

THE
NAMES AND TITLES
OF
JEHOVAH.



The Names and Titles of Jehovah.

To the Glory of the King of Kings.

" I will praise Thee with my whole heart . . . I will worship toward Thy
holy Temple, and praise
Thy name for Thy lovingkindness and for Thy Truth ;for Thou hast magnified
Thy Word above all Thy name.
All the kings of the earth shall praise Thee, O Jehovah, when they hear the
words of Thy mouth."

Psalm cxxxviii, 1-4.

The Names and Titles of Jehovah.

AN understanding of the names and titles of the great Creator cannot but prove helpful to the consecrated child of God. As we have gazed up into the heavens and beheld the wonderful creation before us, we have marvelled; and when, later, we have observed through the telescope something of the vastness of the universe around us—we have stood amazed, breathless, awed ; and when we have reflected upon the Power that has called these different creations forth—that even now holds them in position, so that they keep their appointed times and seasons—we feel compelled to say with the Psalmist, "**The heavens declare the glory of God; and the firmament showeth His handywork. Day unto day uttereth speech, and night unto night showeth knowledge.**"

Again, when we behold the minute creations revealed to our gaze beneath the microscope, and note the marvellous skill displayed thereby, and reflect that the same One who created the heavens by His power, has also created these ; and as we notice how wonderfully well the Creator has made them *and provided for them*, our mind takes in the further thought, that the Creator possesses an *Intelligence* that is far beyond the reach of our understanding. In other words, we realise that our God possesses *WISDOM*, too!

Notwithstanding the fact that man to-day is possessed of more knowledge than at any previous day in the world's history, and is aided by so many wonderful inventions in his search for truth, his position seems to have been well described in the book of Job (xi, 7):

" Canst thou by searching find out God ?

Canst thou find put the Almighty unto perfection?

"No! A Revelation is necessary! and that revelation we believe is the Bible.

We will not trouble the reader with the evidence of the validity of the claim of this Book of books respecting its Inspiration; we merely comment on the fact that no other book in existence exhibits such wonderful harmony in its teachings, although written by more than forty writers, over a period of fifteen centuries. No other book has exercised such an influence in the world, and no other book has withstood such persecution and yet remained triumphant and more beloved, when its enemies have long been forgotten. It proves the fact that the same God who is its Author, *is also its Preserver and Protector*.

We have found our God to be possessed of great power and wisdom, and so are quite prepared for some statement in the Bible that is in harmony with this conception. We read: "**For thus saith the High and Lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the High and Holy place,**" etc. (Isaiah Ivii, 15.)

Let us examine those words for a moment. **For thus saith the High and Lofty One.** We search the Scriptures for light upon this theme, and find that Isaiah xl, verses 18, 22, and 28 give us some idea of the One spoken of. They read: **to whom, then, will ye liken God? or what likeness will ye compare unto Him ? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers . . . that stretches out the heavens as a curtain and spreadeth them out as a tent to dwell in . . . Hast thou not known? Hast thou not heard? that the Everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary ? There IS no searching of HIS understanding!** Our text goes on to say: **that inhabiteth ETERNITY.** Further light upon this thought is given by Psalm xc, verse 2, which tells us that **"FROM everlasting TO everlasting, Thou art God."** Who, then, *is* this God? What is His *Name*? and what is His character ? Surely, one with whom we have to have eternal fellowship should make Himself known unto us now! We have found that around us there is evidence to prove that He is a God worthy of all worship and of praise from His creatures. We have found that man, in his search for knowledge, instead of leading us nearer to this God, has taken us further and further away from Him. Again searching the Scriptures, then, we find Isaiah xlii, verse 5: **thus saith God the LORD, He that created the heavens and stretched them out, He that spread forth the earth and that which cometh out of it . . .** this is the God whom we have been told will speak to us in Isaiah Ivii. *He* says in verse 8: **I am Jehovah, that is MY name, and My glory I will not give to another, neither My praise to graven images.**

Moses, in speaking to the children of Israel, said (Deut. vi, 4): **Jehovah God is ONE** (*not three*)—**Jehovah**; and again Isaiah tells us (xlii, 9): **I am God, and there is NONE else.** It will be noticed that we have substituted the word "Jehovah" for the two words "The LORD," and this perhaps should call forth explanation. The word "Jehovah" occurs many times in Scripture, but this fact has been covered over by the translators of this English version, by the use of the words "THE LORD" printed in capital letters. The proper pronunciation of the word "Jehovah" is "Yehovah" ("Y'ehr-ho-vaw," Hebrew).* The primary meaning of "Yehovah" is "the self-existing one," literally as in Exodus iii, 14, "**He that is, who He is,**" therefore the eternal "**I AM**"; Havah (Hawvaw), from which "Yehovah" is taken, signifies also "to become," "to become known," in the sense of existence, and thus points to a continued and increasing self-revelation. By combining the meanings of this word "Yehovah," we obtain the meaning as follows : He is "the self-existing one who reveals himself." The name itself is an advance upon the word

* This spelling is therefore adopted throughout the succeeding pages

"God," taken from the Hebrew words El, Eloah, Elohim, which suggest certain attributes of Yehovah, such as strength, might, power, etc., rather than His essential being.

With this introduction to His name, we are led to expect some further revelation ; and this we find is the case. We find that this Great God has revealed Himself and His character in many ways and by various names and titles.

In Genesis, the first chapter, we read that **in the beginning God created the heaven and the earth**, and throughout that entire chapter the word "God " is used. This is the English translation of the Hebrew word " Elohim," which we have found properly signifies " power " or " might." Since creation is here the thought, the word " Elohim " is being used ; but when we get down to the creation of man, we find a rather different word is used. Verse 26 of this chapter reads : "**and Elohim said, let us make man in our image, after our likeness, and let them have dominion over the fish of the sea and of the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth.** Verse 27 reads: **So God created man in His own image, in the image of God created He him; male and female created He them.**" Here we have pictured the close of the six days of creation, when Elohim exercised His power in this creative work. Verse 7 of chapter ii, refers to this same incident, saying, **and Yehovah Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.** Here is the first occurrence of the word "*Yehovah*" ; and let us notice that it is in connection with the creation of man. " Yehovah " is therefore the *peculiar name of the Creator in His relation to man.* In this connection let us notice that it was Yehovah Elohim who sought our first parents after the fall (Genesis iii, 9-13), and clothed them with coats of skins (verse 21) a beautiful type of righteousness provided through sacrifice. It is the righteousness of Christ—obtained by His own sacrifice—which is the clothing of the saints now.

