it when he said, "The weapons of our warfare are not carnal, but *mighty through God* to the pulling down of strongholds; casting down imaginations," etc. (2 Cor. x. 4); and he taught the same to all saints when, telling us (Eph. vi.) of all the armour provided us, he still said, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

And only thus shall we show ourselves learners and followers of Him who not only had no cause, but that of His God for which to fight, but also no strength but that which His God supplied Him with which to begin the fight, continue it, or end it. (See Psa.

xxvii. 1-3; cxviii. 6-16; cxxxviii. 1-3.) Of Him we sing—

“ His be the Victor’s name
 Who fought our fight alone;
 Triumphant saints no longer claim,
 Their conquest was His own.”

But making Him our banner, our “Jehovah-nissi,” we also sing—

“ ’Mid mightiest foes, most feeble are we.
 Yet trembling in every conflict they flee:
The Lord is our banner; the battle is His;
 The weakest of saints more than Conqueror is.”

But that “weakest of saints” must make this Jehovah-banner his own *individually*, in order to be thus step by step a “conqueror.” “Jehovah-nissi” is a single soul’s utterance in faith’s conflict; it means “Jehovah *my* banner,” just as Psalm xxiii. 1, says, “Jehovah is *my* Shepherd.”

Let us remember also that it was Moses, one chosen and gifted by God to *lead* the people, who built this altar, and gave to Israel and to us this abiding banner-name of our God and Lord. He was as wise at this beginning of Israel’s wars on the homeward march as he was afterwards, when he said,

as to the pathlessness of the untrod desert, "Show me now thy *way*," and had the blessed, abiding help assured to him, "My presence shall go with thee, and I will give thee rest." (Ex. xxxiii. 14.)

How happy it is when those who are in any measure guides of God's pilgrims thus themselves seek guidance; and such as lead on the fight do with a *personal*, individual sense of weakness stand each one at the altar of his worship and say, "Jehovah-nissi"—"Jehovah: (is) MY Banner." Such ones, and only such, are true guides of God's saints, and good captains in Christ's army; and all such must "watch and pray" in order to continue thus to the end, remembering how even Moses failed when he and Aaron said, "Hear now, ye rebels; must we fetch you water out of this rock?"



Jehovah-Shalom.

WE come now to the fourth of these glorious titles of our covenant God. How precious has *Jehovah-shalom*, "Jehovah send *peace*," been to God's children since the memorable day when Gideon first built his altar at "Ophrah of the Abi-ezrites," and thus named it! (Judges vi. 24.) Such a title of our God is doubly dear to us whilst still in a world in which there is "no peace." Its own votaries and followers have none; nor would they allow any to God's own children if they could help it. But PEACE is one of God's richest provisions for us as His children, both in Old Testament pages and in New. It rests, too, upon the most solid basis. The very word "Shalom" in Hebrew means, first of all, "completion or finishing," then "payment," and thus also it means peace; reminding us that God's peace for us rests

upon a finished work, and a full payment. Hence it is

“ Stable as Jehovah’s throne,
For evermore the same.”

In the New Testament pages we are accustomed to observe three stages of experience in this blessed matter of divine peace. First, “peace with God” (Rom. v. 1); then “the peace of God” (Col. iii. 15; Phil. iv. 7); and the knowledge also of “the God of peace” (Rom. xv. 33, and xvi 20; 1 Thess. v. 23; Heb. xiii. 20).

“*Peace with God*” is “through our Lord Jesus Christ,” and tells us of a blessed and unchangeable relation to God through Christ’s finished atoning work, and by Him as now the raised One from the dead, and seated at God’s right hand. We have peace with God *through Him*; and it abides the same whatever discoveries we make of deep-seated’ sin within us, or of the temptations of an evil world around us, and their subtle effect upon our evil nature. Our relationship to God, as being at peace with Him, remains unchanged. And a glorious peace it is, because it is through the glorified One; a mighty peace, because it is in Him who is the triumphant One; a peace of sweetest and most blessed nearness to God, since it is ours in “the Son of his love;” in

short, all its blessedness is learned only by knowing Him ; for "this Man shall be the peace." (Micah v. 5.) This heavenly peace is ours the moment we believe, because of the sin-bearing work being already finished, and the payment of our debt having been made in His death, and shown as accepted by His resurrection from the dead.

