

The
DIVINE
RAMS
and
TITLES



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The Divine Names and Titles.

INTRODUCTORY.

A "NAME" is that by which a person or thing is known.

This is the meaning of the word, which is preserved in its actual derivation.

The Greek is "o-NOM-a." The Latin is "NOM-en," and both appear in the verb to k-NO-w. The Primitive Aryan root is GNA, to know, and the Sanscrit NAM-a.

Then a name is that which describes ; defines or declares a person or thing so that it can be KNOWN.

When God gives a name, that name does accurately describe the character and attributes of the thing. When He called man ADAM, it was because he was made out of *Adamah*, the ground. When He called the woman EVE (Heb. *Chavvah*), it was because life was to be continued and preserved in the earth by her.

It was the same in the case of names that were given by men when under Divine inspiration or guidance.

Apart from this Divine guidance, names, when given by man, do not necessarily describe the character or person.

This, then, is our starting point, that the name of God is identical with His character and attributes.

When we read of "the name of the Lord," it denotes God as He is known to His people : God as He has made Himself known, and revealed Himself.

"Save me, O God, by Thy NAME, judge me by Thy

strength" (Ps. liv. 1), *i.e.*, God is *known* as a strong God, and His strength is a saving strength, hence He is known by this name.

"I will wait on Thy NAME" (Ps. lii. 9), *i.e.*, I will rest in Thyself, in that character in which Thou hast revealed Thyself, and in which I *know* Thee.

"They that know Thy NAME will put their trust in Thee" (Ps. ix. 10); *i.e.*, they that *know* Thee as Thou hast manifested Thyself in Thy word, in which Thou hast caused them to hope, will trust in Thee. We do not trust persons whom we do not know, or we are very foolish if we do. But we can trust the Lord—at least those who "know" Him, can and do. His NAME is one which can be trusted.

"The Name of the God of Jacob" (Ps. xx. 1), means the God whom Jacob knew, as is confirmed by verses 6,7. "Now *know* I that the Lord helpeth His anointed. . Some trust in chariots, and some in horses; but *we will remember* the name of the Lord our God."

"The Name of the Lord is a strong tower" (Prov. xviii. 10); *i.e.*, the knowledge of Jehovah which He has graciously made *known* to His people, enables them to find in it by a blessed experience and true knowledge, a tower and defence against all their enemies.

"Behold, the Name of the Lord cometh from far, burning with His anger" (Isa. xxx. 27). This is a remarkable expression. How can a name come? It means that Jehovah will *make Himself known* to the enemies of His people by a righteous manifestation of His anger and wrath.

There are other of these expressions, but all may be explained and understood in this simple way.

For example we are exhorted to "honour," to "fear," to "love," to "praise," to "bless," to "thank," and to "rejoice in" His NAME: *i.e.*, not merely to love and fear Him, but to have such a *knowledge* of, and acquaintance with Him as shall fill us with such a sense of all His grace and goodness that we shall love Him and praise Him.

There are two expressions in the Minor Prophets which are noteworthy :—

“To walk in the NAME of God,” (Micah iv. 5); “To walk up and down in His NAME,” (Zech. x. 12). This means to live as *knowing* the Lord ; to live in the *knowledge* of His sustaining grace, His presence and guidance.

A concordance will soon show a number of examples which will bring out the depth of the meaning and the fullness of the Divine word, when we look at them in the light of the context, the circumstances, or the occasion.

All that has to do with the Name of the Lord implies our intimate *knowledge* of Him. Thousands know about Him, but that is a very different thing from knowing Him! Sometimes we are asked, “Do you know such an one?” and we reply “No!” or we say “No, I can hardly say I know him; I have heard of him, or seen him, or met him, but I have never been *introduced* to him; I am not acquainted with him!” Or we may say, “Yes, I know him just a little; I have spoken once or twice to him!” or, “Yes, I know him well by sight, but do not know his *name!*”

This illustrates exactly what is meant by all these expressions connected with “the Name of the Lord.”