"Yehovah," then, is specially the *REDEMPTIVE* name of the Creator. As *REDEEMER*, emphasis is laid upon those attributes which the sin and salvation of man bring into exercise. These are: His Wisdom, Justice, Love, and Power—which, combined, would be termed Holiness. **His name IS Holy.** (Isaiah Ivii, 15.)

The Plan of Salvation as revealed in the Name of Yehovah.

In His redemptive relation to man, Yehovah has *SEVEN* compound names, which reveal Him as meeting every need of man from his lost state to his return again. These compound names are :—

Yehovah-yireh; Yehovah-rapha; Yehovah-nicciy; Yehovah-shalawm
Yehovah-ra-ah ; Yehovah-Tsidkenu; Yehovah-shammah.

I—Yehovah-yireh—Genesis xxii, verses 13 and 14—" **The LORD will provide,**" that is, will provide a sacrifice. The incident is taken from the life of Abraham. Abraham has been called upon to sacrifice his son Isaac, and, having at last built the altar, and Isaac presented himself for sacrifice, Abraham had raised the knife ready to slay him. His hand was stayed by the angel of the Lord, who showed him a ram caught in a thicket, which he was to offer in the stead of Isaac. It was on this account that Abraham called the name of that place " Yehovah-yireh," because he said the Lord has provided a sacrifice. As seen from the Plan of God, this name properly locates itself before the foundation of the world, and just as Abraham was typical of Yehovah in the offering of his only son, so we find the Scriptures say that Jesus was the Lamb slain from before the foundation of the world. This, therefore, is a beautiful type of the future sacrifice to be offered by the anti-typical Isaac and seed of Abraham.

II—Yehovah-rapha—Exodus xv, 26—" **The LORD that healeth.**" Here is another typical promise of future blessing. The incident shows us how Israel, after being in bondage in Egypt, were at last released by Yehovah; but in the Scripture under consideration, we find Israel complaining against Moses in bringing them to a land without water. Israel as a nation were typical of the world, who are to be led by the Greater than Moses at a future day. Like Israel, they too are passing through a land without water, and many times have they drunk the bitter waters of Marah. It is true that the fathers have eaten a sour grape, and as a result the children's teeth are put on edge; but just as in the case of Israel, so they too will drink of sweet waters—which will come from the presence of the Lord, and which will heal them, even as it healed Israel. A deeper healing than physical healing is implied here, and seems to be spoken of in Psalm ciii, verses 1-4. Verse 3 reads: "who **forgiveth all thine iniquities, and who healeth all thy diseases.**" The Hebrew word translated " healeth " is the same as that used in our text, and really means " to mend " or " bind up." See also Jeremiah xxxi, verses 29-34, the concluding words of which passage read as follows: "**for I will forgive their iniquity, and I will remember their sin no more.**"

III—Yehovah-nicciy—Exodus xvii, verses 8-15—" **The LORD our Banner.**" This name is interpreted from its context. Amalek had come forth to make battle with Israel, and in order that Israel might obtain the victory, Moses was to hold his hands above his head; but we read that Moses' hands were heavy, and they took a stone, and put it under him, and he sat thereon. And Aaron and Hur stayed up his hands, the one on the one side and the other on the other side, and his hands were steady unto the going down of the sun. (Verse 12.) Amalek was a type of Satan. Israel was a type of the children of God. The picture shows us how Amalek—a wicked king—who typified Satan in making war upon God's chosen

people, was defeated by means of the fact that Moses' hands were supported by others. In the same way, by means of the help derived from one another, will the anti-typical children of God eventually overcome the present ruler of the world. In that way, then, is Yehovah the Banner of His people.

IV—Yehovah-shalawm—Judges vi, 24—"**The LORD send peace.**" Notice how almost the whole ministry of Yehovah finds expression in this chapter. Israel were God's peculiar people; indeed, He said, "**You only have I known of all the families of the earth,**" and it was with Israel that God established His covenant. Thereafter He promised that if they would obey His covenant He would protect them from all harm, as shown in Leviticus xxvi (18, etc.). The incident which called forth that name is clearly expressed in the first verse of this chapter. The children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of Midian seven years. There was, however, in Israel, a young man called Gideon, who realised why this judgment had come upon Israel, and whose conduct is shown in the following verses, which speak of the visit of the Angel of the Lord to him. Notice how that after the message of comfort had been given to Gideon, he made ready a sacrifice unto God, and afterwards we find that Gideon went forth in the strength of the Lord and brought peace to Israel. Summing up this chapter, therefore, we see that in verses 1-5 Yehovah hates and judges sin ; in verses 7-18 Yehovah loves and saves sinners; in verses 19-21, but only through sacrifice. See also Romans v, I; Eph. ii, 14, and Col. i, 20.

V—Yehovah-ra-ah—Psalm xxiii, I—"The LORD My Shepherd." The Psalms of David are peculiarly the prophetic words of Christ and His Church, each of them showing some phase or other of the experiences of Christ and the Church in humiliation, or in kingdom glory. Psalm xxii opens with the words "**My God, My God, why hast Thou forsaken Me?**" and were prophetic of the words uttered by Jesus at Calvary. Again, verse 18 in the same Psalm tells us that "**they part My garments among them, and cast lots upon My vesture.**" It will be seen, then, that in Psalm xxii Yehovah makes peace by the blood of the cross, while in Psalm xxiii Yehovah is shepherding His blood-bought children who are still in the world. There are many thoughts come to us as we think of the shepherd of the East and of ancient times. We believe that this twenty-third Psalm keeps up the shepherd figure unto the end, and that its inherent beauty lies in an understanding of shepherd-life in the East. The Eastern shepherd always walks before his sheep; he seeks for them green pastures which are freed from the poisonous plants that are so often found on the hill-sides of Palestine. It is he, too, who finds for them the still waters, where they might rest and find quietness. Many times his sheep go astray, and then the bravery of the shepherd is shown by the fact that he rescues them from what might be death. So it becomes true that **He restoreth my soul. He leadeth me in the**

paths of righteousness, brings to our mind how the shepherd must find the right path for his sheep, otherwise His name—as a Good Shepherd—would not be maintained. In this way, it is **for His name's sake**. The walking **through the valley of the shadow of death** is very real to an Eastern shepherd, for many times he cannot go to places lest wild beasts and all kinds of things that bring death abound in them. But the sheep **fear no evil**, for the shepherd is with them, and his **rod** keeps away all evil, and his **staff** rescues them and comforts them when in danger. In the midst of this valley he **prepares** them food, or **a table** of good things **in the presence of** all the sheep's **enemies** ! While at night, when returned to the sheep-fold, he counts them one by one, and those who are bruised he **anoints**, while to the thirsty ones he gives drink. The last verse is the climax of this Psalm, and shows its application to the child of God: **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**, a saying which comes true when the shepherd has done his work, and rests at peace under the star-spread sky.