"*The peace of God*" is something wrought by the Holy Ghost in the believer's heart, and is no less glorious, or mighty, or full of nearness to God than the former ; but being a thing IN us, it is never perfected here below, where we carry in us to the last a "desperately wicked heart ;" and it is subjected to all the many checks and changes which arise from our grieving that blessed Holy Ghost, by whom alone it can be accomplished in us. All such grieving of the Spirit dims our soul's view of Christ, and it is by taking of the things of Christ and revealing them to us, that the Spirit works in us this blessed "peace of God." In Col. iii. 15, it stands connected with walking in love toward all fellow-saints, a thing in which we so often fail ; and in Phil. iv. 7 with our privilege of carrying everything to God in prayer, and that too (as the context implies ; see Phil. iv. 3) even

when strifes may arise among saints. Oh blessed "peace of God," that is thus mighty in us here below, whilst "peace *with* God" is mighty *for* us above in our Lord Jesus Christ!

But then there is also God Himself for us as "*the God of peace.*" In Rom. v. 11 Paul says, "We joy *in* God through our Lord Jesus Christ," and one part of our blessed joy in Him is as "the God of peace;" and this is the New Testament revelation of peace that seems most brought before us by the title of "Jehovah-shalom." The "Jehovah" of the Old Testament that sends peace is in the New Testament "the God of peace."

And this particular revelation to us of God is given in each Scripture as a means to an end, and not merely as something to take rest in. In Rom. xvi. 20, the God of peace is the One who will "bruise Satan under our feet shortly;" and thus we are strengthened neither to be daunted by the open adversaries of the gospel, nor to be led away during this "little while" by "the good words and fair speeches" of such as corrupt the gospel of Christ, and bring in heresies and divisions. In Thess. v. 23 the searching but welcome eyes of "the God of peace"

are looked to (as in Ps. cxxxix.) to search the "spirit and soul and body" of the believer; *i.e.* his thoughts, his desires, and his actions, that he may be altogether as a whole burnt-offering, a sweet savour-offering for his God, and may be found such at the looked-for moment of Christ's coming; while in Heb. xiii. 20, "the God of peace" has raised up from the dead such a great Shepherd of the sheep as can unite all the pilgrims ("Hebrews" means pilgrims) thoroughly together to "every good work," to do only the *one* will of their gracious God, as well as to confess together in their worship the *one* Name of the risen Jesus; and if this fellowship is even aimed at, "the God of peace," says Paul, "shall be with you." (Phil. iv. 9.)

Thus rich is the New Testament for us regarding "the God of peace;" and no wonder, for it is in this character that we see all the glory of the redemption He has wrought, and the salvation He has accomplished. Sitting upon the "mercy-seat" was God's glorious attitude of old. The "God of peace" is His special attribute for us now. And all the more, because the full and open hostility of Satan and the world have now come out. They were always against God and Christ in reality; but the energy of

evil that accomplished Jesus' death at Calvary, has broken loose over earth in tenfold power ever since, partly in deeds of violence, and partly in all that "deceivableness of unrighteousness" which we see in false Christianity.

How blessed then that word of our Master ere He left: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv. 27); words uttered at the same time when He said, "The prince of this world cometh, and hath nothing in Me" (John xiv. 30); and also, "I have chosen you out of the world, therefore the world hateth you." (John xv. 19.)