This was the special work of the Lord Jesus. In prophecy He said, “I will declare Thy name unto My brethren” (Ps. xxii. 22). In fulfilment, He could say, “I have declared unto them Thy name” (John xvii. 26). “I have manifested Thy name” (v. 6), *i.e.*, I have made known that Thou art their “Father” in Christ Jesus. That was the special revelation of Jehovah. To know this name in all that it means is eternal life. “This is life eternal, that they might KNOW Thee the only true God, and Jesus Christ whom Thou hast sent” (John xvii. 3).

“There is none other NAME under heaven given among men, whereby we must be saved” (Acts iv. 12); *i.e.*, none other is *known* who possesses the grace or the power; none other is *known* who is “able to save;” none other is *known*

who has wrought salvation, and is able to make it known in our hearts and lives by a blessed experience.

And, among the "things to come," there is none more blessed than that "at the NAME of Jesus every knee shall bow" (Phil. ii. 10). Jesus will then be *known* as Lord of all. When He shall be revealed to His friends and His foes, each will *know* Him and experience His love or His wrath, and "the knowledge of the Lord shall cover the earth as the waters cover the sea." A day is coming when it will be true in glory as it is now in grace—"All thy children shall be taught of the Lord." And the evidence and proof of such teaching, then and now, is this: "Every man, therefore, that hath heard and learned of the Father, cometh unto ME."

These are the words of the Lord Jesus, and when He shall be exalted, and His name proclaimed as high above all,

"EVERY KNEE SHALL BOW"

in token of submission to His righteous rule.

Lord, hasten that day in Thine own time !

WE have seen that a name is that by which any person or thing is *known*; but we come now to the important fact that the same person may be known by different names, according to the relationship in which the one who knows stands to the one who is known.

It is so with ourselves. Each one has a name by which he is *known* to those who do not know him personally, *i.e.*, a name by which strangers know him: then he has a name by which he is known to his friends, and a name by which he is known in his family circle. Those who stand in closest relationship know him and call him by a name which no others may use, and which few are even acquainted with.

It is so with the Divine names and titles, as we shall see. Each betokens a special relationship, and determines the degree of the knowledge possessed by the one who uses the name or the title.

To His enemies He is a "man of war"; to His redeemed He is "the God of peace"; to His children He is a "Father." And so with all the other names and titles, which we propose to consider in order.

Our desire is that Bible students who read these papers should be able so to mark their Bibles that they may always know at a glance what the Name or the Title is. The renderings in the Authorised Version are not always

uniform, otherwise our task would be much simplified. We wish to put the English reader in possession of facts which will make him independent of all other helps.

JAH.

We begin with the name JAH (pronounced *Yah*).

This is not, as is thought by some, a mere abbreviation of Jehovah, because it is several times joined to it and is used with it. It is thus distinguished from it.

Its first occurrence assists us in determining its meaning (Ex. xv. 2): "My strength and my song is JAH, and He is become (vaYAHee) to me salvation." Here Jah is associated, and stands in immediate connection with the verb haYAH, *to be*, from which it is derived. *Hayah* means *to be*, i.e., the condition of being; and the name formed from it means *He who is*, or rather *He is*.

It is thus distinguished from Jehovah, which means not only *He who is*, but *He who was* and *is to come*. With Jah it is not this, but simply *He who is*, absolutely and independently. As it is stated in Col. i. 16, 17, "*He is* (not He was) before all things, and by Him all things have subsisted and still subsist."

In this, its first occurrence, it stands connected with "salvation," personal salvation, and further on in the song (ver. 13)—for it nearly always occurs in songs—it is associated with redemption. This furnishes us with a clue to its meaning and use; and we shall find that wherever it occurs there is always this thought with it. It occurs first in Exodus, which is the book of "the Names," and the book of personal redemption, for it is here that we first have a reference to that wondrous fact.

Forty-nine times (7×7) we find it in the Bible. Of these, forty-three are in the Psalms, and only six elsewhere.