VI—Yehovah-tsidkenu—Jeremiah xxiii, 6, and xxxiii, 16—" **The LORD our righteousness.**" This title of Yehovah occurs in a prophecy which has a Millennial application in Israel, Jesus, and His Church. " Tsidkenu " is taken from the Hebrew word " Tsideq," which means "right," or "justice," or "righteousness." The pronoun suffix indicates "plural righteousness," thus we get " tsid-kenu," " *our* righteousness." It literally means "the self-existing one who will justify Himself to us," or "justify His character *in* us."

In Jeremiah xxiii, 5, we read: " **behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved and Israel shall dwell safely; and this is His name** (that is, the name of the Branch) **whereby He shall be called: Yehovah-tsidkenu . . .**" Jeremiah xxxiii, verses 15 and 16 : " **In those days** (the days referred to in verse 5, chapter xxiii) **and at that time will I cause the Branch of Righteousness to grow up unto David** (compare this with verse 5), **and He shall execute judgment and righteousness in the land. In those days** (the days already referred to) **shall Judah be saved and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, Yehovah-tsidkenu.**" Notice, then, that according to these two Scriptures, the Branch of David and the City of Jerusalem are both called by the same name. What can be the explanation? If we accept the thought that has been given, that Jesus is the Branch, and that because He is called here Yehovah-tsidkenu, that He must be Yehovah, and hence the second member of a Triune God, what shall we say to the fact that Jerusalem is also called Yehovah-tsidkenu? What part of the Triune God do they enjoy? This is a manifest absurdity; and yet, if we are consistent, to believe that Jeremiah xxiii, 6, makes Jesus and Yehovah the same person, we

should have to say that Jeremiah xxxiii, 16, should apply in the same way! It is obvious that some other explanation is required. We believe there is one. Let us refer to Revelation iii, 12, **Him that overcometh will I make a pillar in the temple of my God.** Let us notice here that there is an apparent reference to the ancient city of Jerusalem, in which the temple occupied the chief position. S. Peter tells us that we **as living stones are built up into the temple of God**, which gives us the thought that the ancient temple was a figure of the real spiritual building. The Scripture goes on: **"I will write upon him the name of my God."** We have found already that the name of God is Yehovah ; **the name of the city of my God— which is New Jerusalem—**would seem to have reference to Jeremiah xxxiii, 16, **" and which cometh down out of heaven from My God,"** and Jesus says, **" I will write upon him My new name,"** an evident reference to Jeremiah xxiii, 6. Now turn to Revelation xiv, I, where we read that **" a lamb stood on Mount Zion, and with Him 144,000, having HIS FATHER'S NAME** (that is, the Lamb's Father's name, and we shall see who the Lamb is directly) **written in their foreheads."** It is a noticeable fact that the High Priest of Israel wore a golden crown on his forehead, on which was engraved the name **HOLINESS UNTO THE LORD.** Can there be any reference to that here?

Now let us turn to Revelation xxi, 2. **"I, John, saw the holy city; the New Jerusalem, coming down from God out of heaven, prepared as a BRIDE adorned for her HUSBAND; (verse 9) come hither, I will show thee the Bride—THE LAMB'S WIFE—. . . and He carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven, from God !**" Now, Revelation xxii, 16: **" I, Jesus (the Lamb), have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring (the Branch) of David, and the bright and morning star."**

These Scriptures serve to show, then, that the conditions given us in Jeremiah xxiii, 6, and xxxiii, 16, are fulfilled in Jesus and His Church. But, you say, "how does this prove and show that Yehovah-tsidkenu is God's name? you appear to have shown that it is the name of Jesus and the Church, and the new Jerusalem." We believe that Yehovah-tsidkenu is a title of God in this respect, that God's righteousness will be manifested through Christ and His Church in the Millennial Age. It will be true, then, to state, when mankind—through the mediation of Christ and the Church, and also Israel—are being brought back to perfection, that God will have justified Himself *to* us (the world) ; but to the Church, Yehovah-tsidkenu will mean that God has justified His character *in* us in providing us as a promised seed of blessing ; and, in developing this seed, in His own character-likeness. With reference to Israel, compare Isaiah xlv, verses 24 and 25.

VII—Lastly, **Yehovah-Shammah**— Ezekiel xlvi, 35 — "**The LORD is there.**" The word that is here translated "there" has the thought of *direction*, in the sense that the Lord is there *present*. It is evidently a prophecy of the same time referred to in Revelation xxi, verses 3 and 4; and xxii, 1-6. Revelation xxi, 3 and 4: **and I heard a great voice out of heaven, Behold the tabernacle of God is with man, and he will dwell with them, and they shall be his people; and God Himself shall be with them; and God shall wipe away all tears from their eyes; there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away. Why? Because the Lord is there! Revelation xxii, 6: And he said unto me, These sayings are faithful and true** (the sayings in the previous verses); **and the Lord God of the holy prophets** (the God whom we have been tracing through the prophets) **sent His angel to show unto His servants the things which must shortly be done.**

It is significant that Ezekiel closes with this, the last of the compound names of Yehovah. It is appropriate, too, that this name of Yehovah should be found at the end of such a book, for Ezekiel has always been a book of secret things to the student of Scriptures. We believe it has application to, and contains particular instruction for, our Lord Jesus, as would be indicated by the oft-repeated title "**Son of Man.**" We believe it contains instructions for the Gospel Age, the Millennial Age, and the post-Millennial Ages.