Just so with our "Jehovah-shalom" title in Old Testament. (Judges vi. 24.) Nothing could well be worse than Israel's state in Gideon's time—oppressed and robbed by the Midianites at their pleasure. And no wonder; for the altar of Baal and its grove had too much taken the place with them of the true altar of Jehovah. But God never forsakes His people, however severely He chastens them. And first a prophet is sent with God's message, and then the Angel-Jehovah Himself appears to Gideon as he is

threshing wheat at the unusual place of the winepress, in order that the Midianites might not suspect him to be thus engaged, and come and seize it. It is the very picture of the world's oppression of God's people; and that too as the result, alas! of their wandering *from* their God, not of their fidelity to Him. Yet this becomes the moment of God's yet richer and more especial grace. Jehovah looked on Gideon with those eyes of favour which are the strength of all who trust in Him (compare Zech. xii. 4), and said, "Go in this thy might, . . . have not I sent thee?" But Gideon's faith still failed, and he cried, "O my Lord, wherewith shall I save Israel?" and he asks "a sign" as a proof of the reality of all that he then saw and heard. The flesh of the kid and the unleavened cakes are brought out, and the wondrous One did wondrously by accepting it in God's own way; viz., by fire—fire too out of the rock. This was as overwhelming to Gideon as the gracious look of Jehovah upon him, and the words spoken had before been insufficient, and "Alas, O Lord God!" is now his cry. The "face-to-face" of the Angel-Jehovah was too much for him; it is a light that "no man can approach unto." But behold, it was "the God of peace" that was nigh unto him.

“Peace be unto thee; fear not: thou shalt not die,” was the gracious word to him from the glorious and the Holy One. Faith was at once awakened in Gideon’s soul; and “JEHOVAH-SHALOM” was the lasting name of the altar that he raised in Ophrah of the Abi-ezrites, and which still existed when the book of Judges was written.

And it *was* enough. This was the God of peace that could and would shortly bruise all Satan’s power under Israel’s feet, and who will one day unite them even as a nation, under their own “Good Shepherd” and “Great Shepherd,” as “the people of His pasture, and the sheep of His hand” (Ps. xcv. 7); and who will then, as their “Jehovah-shalom,” search out all their uncleannesses for them, and sanctify them also to Himself in “spirit and soul and body.” And as “the root and fatness” of their olive-tree is *ours* now, by having been grafted in, even in this day of their national unbelief, we joy in “Jehovah-shalom” as part of that “Name of our God in which we set up our banners.” (Ps. xx. 5.)

One other New Testament expression on this blessed subject of divine peace must not be passed by; it is in 2 Thess. iii. 26: “The *Lord* of peace Himself, give

you peace always by all means." It fitly concludes the second epistle, as the verse already dwelt on of the "God of peace" suitably closes the first epistle.

"The God of peace Himself (see Greek) sanctify you wholly" (1 Thess. v. 23) agrees well with an epistle in which the saints have "turned to God from idols to serve the living and true God," and are waiting "for His Son from heaven." Their place of blessing is "IN God the Father and the Lord Jesus Christ," and enclosed and embraced in this

"Ark of God, love's own preparing."

they have, like Noah of old, no window, but upward, and by this the light of the Holy One beams down into the heart and life of each waiting saint, claiming him entirely for God and Christ.

But the second epistle tells more especially of the hostility of an evil world against the waiting saints, both in open persecutions (see chap. i. 4, 5), and in its "mystery of iniquity," and its many antichrists leading on to THE Antichrist. But "the Lord of peace Himself" is near, and is blessedly enough for His saints in all these waves and storms of persecution, and amidst all this whirlpool and vortex of error and delusion. "Jehovah sitteth upon the flood; yea, Jehovah sitteth

King for ever. Jehovah will give strength unto His people ; Jehovah will bless His people with PEACE." (Ps. xxix. 10, 11.) Thus had David sung ; and thus Paul in this epistle speaks. "The Lord of peace Himself give you peace always by all means ;" "always," *i.e.* throughout all the waiting time (see Greek), and "by all means" using, that is, this very wrath of a hostile world, and all these underworkings of its cloaked and covered iniquity only as new occasions of hearing His own voice above it all, speaking PEACE to your souls.