It is remarkable that its first appearance in the Psalms is in the *second*, or Exodus-book (Psa. xlii.-lxxii.), in which special reference is made to the Exodus. Psa. lxxviii. 4 is the passage; and if this is read with the context, it will be

found that praise for redeeming grace is the leading thought. See especially vers. 3, 5, 19, 20, 22. Twice He is there called "the God of salvation," and His goings in the Sanctuary are referred to (ver. 24) as in harmony with Ex. xv. 13: "Thou in Thy mercy hast led forth Thy people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation." So that Jah means *He who is*, in Himself, and not merely the creator, or as one sustaining some relation to creation. He who is not merely the Redeemer or Saviour, but who is Himself the salvation and redemption of His people, and who is, therefore, worthy of infinite praise.

A full knowledge of all that this name means and implies can be gathered, not from Lexicons or from etymology, but only from the way in which the Holy Spirit has used it in the Word. It is essential, therefore, that every passage where it occurs should be carefully studied.

Unfortunately, it is not uniformly rendered. Once it is transliterated "JAH," as it ought always to be; in other places it is rendered "LORD," thus confusing it with Jehovah, which is always represented in capital letters thus—"LORD."

Now, if every occurrence is marked in ink of some special colour, then, in all the *other* places where we have the word LORD, we shall know that it stands for Jehovah, and will not need marking. This will be a convenient arrangement, as the word Jehovah occurs many hundred times.

The following is a complete list of all the passages:—

The SIX outside the Psalms:

- | | | | |
|------|-------|-----|---|
| Ex. | xv. | 2. | "The LORD (Jah) is my strength." |
| „ | xvii. | 16. | "The LORD (Jah) hath sworn that the LORD (Jehovah) will have war," etc. |
| Isa. | xii. | 2. | "For the LORD (Jah) JEHOVAH is my strength," etc. |
| „ | xxvi. | 4. | "In the LORD (Jah) JEHOVAH is everlasting strength." |

Isa. xxxviii. 11. "I said I shall not see the LORD (Jah),
even the LORD (Jah), in the land of
the living."

The TWENTY in the Psalms :

- Psa. lxxviii. 4. "Extol Him that rideth in the heavens by
His name JAH, and rejoice before
Him."
- " " 18. "That the Lord (Jah) God (Elohim) might
dwell among them."
- " lxxvii. 11. "I will remember the works of the LORD
(Jah)."
- " lxxxix. 8. "O LORD (Jahovah) God (Elohim) of
hosts, who is a strong LORD (Jah)
like unto Thee?"
- " xciv. 7. "Yet they say the LORD (Jah) shall not
see."
- " " 12. "Blessed is the man whom Thou teachest,
O LORD (Jah)."
- " cii. 18. "Shall praise the LORD (Jah)."
- " cxv. 17. "The dead praise not the LORD (Jah)."
- " " 18. "But we will bless the LORD (Jah)."
- " cxviii. 5. "I called upon the LORD (Jah) in distress :
the LORD (Jah) answered me."
- " " 14. "The LORD (Jah) is my strength and
song."
- " " 17. "I shall not die, but live, and declare the
works of the LORD (Jah)."
- " " 18. "The LORD (Jah) hath chastened me
sore."
- " " 19. "I will praise the LORD (Jah)."
- " cxxii. 4. "The tribes of the LORD (Jah)."
- " cxxx. 3. "If Thou, LORD (Jah), shouldest mark
iniquities, O Lord (Adonai), who
shall stand?"
- " cxxxv. 3. "Praise the LORD (Jah)."
- " cxxxv. 4. "For the LORD (Jah) hath chosen Jacob
unto Himself."

Psa. cl. 6. "Praise ye the LORD (Jah)" (first time).

The TWENTY-THREE in the Psalms, forming part of the word Hallelu-JAH, i.e., praise the Lord :

Psa. civ. 35.

cv. 45.

cvi. 1, 48.

cxv. 1.

cxvii. 1.

cxviii. 1, 9.

cxv. 18.

cxvi. 19.

Psa. cxvii. 2.

cxxxv. 1, 21.

cxlvi. 1, 10.

cxlvii. 1, 20.

cxlviii. 1, 14.

cxlix. 1, 9.

cl. 1.

cl. 6 (second time).

II.—JEHOVAH.