Thus we have shown to us the fact everywhere emphasised in the Old Testament, that Yehovah is our Redeemer, and that in this capacity He has revealed Himself—His first name showing how He had provided the sacrifice from before the foundation of the world ; His next three names showing various typical features of His work in that scheme of redemption ; the fifth, His position during the Gospel Age; the sixth, His office in the Millennial Age; while the seventh and last shows Him as God who is All and *in* all.

Other Names and Titles of Yehovah.

The name **Yehovah**, LORD, is specially the distinctive name of God as in covenant relationship with Israel: The Law Covenant (Exodus xix, 3; xx, verses 1 and 2), the New Covenant (Jeremiah xxxi, 31-34). It is on this account that Yehovah is said to be the national name of Israel's God.

Yehovah-Elohim, LORD God, is the first of the compound names of the Creator, and can always be distinguished from Adonai-Yehovih, also translated Lord GOD, by means of the capitals. For their distinctive use in Scripture, compare each title.

LORD God (Yehovah-Elohim) is used distinctively—

I. In relation to Man:

As Creator (Genesis ii, 7-15);

As Morally in Authority over man (Genesis ii, 16, 17);

As Redeemer (Genesis iii, 8-15, 21).

II

II. Of His relation to Israel:

Their God (Deut. vi, 4);
Their Judge (i Sam. viii, 7);
Their King (i Chron. xxix, 23);
Their National Father (Isaiah Ixiii, 16).

The Most High God. Hebrew, " El Elyon." "The Most High God " is the name of Yehovah as He is known to a Gentile King, Melchisedec. " El" means " strong one," and is translated " God " ; " Elyon " simply means " Highest " ; "El Elyon," " the Highest God," or "the Most High God." It first occurs in Scripture in Genesis xiv, 18, and displays to us certain other features of the great Yehovah. The incident referred to in this chapter is as follows. Lot, and others, had been taken captive by Chedarlaomer and other kings. Abram had set out to release him, and had defeated these kings, and was now returning with the spoils of the battle. Melchisedec met him on the way, and we are told that he was priest of the Most High God. He blessed Abram, and said, "**blessed be Abram of the Most High God (El Elyon), possessor of heaven and earth.**" This revelation produces a remarkable impression upon Abram. Not only did he give tithes of all the spoil, but in answer to the king of Sodom he said, "**I have lift up mine hand unto the LORD (Yehovah), the most High God (El Elyon), the POSSESSOR of heaven and earth.**" The fact, then, of Yehovah being the possessor of heaven and earth indicated to Abram that the spoils of the battle were not rightly his, but only his so far as Yehovah had given them. He recognised therefore that the one who brought forth bread and wine, as priest of the Most High God, was entitled to tithes of all the spoils of the battle. The point we desire to call attention to here is that referred to in the nineteenth verse as being "**the Most High God, the possessor of heaven and earth.**"

Deut. xxxii, 8, "**when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel.**" The suggestion here is that Yehovah, or Elyon, as He is here called, had from the very beginning of the creation of man, allotted to the children of Israel the land of Palestine. But since 2,500 years were to elapse before the nation of Israel would be ready to inherit the land, the various nations were allowed to have dominion over it. Presently the time came for Israel to obtain her inheritance, and as the Gentile nations would not, or could not, recognise her right to this land, they refused at the point of the sword to allow her admittance. Consequently, Israel must obtain her inheritance by warfare. This fact, that Israel obtained her inheritance by means of war, has led to the erroneous idea that God was a god of war and blood. But when we recognise that the fault was not on the part of God, but on the part of the nations who were in possession of the land, the attitude of Yehovah is seen to be one not of injustice, but

of strictest justice. It is the prerogative of the Most High, as the possessor of heaven and earth, to distribute the earth among the nations according to whatever principles He chose, and, as shown above, the principle was that God had set the bounds of the people according to the number of the children of Israel. And even though now Israel has to some extent lost her land, the same principle here mentioned will operate and give her back that which is her possession and rightful heritage. The fact that "the most High God" is particularly a Gentile name, from a Gentile, is further emphasised in the book of Gentile prophecy, the book of Daniel. In Daniel iii, 26, El Elyon protects His people from King Nebuchadnezzar, the Gentile King of Babylon, while the authority of El Elyon is recognised by this same Nebuchadnezzar in the fourth chapter, verses 33-37. As the possessor of heaven and earth, El Elyon has and exercises authority in both spheres:

Heavenly (Daniel iv, 35-37; Isaiah xiv, 13-14);

Earthly (2 Samuel xxii, 14, 15; Psalm xlvii, 2-4).

Lord. Hebrew, " Adon " or " Adonai."

We may properly consider, at this juncture, the word "Lord." The primary meaning from the Hebrew word " Adon," or " Adonai," is Master or Husband ; and is used in that connection in the Old Testament. The word " Lord " is also applied to both God and man. It might be well to consider two principles which appear in the relationship between Master and Servant. There is, first, the master's right to implicit obedience; shown in John xiii, 13; Matthew xxiii, 10 ; Luke vi, 46. Secondly, the servant's right to direction of service. This is nicely exemplified in Isaiah vi, verses 8-11. **"I also heard the voice of the Lord, saying, whom shall I send, who will go for us? Then said I, here am I, send me. And He said, Go, tell this people. Hear ye indeed, but understand not; and see ye indeed, but perceive not."** Then a closing thought in verse II, the one speaking enquired of the Lord **"How long?"** In this Scripture we see exemplified the true spirit of service. A failure to understand these distinctions in the Divine names has been the means of confusing many of the Lord's people. The real beauty of the Scriptures has been oftentimes lost sight of because of this same fact in our varying translations of the Scriptures.

Exodus iv, verses 10-12, shows the clear distinction already referred to : **" and Moses said unto Yehovah, ' O my Adonai, I am not eloquent, neither heretofore nor since Thou hast spoken unto Thy servant; but I am slow of speech, and of a slow tongue,' and Yehovah said unto him, Who hath made man's mouth, or who maketh the dumb, or deaf, or the seeing, or the blind, have not I, Yehovah; now therefore go, and I will be with thy mouth and teach thee what thou shalt say."** It was quite proper for Moses to address Yehovah as Master; but when Yehovah makes answer to Moses, we read that it was not the *Master* who said unto him **"who hath made**

man's mouth," but Yehovah. In the first case, service was in question; in the second, creative power was manifested.

Lord GOD. Hebrew, " Adonai Yehovih."