The storm on the sea of Galilee (Luke viii. 22-25) may illustrate our meaning. "The Lord of peace Himself" was with them in the ship ; and as such "He fell asleep" while they sailed along. His strength had been well spent in teaching the multitudes, and wearied in His body, God "gave to His beloved sleep." (Psa. cxxvii. 2.) No violence of the storm awoke Him ; for His own blessed peace (see John xiv. 27) was filling Him. But more than this, the storm was His opportunity for also giving them peace. It was well that it had held on so long as to fill the ship with water, and well also that the blast had been violent enough to awake their fears ; for all that violence of the wind,

and all the raging of the waves now became only a mightier opportunity for "the Lord of peace Himself to give them peace always by all means." And but for its grand and precious teaching never would His disciples have said, "What manner of man is this for He commandeth even the winds and the waves, and they obey Him?"

They were slow to know the wondrous One who was in their midst, and soon forgot again everything they did learn; but they had not the indwelling Holy Ghost. (See John vii. 39.) Alas that we who have His indwelling should still be so much as if we had it not, and therefore so much like them!

Oh that we worshipped Him more in the calm, and more trusted him in the storm! The former is the best preparation for the latter.

Paul Gerhardt knew afflictions for Christ's sake more than many; and well does he say what we sometimes sing.

" Give to the winds thy fears :
 Hope, and be undismayed ;
God hears thy sighs, and counts thy tears,
 God shall lift up thy head.

- “ He everywhere hath sway,
And all things serve His might ;
His every act pure blessing is,
His path unsullied light.
- “ Through waves, through clouds and storms,
He gently clears thy way ;
Wait thou His time : so shall the night
Soon end in joyful day,
- “ When He makes bare His arm,
What shall His work withstand ?
When He His people’s cause defends,
Who, who shall stay His hand ?
- “ Thou comprehend’st Him not :
Yet earth and heaven tell
God sits as Sovereign on the throne,
He ruleth all things well.”





Jehovah-Tsidkenu.

THE two remaining Jehovah titles are in the pages of prophecy, and point us to Israel's glorious and blessed future. They are promises of what Jehovah will be to them ere long as a nation, as the other four which we have considered are divine mottoes of what His goodness has been to them in the past. And oh, what a day to them when at last that nation knows Him as their "righteousness," and also morally reflects His image! for the name of the city, as well as of its Saviour King, is to be *Jehovah Tsidkenu* (see Jer. xxxiii. 16); and then Zion's glory, to the last hour of this earth's existence, will be *Jehovah Shammah*—"Jehovah is *there*." And how natureally do these two Jehovah titles of the future rest the one upon the other! for how could Jehovah be to them "Jehovah-Shammah," and make that city and that people known

in the millennial earth as the dwelling-place where all through that age He would be found, unless He had Himself first become to them their righteousness, and also wrought righteousness IN them? for God can never dwell anywhere but in righteousness and holiness.

When of old He bade that people make Him first a tent, and afterward a temple, that He might dwell among them, His first word was, that it was to be "a SANCTUARY" (EXOD. XXV. 8); *i.e.* a holy place. The white linen curtains of the very court within which the tabernacle was enclosed, and which separated it from the sinful tents of the camp, told of a divine righteousness which God must have round about Him wherever He dwelt.

But no such outside court of curtains, with all its other inside veils, will He need when surrounded by that nation in that happy day; for they will all know Him by simple faith, will by the Spirit worship Him; for He Himself will be to them their righteousness, their "Jehovah-Tsidkenu."

But the grace which is in store for them has become ours already, who know the Son of God in this day of their unbelief. As branches grafted in, we partake of the root and fatness of their olive tree of blessing.

Hence a joy and a sweetness ever new to us in this "Jehovah-Tsidkenu" title. The persecuted ones of Scotland used it as a watchword by which to know each other when they met, it being a word that would be unknown and unmeaning to their ignorant and cruel enemies; and McCheyne's "Jehovah-Tsidkenu" hymn has an allusion to this.