MANY are the opinions as to the original pronunciation and essential meaning of this sacred Ineffable Name. No one can tell us what the original pronunciation of the word *Yehovah* was. The Jews have, from time immemorial, regarded it with the most profound reverence, and have invested the four letters יהוה, Y H V H (hence called the *Tetragrammaton*, or four letters) with sacred awe. Throughout the Hebrew Bible, whenever the word יהוה occurs by itself, it has not its own vowel-points, but those belonging to the word אדוני (Lord), thus, YeHoVaH.* And when the two words, *Adonai Yehovah*, occur together, *Yehovah* has the vowel-points which belong to ELoHiM (God); thus, YeHoViH. In the English Bible the distinction is preserved by putting "Lord" for Adonai, and "GOD" for Yehovah (thus, "Lord GOD" frequently in Ezekiel).

Indeed, owing to this extreme reverence for the Ineffable Name, the ancient custodians of the Sacred Text not unfrequently endeavoured to further safe-guard it by actually substituting for Jehovah, in many instances, the word *Adonai*,† or even *Elohim*! Amongst other instances may be noted the following parallel passages:—

* The *Massorah* gives a list of 184 passages in which *Adonai* (Lord or my Lord) by itself denotes Jehovah (or the LORD). They are as follows:—

GEN. xviii. 3, 27, 30, 32; xix. 18; xx. 4. EXOD. iv. 10, 13; v. 22; xv. 17; xxxiv. 9, 9. NUMB. xiv. 17. JOSH. vii. 8. JUDG. vi. 15; xiii. 8. 1 KINGS iii. 10, 15; xxii. 6. 2 KINGS vii. 6; xix. 23. ISA. iii. 17, 18; iv. 4; vi. 1, 8, 11; vii. 14, 20; viii. 7; ix. 8, 17; x. 12; xi. 11; xxi. 6, 8, 16; xxviii. 2; xxix. 13; xxx. 20; xxxvii. 24; xxxviii. 14, 16; xlix. 14. EZEK. xviii. 25, 29; xxi. 14; xxxiii. 17, 29. AMOS v. 16; vii. 7, 8; ix. 1. ZECH. ix. 4. MICAH i. 2. MAL. i. 12, 14. PS. ii. 4; xvi. 2; xxii. 19, 30; xxx. 8; xxxv. 3, 17, 22; xxxvii. 12; xxxviii. 9, 15, 22; xxxix. 7; xl. 17; xliv. 23; li. 15; liv. 4; lv. 9; lvii. 9; lix. 11; lxii. 12; lxvi. 18; lxxiii. 11, 17, 19, 22, 26, 32; lxxiii. 20; lxxvii. 2, 7; lxxviii. 65; lxxix. 12; lxxxvi. 3, 4, 5, 8, 9, 12, 15; lxxxix. 49, 50; xc. 1, 17; cx. 5; cxxx. 2, 3, 6. DAN. i. 2; ix. 3, 4, 7, 9, 15, 16, 17, 19, 19, 19. LAMENT. i. 14, 15, 15; ii. 1, 2, 5, 7, 18, 19, 20; iii. 31, 36, 37, 58. EZRA x. 8. NEH. i. 11; iv. 8. JOB xxviii. 28. (See Ginsburg's Ed. of *The Massorah*, sections 107-115.)

2 Sam. v. 19-25 - - 1 Chron. xiv. 10-16.

2 Sam. vi. 9-17 - - 1 Chron. xiii. 12-14 ; xvi. 1.

Psalm xiv. . . . Psalm liii.

In all three cases the primitive reading was, without doubt, *Yehovah*.

Yehovah is a proper name, and should no more be called or translated "LORD" than Samuel should be translated "Heard"; or Gershom, "Stranger"; or Ephraim, "Fruitful," etc.

Yehovah is the proper name by which God revealed Himself to His covenant people, and by which He was *known* to them as the one who had entered into covenant with them. It means not so much *He who is* (as is the case with YAH), as *He who will be—the Coming One*, the one who will come to fulfil His original covenant promise which reaches to the end of all, viz.—the final crushing of the serpent's head, and the final salvation of His people. His name, *Yehovah*, is the pledge of all this.