A reference to the occurrences where these particular words are used will generally be found to emphasise the Adonai rather than the Yehovah feature of this name. As an example, we quote Genesis xv, verses 2-8. Verse 2: Abram said, "**Lord GOD (Adonai Yehovih), what wilt Thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus. And Abram said, behold, to me Thou hast given no seed; and lo, one born in my house is mine heir.**" Then, in the seventh verse, "**and He said unto him, I, Yehovah, that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Adonai Yehovih, whereby shall I know that I shall inherit it?**"

Abram was childless, and the promise that he would receive a seed seemed as unlikely to be fulfilled as the promise that he would inherit the land ; and quite naturally, Abram wanted to know what was the power that was going to give him both seed and land. He therefore addressed Yehovah as Adonai, because he was asking concerning the power that was to give him this promise.

Other examples of the use of the words Adonai Yehovih are found in Deut. iii, 24; Judges vi, 22 ; Isaiah vii, 7. Compare with Yehovah-Elohim.

Almighty God. Hebrew, "El Shaddai."

The etymological signification of this name is interesting and touching. As before explained, "El" means "the mighty one," the " strong one." The accompanying word, "Shaddai," is derived from the Hebrew word " Shadad," which in turn is derived from a more primitive word, " Shad." The word "Shad " is used many times in the Scriptures, and is translated "breast," while reference shows that a woman's breast was meant. Examples of its use: Genesis xlix, 25 ; Job iii, 12; Psalm xxii, 9; Cant, i, 13, iv, 5, vii, 3, 7, and 8.

" Shadad," further, is made up of "shad" and "dad," each word meaning "breast"; while the qualifying " ai " gives the thought of " sufficiency " or " completeness." He is "the Breasted One." El Shaddai therefore means "the all-sufficient God." It is to be regretted that this name has been translated "Almighty God " ; the word " el " in itself means " mighty," and to put the interpretation of "mighty" in Shaddai would give the thought of " mighty mighty."

The first occurrence of this name in Scripture is found in Genesis xvii, 1-8. An additional thought is here brought to our attention— not only is He the Strength-giver, Satisfier, and Nourisher of His children in the same way that the mother soothes the fretful child; but He is also the one who makes rich and fruitful. Abram was an

old man, and the possibilities of having a seed seemed far from fulfilment. This is shown in verse 1, where we read: **“when Abram was ninety years old and nine, Yehovah appeared to Abram, and said unto him, I am El Shaddai; walk before Me, and be thou perfect. I will make My covenant between Me and thee, and will multiply thee exceedingly.”** This same thought is reiterated in Genesis xxviii, 3: **“ And El Shaddai bless thee, and make thee FRUITFUL, and multiply thee, that thou mayest be a multitude of people.”** It is in this connection that the name of Abram was changed to Abraham, the inclusion of the two letters *"ah"* would seem to emphasise the thought that Yehovah by this act pledged Himself to fulfil His promise. There is also another aspect of the fruitfulness which is given by El Shaddai.

The experiences of Job would show the moral application of this name. He uses the term Shaddai no less than 31 times in the book accredited to him, while the particular principle seems to be exemplified in Job v, verses 17-25 : **Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of Shaddai: for He maketh sore, and bindeth up; He woundeth, and His hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.** This principle, that fruitfulness follows chastening, seems to be indicated by the writer of Hebrews, chapter xii, verses 6, 10, and 11. Eleventh verse reads: **“now no chastening for the present seems to be joyous, but grievous. Nevertheless, afterward it yieldeth the peaceable FRUIT of righteousness unto them which are exercised thereby.”** John xv, 2: **“I am the true Vine, and the Father is the husbandman; every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth it that it might bring forth more fruit.**

Everlasting God. Hebrew, “El Olam.”

The word "Olam" is used in the Scriptures in two respects : first, of secret or hidden things (Lev. v, 2 ; Psalm xc, 8); secondly, of an indefinite time or age (Lev. xxv, 32 ; Joshua xxiv, 2 ; Psalm Ixxvii, 5, 6, and 7). In Isaiah xlv, 17, "olam" is translated by three English words, "world without end." We would therefore gather from this word an expression of the eternal being of God, such as is expressed in Psalm xc, verse 2: **“FROM everlasting (olam) TO everlasting (olam) Thou art God.”**

Isaiah xlvi, 9, 11 : **“ remember the former things of old (olam), for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times (olam) the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure ”; and again, in Isaiah xl, 28 : “ hast thou not known? hast thou not heard ? the EVERLASTING GOD, Yehovah, the Creator of the ends of the earth, fainteth not, neither is weary? there is NO SEARCHING of His Understanding.”**

The mysteries, or secrets of God, are the Ages of His Plan.

This will be more readily seen when we recognise that the Greek word, *acon*, which is translated "age" and "world" in the New Testament, is the synonym of the Hebrew word "olam," which we have found is used for "hidden and secret things." The fact of Yehovah being the everlasting God is also indicated in the New Testament. Romans xvi, verses 25-27, reading from the Diaglott, emphasise this: **Now to Him who is able to establish you according to my glad tidings, and the proclamation of Jesus Christ, agreeably to the revelation of the secret, kept concealed from THE TIMES OF THE AGES, but now having been disclosed; and through THE PROPHETIC WRITINGS, according to the appointment of THE AGE-LASTING GOD (aionian God), has been made known to all the nations, in order to the obedience of faith; to the wise God alone, through Jesus Christ; to Him be the glory for the Ages (Aeons). Amen.**

See also Ephesians iii, 9-11; Matthew xiii, 11.

Yehovah, then, is not merely the everlasting God, so much as He is the God over everlasting things. It is the everlasting God who has divided all time and eternity into succeeding ages and dispensations, in which He has kept concealed His secret until its appointed season. Col. i, 26, 27.

LORD of Hosts. Hebrew, " Yehovah Tseb-aw-aw."

Tseb-aw—" to mobilise" (an army); "to mass." Tseb-aw-aw—" an army mobilised " (for war).