Righteousness, then, is the subject of this Jehovah title—"a righteousness of God," as Paul says (Rom. iii. 22), "which is by faith of Jesus Christ unto all and upon all them that believe." This righteousness is as superior to any goodness or excellency of unfallen Adam by God's creation of him, as the Creator Himself, even Jesus, in whom it is wrought out for us by God, and given to us, is superior to the creature. Creature righteousness was seen in Adam for a little while, when in contrast with the beasts of the field around him, he knew his Maker, and yielded to God worship and obedience, and retained that "image" and "likeness" of God in which he was made. But what was this, even at its best, to the "abundance of the grace and of the gift of righteousness" which is ours by Jesus Christ?

God has taken occasion by man's disobedience and

consequent loss of his own creature-righteousness (to say nothing of his also incurring the penalty of death) to bring forth an infinitely better and more glorious thing. God has now made Jesus Christ Himself to be the righteousness of the believing sinner, and that too as risen from the dead, even the deep death of the sinner, in which God's own hand of justice and of wrath laid Him for our sins. (See Ps. lxxxviii. 6, 7).

Hence the risen Jesus, as our righteousness, is not merely sin removed for us from God's view, and our doom endured for us; in addition to this it is the giving us such an obedience in which to stand before God as there never was in God's presence till Christ accomplished it, and in resurrection entered His presence with it.

Eternal life is inseparable from this righteousness, because it is wrought out in Him who lives to die no more; and it is He Himself, with all that He is, that is God's gift to us. But on this we do not now enter, *righteousness* being our present subject.

Grace, then, is the source of this righteousness; Christ Himself, the risen One, has through His death become the righteousness; and eternal life is the power for knowing and enjoying it.

“A righteousness I must have,” says an old writer, “as broad as the law, as spotless as the light, and richer than an angel ever wore; and Christ is that righteousness for me.”

Here then we find *our* joy even now in Israel's yet future “Jehovah-Tsidkenu” title of their and our Saviour-God. But more than this. Christ is not only our *imputed*, He is also our *imparted* righteousness. We have not only Christ FOR us as our robe of righteousness. in whom God sees us in His presence, but we have also Christ IN us, fashioned in us by the Spirit the moment that we, by the Holy Ghost, believed in Christ. The moment we were in God's sight clad with Him as our acceptance in His presence above, that moment Christ became formed within us—the character of our new life, and the hope also of coming glory.

Thus “Jehovah-Tsidkenu” is ours, not in Him only, but in the measure of our present likeness to Him through His grace. Just as in the coming millennial age “Jehovah-Tsidkenu” will be the name of the *city* as well as the name of her glorious King.

The truth of “righteousness of the law fulfilled IN us” is the subject of Romans viii., as righteousness

FOR us is of Romans iii. iv. v. "The law" (or power) "of the Spirit of life in Christ Jesus" is shewn us in Romans viii. This omnipotent power entered us the moment we believed, to accomplish *in us* a righteousness answering to that in which we that moment had been accepted in heaven. Hence the possession of this Spirit of life in Christ Jesus is made the conclusive proof that there is against us "NO condemnation." Verses 1 and 2 should be, "There is therefore now no condemnation to them which are in Christ Jesus; "FOR" (not He died to put our sins away, and is risen for our justification—though this would have been a true reason to give—but) "the law" (or power) "of the Spirit of life in Christ Jesus, freed me from the law (or power) of sin and death." Thus a new and a crowning proof arises of there being "no condemnation" in our case; viz., we were as truly freed from the reigning power of sin and death, as we were for ever delivered from the sinner's hell. The blood of Christ Jesus (*i.e.* His precious death) ransomed us from hell; and "the Spirit of life in Christ Jesus" freed us from sin's dominion.

So with the leper in the day of his cleansing. (Lev. xiv.) It was "the *oil*" put "upon the blood" that

was to complete within him the consciousness that all his former leprous state was no more remembered, and that he was now an accepted worshipper. Compare also Heb. x. 15-18, where the indwelling Holy Ghost's witness is added to that of Christ on the cross (see v. 10), and Christ at the right hand of God (see v. 12) as proof of the boldness which we have for drawing near to our God.

This is the true meaning also of 1 John iv. 17: "Herein is love with us" (see margin, *i.e.* love in its dealings with us) "made perfect, that we may have boldness in the day of judgment: because as HE is, so are we in this world;" that is, as God is One whose characteristic is LOVE, such are we in this world. Our characteristic also by His grace is that of *love*, now that we are His children. The apostle John had before said, "God is light," and had made us as "children of light" to be walkers "in the light, even as HE is in the light," "partakers," that is, "of the divine nature." And now he says the same as to love; but tracing it all to its right and only source, he adds, "We love Him, *because* He first loved us."

So also with God's righteousness; it is not only *upon* us in Christ above, but it has also begun *in* us by the

Spirit of Christ. Grace thus brings to pass what Sinai law never could get from ruined man. As Paul says (Rom. viii. 3, 4), "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; *that the righteousness of the law might be fulfilled in us*" [*i.e.*, in all believers] "who are walkers" [*i.e.*, now that we have believed in Him] "not after the flesh, but after the Spirit." All believers, therefore, are even now law-fulfillers in some measure, fulfillers of its righteousness, and are blessedly qualified and sufficed by God for being such by the Spirit, the Holy Ghost, who now indwells them. Precious truth of this favoured dispensation—the dispensation, as it were, of the Spirit!

This makes the great contrast between them and all natural men, even those outwardly the fairest and best—*they* are "after the flesh," and "mind the things of the flesh," the minding of which "is death," and "enmity against God," and by their very nature cannot be "subject to the law of God;" they cannot, that is, be law-fulfillers, and therefore, "cannot please God."

But how different with such as are Christ's! They are "after the Spirit," and "mind the things of the

Spirit"—the minding of which "is life and peace"—and have in them a mind which is "subject to the law of God," and is able therefore to please Him; and therefore they "are not in the flesh," though they have the flesh (the old and evil nature) in them, but are "in the Spirit," since HE who is mightier than the flesh—viz. the Spirit of God and of Christ—dwells in them.

Thus blessedly furnished, all such ones can fulfil "the righteousness of the law" during life, and can "die daily," knowing "that HE that raised up Christ from the dead shall also quicken their mortal bodies because of His Spirit that dwelleth in them." For even the resurrection of saints is here based on the Spirit of the risen Christ dwelling in them, and not only upon Christ's own resurrection for them.

The fulfilling of "the righteousness of the law" by all who are Christ's is accomplished by that LOVE which is the leading "fruit of the Spirit" (Gal. v. 22) and the first instinct of their new nature. "Owe no man anything," says Paul (Rom. xiii. 8), "but to love one another: for he that loveth another *hath fulfilled the law.*" And again (v. 10): "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." And if it is the fulfilling of the law, then it is

also the fulfilling of "the righteousness of the law," and "Jehovah-Tsidkenu" becomes a name wrought out, in measure, in us His saints, as it also is in HIMSELF in divine fulness and perfection.

Let not the feeblest saints fear that this blessed truth can hardly be said of them; for it is not a matter of attainment only, but is true more or less of *all* saints, since *love* is its fulfilment; and wherever the Spirit of Christ is, a love "taught of God" has begun in that person, which is to go on for ever; for "if any man have not the Spirit of Christ" (see Rom. viii. 9), he would by that very fact be proved to be "none of His."

Thus "Jehovah-Tsidkenu" is seen to be also a *fellowship* title of our gracious God for us, in which we all share. HE is "Jehovah OUR righteousness," both as the One in whom we *all* boast as our righteousness for us before God, and also as our righteousness imparted TO us all, and already begun to be accomplished in us all. It is the only one of our six Jehovah titles that is in the plural number; and it may well be plural when it is the birthright possession of such a countless multitude.