" Sabaoth " is the Greek equivalent for " Tseb-aw-aw." The LORD of Hosts literally means "the self-existing one manifests His power." This is beautifully shown in Psalm xxiv, verses 7-10. We have already quoted from Psalm xxii, and shown how this had an application at our Lord's first advent, and how Psalm xxiii is applicable during the Gospel Age. It is appropriate, then, that Psalm xxiv seems to have a millennial fulfilment. Commencing at the seventh verse, we read : " **lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? Yehovah strong and mighty, Yehovah MIGHTY IN BATTLE. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory ? The LORD of hosts, He is the King of glory.**"

This title of Yehovah is revealed in the time of Israel's need. This fact is more clearly exhibited when we find it is not mentioned at all in the Pentateuch, nor is it found directly in Joshua or Judges; and rarely in the Psalms. But in the Prophets of coming judgment on Israel, and of great national calamity, we find Jeremiah uses it eighty times, Haggai fourteen times, Zechariah fifty times, Malachi twenty-five times. Zephaniah iii, verse 8: " **therefore wait ye upon Me, saith the LORD, until the day that I rise UP TO THE PREY, for My determination is to gather the nations that I may assemble the kingdoms, TO POUR UPON THEM Mine indignation, even all**

My fierce anger; for all the earth shall be devoured with the fire of My jealousy."

Let us notice at this point Zechariah i, verses 17-21. Here the prophet sees four horns, and is told that these four horns have scattered Judah, Israel, and Jerusalem. He is then shown four carpenters, who frayed through these four horns—which, he is told, are "the horns of the Gentiles." Horn, in the Scripture, is used as a symbol of power. The four horns, then, which have been the means of dispersing Israel, would correspond with the four Gentile powers— Babylon, Medo-Persia, Greece, and Rome. Each of these horns, in turn, was sawn asunder by the time of trouble called in this Scripture a "carpenter." The times of this Gentile dominion here referred to are spoken of by Our Lord Jesus as the Times of the Gentiles, and are also referred to in Leviticus xxvi as "**seven times**" of punishment, which would come upon Israel, as a result of breaking their covenant. It is a period of 2,520 years, reaching from 606 B.C. to 1914 A.D.

James v, verses 1-4, and Malachi iii, 5, both indicate that the Lord of Sabaoth is going to rise up in vengeance against the wickedness mentioned. Read also Isaiah xiii, verses 4-7, where we have the burden of Babylon mentioned. Let us notice particularly verses 4 and 5: **The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: Yehovah of hosts mustereth the host of the battle.**

What thoughts do we gather from the Scriptures quoted? each of them speak of the LORD of Hosts taking vengeance because of wickedness, while in the last-quoted verse we have a wonderful picture of the Great War in Europe." We can most surely hear the noise of a multitude in the kingdoms, and are they not the kingdoms of the nations? which are gathered together for battle? Few, however, would be prepared to recognise that it is the LORD of hosts who is mustering them to battle, and yet, if we believe the Scripture, we have no other alternative. What do we think now of Zephaniah iii, 8, where Yehovah says that HE is going to **rise up to the prey?** and that He is assembling the nations for the very purpose of pouring upon them His indignation and anger against their wrong-doings?

The hosts of Yehovah are of three kinds. First, they are spiritual (Isaiah xiii, verse 5). Secondly, they are earthly (Joshua v, 14 and 15); and third, they are inanimate (Jeremiah viii, verses 2 and 3). Thus we find it was Yehovah Sabaoth manifested His power at the end of the Jewish Age. He also manifested His power at the end of the Gospel Age, while according to Zechariah xiv, 16 to end, He will manifest His power in the final trouble at the end of the Millennial Age, in which all evil and evil-doers will be finally destroyed.

The Ancient of Days.

The word "ancient" is taken from a primitive word which means "to grow old," that is, to grow old in the sense of years. It means

“venerable.” This title is confined solely and entirely to the book of Daniel. It occurs but three times, and then in the same chapter. The context would show that this was a picture of God in His Great Majesty; another picture of which we have in the first chapter of Ezekiel. Daniel vii, verses 9 and 10, read: **I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened.**

It will be seen that Daniel has here a vision of God's majesty from his own day down to the great judgment day. Isaiah seems to have had a picture of God's majesty in the sixth chapter, verses 1-7; the third verse of which we quote: **and one cried unto another, and said: holy, holy, holy, is the LORD of hosts, the whole earth is full of His glory.**

Compare now Revelation iv, verses 6 to end. We quote from verse 8: **the four beasts had each of them six wings about him; and they were full of eyes within; they rest not day nor night, saying, Holy, holy, holy, Lord God Almighty, WHICH WAS, AND IS, AND IS TO COME. And when those beasts give glory and honour and thanks to Him that sat on the throne, WHO LIVETH FOR EVER AND EVER** Here we find a corresponding statement to that of the Ancient of days. He is the one which was, and is, and is to come ; and the one that lives for ever and ever—synonymous terms to " the Ancient of days." The next mention of the Ancient of days is found in the 13th and 14th verses, and seems, in Daniel's vision, to correspond to Revelation v, verse 11 onwards.

In verse 22 the vision corresponds to Revelation xv. Therefore, the Ancient of days is God's Title illustrating the majesty, justice, wisdom, love, and power of the Great Jehovah.

OUR FATHER.

Not until Justice was satisfied could any member of the fallen race return into the family of God. Jesus' presence as the Ransomer enabled Him to proclaim this blessing, and so we read in John i, 12,13, "as **many as received Him, to them gave He power to become the sons of God; even to them that believe on His name; which were begotten, not of blood, nor of the will of flesh, neither of the will of man, but of God.**"

In His Sermon on the Mount, Jesus proclaimed this most wonderful Truth. Addressing the multitude, He says (Matt, v, 16): **“let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”** From verse 44 onwards He tells them how they may do this; how they may become the children of their Father in heaven. Continuing His sermon, He at last says in chapter vi, verse 9: **“when ye pray, say Our Father, which art**

in heaven, hallowed be Thy name." Let us try and grasp what all this meant to His hearers. Do we realise what all this meant to the Jewish people? Up to this point only in a national sense could Yehovah be said to be their Father; and yet He here was One who was preaching to them that they were to do the works which were worthy of their Father in heaven. This doctrine of the Fatherhood of God has become such a common feature of the religion of our day, that its real beauty is entirely lost sight of. But not so to the Jews. To them it was a most wonderful Truth. The Scribes and the Pharisees had taught them previously how they were to obtain life, but instead of quoting from the Scriptures they had quoted Rabbi this, or Rabbi that. And very oftentimes their quotations-were from the Talmud rather than from the Holy Scriptures. No wonder that we read that when our Lord had finished His sermon, they were astonished at His doctrine (Matthew vii, 28), or, as John puts it, "never **man spake like THIS Man.**"