Jehovah-Shammah.

BUT there is yet another glorious name for that city of God's grace and of His blessing. *Jehovah-Shammah*—"Jehovah is there"—is true of her, as well as the "Jehovah our righteousness," that He has been pleased to accomplish in her; for wherever God's grace is, there God Himself dwells whether it be with a single one who is of "a contrite and humble spirit" (see Isa. lvii. 15), or amongst "two or three who gather together to His Name" (Matt. xviii. 20); or in Jerusalem of the next age, when she has become a city of holiness and truth; or, better and higher far, in the city of the living God the heavenly Jerusalem, to which, Paul says (Heb. xii. 22), we have already come by faith; or, best of all, in the finished and perfected "holy city, the new Jerusalem" of an eternal new earth and new heavens. (Rev. xxi. 2).

God must always dwell where His own attributes are found, wrought out in sinners saved, through the death and resurrection of His Son. Hence *Jehovah-Shammah*—"Jehovah is there"—becomes the most fitting and glorious completion of these Jehovah titles.

In one blessed respect this title resembles the former: viz., it abides when once bestowed. Of "Jehovah-Tsidkenu" it says (Jer. xxxiii. 16) it is the name wherewith Jerusalem "*shall be called*;" *i.e.*, once thus named, the name *remains*; and of "Jehovah-Shammah" it shall be "the name of the city *from that day.*" (Ezek. xlvi. 35)

As God's gifts and calling of Israel have been without repentance—*i.e.*, without change of mind on His part toward them through all this dark age of their unbelief—so when once "the Sun of righteousness" dawns on them, he will be with them unto the perfect day.

Hence at the very end of the thousand years' reign of Christ, when Gog and Magog come up against her, she still is to God, her Saviour-God, both the "camp of the *saints*" (compare Jehovah-Tsidkenu) "and the beloved city," because "Jehovah-Shammah" is still true of her; and fire comes down out of heaven and

devours them, and earth and heaven at once pass away.

This Ezekiel title of "Jehovah-Shammah" is connected with Israel's having built that temple, the very pattern of which could only be showed them as they became "ashamed of their iniquities" (see Ezek. xliii. 10, 11); and not only measured the house, but above all, understood the law of the house; viz. (v. 12), "Upon the top of the mountain the whole limit thereof round about shall be MOST HOLY. Behold, this is the law of the house."

Holiness therefore is the surrounding and the very element of the "Jehovah-Shammah" title, as righteousness is of "Jehovah-Tsidkenu." The one is connected with God's actions and character as the other is with His very nature.

God can only dwell where the fruits of His own grace are found; for "God of all grace" He must be, even in His own eternal glory. To delight in those who are the subjects of His grace, and in all that His grace will have done for them in the wondrous past of Calvary's cross, and will have graced them with in His own presence, will be to God an eternal delight, whether in Israel on earth for the millennial age, or

in them and us, in a new earth and heavens for ever.

Thus will Israel's dependence upon Him their God, and their obedience to Him, make room for Him amongst them, till they gloriously lose their nationality at last in a new creation perfectness.

But even then, when "Jehovah-Shammah" will be no longer needed as distinctive of a nation, and a single city only, the glorious and eternal truth that the tabernacle of God is with men, and that "He will dwell with them, and they shall be His people, and God HIMSELF shall be with them, their God" will remain for ever as the mighty proclamation of "the great voice out of heaven" to explain to us God's rest in a creation, which will stand as eternally as Himself. (Rev. xxi. 2-4.) Every whit of it will utter glory to him, and "God shall be all in all." (1 Cor. xv. 28.)

Till Jesus comes, then, may we learn to be, both singly and with each other, such as so please God, that it can be said of the place where we even briefly sojourn, "*Jehovah-Shammah*—"the Lord is there." Amen