Let us notice now that this message of our Lord was given at the commencement of His ministry, and a point we do well to notice in our Lord's life is that His teaching at the commencement of His ministry differed somewhat from His teaching towards the close of His ministry. Towards the end of His life we do not find Him preaching the Fatherhood of God. We see rather that He narrowed it down, and that when speaking of His Father and the Divine Family, it was to His apostles alone. It was to them that He showed, that there were conditions to which they must conform if they would be His brethren. When questioned by the Sons of Zebedee, He made answer, **Are ye able to drink of the cup that I shall drink of, or be baptised with the baptism that I shall be baptised with ?** What, you say, are there conditions if one would be a member of the family of God? Our Lord answers : "**If any man will be My disciple, let him take up his cross daily and follow ME** "; and more than that, He tells us that we should sit down first and count the cost; or, as He said to James and John, "**are ye ABLE ?** " **Yes. "Then ye SHALL be baptised with My baptism; and ye SHALL drink of the cup that I am about to drink of."** It is only under these conditions that *anyone* can become a child of God in the present time. It is only as we suffer with Him that we can reign with Him. It is only as we abide with Him in baptism, that we can be raised with Him in glory.

It is in striking contrast with the Sermon on the Mount that we find Jesus praying in Gethsemane. "**I pray not for the world, but for them which Thou hast given Me out of the world.**" And yet again after His resurrection, in John xx, 17, He says : "**I go to MY FATHER and YOUR FATHER, My God and your God.**" Has our Lord changed His opinion then ? Does not He want the world?" Or has He cast them off? No. We do not think He has cast them off, because we read that He died for them; and it is not because He does not need them; but rather the fact of this difference

of preaching was that He realised that before He could bless them, and before they could be received back into the family of God, He must die as their ransom, and His Bride must be chosen out.

When this select company has been chosen out of the world, they will be known collectively as "the Bride, the Lamb's Wife," and, as such, will—together with Jesus—form the anti-typical Adam and Eve.

It will be their happy portion to raise back to human perfection all the willing and obedient of mankind, that they too may be received into the great Family of God.

The fact of Yehovah being OUR Father implies two thoughts: (1) a family; (2) a mother. Isaiah Ixvi, I: " **Thus saith the LORD, The heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me, where is the place of My rest?** " In this Scripture we have a statement to the effect that God is desiring a habitation, a place where He may rest. It seems strange, at first sight, that God should require this ; but when we reflect that up to this point all His creations have been of an inferior nature, so that none could have real fellowship with Him, we will see that there is a broader meaning in this text than that of a building of wood or stone. If simply a building was meant, notice how large it would require to be, for the One who desires to dwell has the heaven for His throne, and the earth for His footstool. It is manifest, then, that a material house cannot be meant. We believe there was a time when God was alone, and that in the far-off past He commenced His work of creation. Jesus tells us that He was the beginning of the creation of God (Rev. iii, 14 ; Col. i, 15-17). It will be at this point that the Apostle John commences his gospel, when He says, in the first chapter: "**In the beginning was the Logos, and the Logos was with the God, and the Logos was a God. He was in the beginning with the God. All things were made by Him, and without Him was not anything made that was made.**" Again, Proverbs viii, tells us that Jesus in His great position as the Logos was the Wisdom of God, and that hence the statement in John is a perfectly true one that " **by Him and through Him was everything made that is made.**" However, the house which Yehovah desired to dwell in was not yet built. But with the first advent of Jesus, its chief foundation-stone was laid. We are told distinctly that Jesus was the Son of God, and He Himself tells us that He was going back to where He was before. While, according to the Apostle, He received additional power and glory on the Divine Plane. (Phil, ii, 8-10; i Peter iii, 22.)

A careful reading of the first two chapters of Hebrews reveals to us the fact that Jesus as the Son of God was to have brethren, and that these brethren must walk the same way as He walked. Or, to use the words of the Apostle Peter, they "**must follow in His steps** "if they would be like Him.

We have now two points before our mind. First, that Jesus is the foundation-stone of the anti-typical temple, has become the Son of God on the Divine Plane, and that His brethren as living stones are built upon Him in that great temple. Our second point is, then, that they, too, are to become Sons of God, co-sharers with Him in Divine Glory.

This family of Divine Sons is developed in much the same way as children are in natural families. There are seven stages to this development: first, begettal; second, quickening; third, growth; fourth, strengthening; fifth, balancing; sixth, perfection; and seventh, deliverance, or birth.

For want of space, we will deal with only three of these points. The first BEGETTAL. James i, 18: "**of His own will begat He us with the Word of Truth, that we should be a kind of first-fruits of His creatures.**" See also 1Peter i, 23. By the term "begotten," we understand that it is only as our minds and intellect take hold of the many precious promises of the Scriptures, and apply them to ourselves, and, aided by God's Holy Spirit, working in our heart and life, that God's Word becomes the seed for a new birth. As the Apostle says in Romans xii, 2, "**we are transformed by the renewal of our mind,**" and, because of our full consecration to God, old earthly things pass away, and "**all things become new.**" It was this condition which was exemplified in Jesus at His baptism. We read that, the Holy Spirit descended upon Him, and that from that time forward an enlightenment of His mind took place—a fact to which we have already called attention in our remarks upon His ministry. After death that which was begotten at Jordan was born of the Spirit in resurrection, and the new mind which had previously been operating through an earthly body now operated through a heavenly body.

The next step in the development of this family of children is the QUICKENING. Ephesians ii, 5: "**even when we were dead in sins, (God) hath QUICKENED US TOGETHER with Christ**"; Colossians ii, 13: "**and you, being dead in your sins, hath He QUICKENED TOGETHER with Him.**" The words "**hath He quickened**" are taken from a compound Greek word meaning "to reanimate conjointly with." They imply a close union such as "association," or "companionship," such as would be found in the development of children in the same family. This thought of the unity of Christ and His brethren will be more clearly understood when we recognise such Scriptures as "**if we suffer with Him, we shall reign with Him,**" "**if we are dead with Him, we shall live with Him.**" In the natural order of things, the quickening is the proof that the begettal has been real, and so in the spiritual. Unless the Christian realises this association and companionship and fellowship of the sufferings of Christ, that his experiences are similar to those of his Lord and Head, he should begin to question himself as to whether the begettal has taken place; and, if lacking in this begettal, should further question himself whether his consecration

was real or not. It is only as we realise these successive steps that We can find our real position before God our Creator.

The succeeding steps in the development of these children, such as growth, strengthening, balancing, and perfecting, will readily be seen to have some part in our Christian experience ; and, as in the natural, so in the spiritual, all these stages must have been passed through before the final deliverance in birth.

The last phase in the development of the family is **THE BIRTH**. It is interesting to note that the birth of this family, which we have found is a house where God desires to rest in and dwell in, should be found set forth in the same chapter, Isaiah Ixvi, verses 7-9.

Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things ? Shall the earth be made to bring forth in one day ? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord; shall I cause to bring forth, and shut the womb ? saith thy God. See also Revelation xx, 4-6.

The birth of this family of sons is therefore shown to be a future event, and not a past or present one, as has been so often suggested.

Not only does the thought of Father imply a family, but it also implies a mother. We naturally ask, who is the mother of this Divine Family? Let us notice the creation of Adam, who was a type of the New Creation. The Scripture tells us that Adam was created from the dust of the ground, from which we would judge that the literal earth would be his mother. If this thought is correct, that Adam and his wife were but typical of the second Adam and his wife (1 Cor. xv, 44-47), then the other thought, too, that the earth was the womb of the first Adam would be typical also. This thought seems to be suggested in Isaiah Ixvi, 8, in the query, "**shall the earth be made to bring forth in one day?**" It will be clear that the literal earth is not here meant, so that we have no other alternative than to accept the idea that it is symbolic. What is the symbolic earth? and in what way does it become the mother of the new creation ? We desire at this juncture to call attention to the Scriptural usage of the word "world." The world before the Flood consisted of a heavens and an earth; and the present evil world consists of a heavens and earth also; and will give place to the new heavens and the new earth. (2 Peter iii, 6, 7, and 13.) Very clearly the reference here is not to the literal earth or the literal heavens, for none of us believe that the literal heavens and the literal earth passed away in the Flood ; or that the present heavens and the present earth are to be destroyed; and the Scripture confirms this when it says "**the earth abideth for ever.**" "Earth," then, would be a symbol for organised society, in much the same way that "mountain " is the symbol of a kingdom. The present order of things, then, is the womb or symbolic earth in which the new

creation is developed, and becomes, in that sense of the word, their mother! It was in this symbolic earth that Jesus was developed as a new Creature, and it is in this symbolic earth that His brethren are developed as New Creatures. And now a solemn thought comes to our mind, for, reading verse 9, the Scripture continues: **“shall I bring to the birth, and not cause to bring forth? saith the LORD. Shall I cause to bring forth, and shut the womb? saith thy God.”** The passing away of the present earth would be the shutting of the womb of the New Creation; and hence, once that door is shut, as We sometimes sing, *will never open again*.

This High Calling to joint heirship with Christ is to cease with the close of this Gospel Age ; and during this acceptable day of the Gospel Age, all these members of the Divine Family have been developed.

A similar thought is expressed in Psalm cxxxix, verses 13-16. **For thou hast possessed my reins; thou hast covered me in my mother's womb. I will praise Thee; for I am fearfully and wonderfully made; marvellous are Thy works, and that my soul knoweth right well. My substance was not hid from Thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.**

Here the Psalmist speaks of this family of sons as one child (the man-child of Isaiah Ixvi, 7), 'and the mother of this child as “the earth.” That the present symbolic earth is the womb, or mother, of the New Creation ; and also that the New Creation is a corporate body of many members under one head, Jesus, whose number was foreknown unto God, is clearly proved by the sixteenth verse : **“ Thine eyes did see . . . was none of them ”** (in the above quotation).

Compare also Revelation, chapter vii; and chapter xiv, verses 1-5, especially the words: **“these are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb.”**

Another picture of the “mother” of the New Creation is found in Sarah, the wife of Abraham.

The apostle points out in his epistle to the Galatians, that Isaac was typical of Jesus and His Church. Isaac was the promised seed of Abraham, from Abraham's first wife, Sarah. Sarah would be a type, then, of the mother of the New Creation; and it is interesting to note that she only brought forth the one child, namely, Isaac. If we take the three wives of Abraham, as representing three dispensations, we find Hagar and Ishmael find their fulfilment in the Law Covenant and the children of Israel. Sarah and Isaac—the New Covenant, and Christ and His Church in the Gospel Age (Psalm 1, verse 5). Keturah and her children—in the New Law Covenant, and the world of mankind during the Millennial Age (Jeremiah xxxi, 31-34). Many nations—many sons of Keturah.

In conclusion, we ask ourselves, what is the import of these *names and titles of Jehovah*? We believe that each of them reflect in some way some phase of God's wonderful character. We have seen how, in relation to man, He has revealed Himself by His name Yehovah; we have traced how in His name Yehovah of hosts He commands the whole of Creation; how that as the Ancient of days He has existed and will exist as Supreme Head over all; and now lastly, in the aspect of Father, He has revealed His most wonderful, quality or attribute—Love.

What is His purpose in His New Creation? Will their work be finished when mankind is restored? We might speculate, we might reason, but we cannot think for one moment that He, with His Divine Family, will then sit at rest. We believe that the apostle Paul had the key-note, when he said that **“God hath raised the Church up together, and made us sit together in heavenly places in Christ Jesus, that IN THE AGES TO COME He might show the exceeding riches of His grace, and His kindness toward us through Jesus Christ.”** With such a power at His command, and with such Wisdom as we have seen displayed, we can but dimly imagine what those Ages to come will really contain; but of one thing we are sure, that the position of Christ and His Church will be that of highest favour before God. No wonder that when the thousand years of their reign is concluded, all, both in heaven and in earth, shall be found praising God. As it is written,

Worthy is the Lamb that was slain to receive POWER, and RICHES, and WISDOM, and STRENGTH, and HONOUR, and GLORY, and BLESSING. And EVERY CREATURE which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying,

Blessing, and honour, and glory, and power be unto HIM THAT SITTETH UPON THE THRONE (*Jehovah*), and unto the Lamb (*Jesus*) for ever and ever.

And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever,