Yehovah is, therefore, first, and emphatically the God of Israel, just as Chemosh was the god of Moab. He is not called Yehovah as the creator of the world, but as standing in a covenant relation to His people whom He had created: "Thou shalt say unto the children of Israel, Yehovah hath sent me unto you; this is My name for ever" (Ex. iii. 13, 15). "That they may *know* that Thou alone, whose name is Yehovah, art the most high over all the earth" (Psa. lxxxiii. 18). "I am Yehovah, that is My name" (Isa. xlii. 8).

No wonder Pharaoh did not know Him. He says he did not. Yet he knew that the Israelites had a God, just as the Egyptians had. But he says, "Who is Yehovah? I know not Yehovah" (Ex. v. 2 ; viii. 10).

The name Yehovah contains no allusion to creation, power, lordship, mastery, or rule; nor, as we have said to the Self-existent One; but it denotes *the Coming One*, He who will for ever be the hope of His people who know His

name, and put their trust in Him. He is His own revealer of Himself in grace and redemption.

Hence, the name is never used by non-Israelites except in answer to an Israelite (as in Pharaoh's answer to Moses, taking up his words), or as indicating a belief in the true God (as in the case of Rahab,—Josh. ii. 9-12; Naaman,—2 Kings v. 17, 18), or in contempt (as Sennacherib,—2 Kings xix. 22, 25, 30, 32, 35), or for some other special reason.

Especially is the name used when Yehovah puts Himself in contrast with other objects of worship. See Ex. xx. 2, 3: "I am Yehovah thy Elohim, . . . thou shalt have none other gods before Me." (Compare Ex. xxxiv. 14; Josh. xxii. 22, xxiv. 23.)

Hence it is that a possessive pronoun can be used with *Elohim*, God, but not with *Yehovah*. It can be said, "My God," "Thy God," "Our God," but it could not be said, "My Yehovah," or "Our Yehovah," because Yehovah means "My God." So we have again and again: "Yehovah my God," "Yehovah thy God," "Yehovah our God," etc., etc. What does all this imply, if not this, that the person or persons who use these expressions stand in a very special relation to the God whom they thus know. How beautifully this comes out in Ps. c. 3. "Know ye that Yehovah, *He* is God: it is He that hath made US, and His we are (margin), WE are His people." So also in Ps. cxliv. 15. "Happy is that people whose God is Yehovah."

Yehovah is the immutable one: "I am Yehovah, I change not, therefore ye sons of Jacob are not consumed" (Mal. iii. 6). And His name expresses the continuity of His dealings with His people, it marks the unchangeableness of His promises, and contains the whole revelation of His goodness and mercy, His righteousness and judgment. All this gathers round the name Yehovah.

Now in Exod. vi. 3, God says to Moses, "I am Yehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob,

by the name of *El-Shaddai*, but by my name Yehovah was I not known to them."

Some are stumbled when they find that the Patriarchs did know and use the word Yehovah. But the explanation lies in the fact that the word rendered "know" in this verse means more than *to know of, or be acquainted with*: it means *to know by experience, to feel, to be sensible of*. And this was the fact. The patriarchs *knew of* the Name, and, of course, knew of God's covenant with them, but He had not taught them all that was involved in that name.

What is meant by thus making known the name Yehovah (Ex. vi. 6, 7; x. 2, etc.) may be seen from Judg. viii. 16, where Gideon "took the elders of the city and thorns of the wilderness, and briars, and with them he *taught* (margin, *made them to know*) the men of Succoth," *i.e., to experience the thorns!*

In Gen. xviii. 19, "I know him that he will command his children, &c." Here the verb is causative, *i.e., I have taught him, in order that he may, &c.*

So Prov. x. 9. "He that perverteth his way *shall smart* for it," *i.e., shall find out, and feel, and experience and be taught the bitter consequences of it.*

Yes, the ungodly now, may know of the name *Yehovah*, they may be acquainted with the fact that there is such a word. But they have not been taught and made to know what it means by a blessed experience. It is the word used in Ps. cxliv. 3. "What is man that thou *takest knowledge* of him." It is the word in Prov. iii. 6. "In all thy ways *acknowledge* Him." It is the word used of Yehovah's knowledge of His people and of their knowledge of Him.

And now, for the purpose of marking your Bibles and knowing when and where we have this Ineffable Name, it will be sufficient to remember that in all cases where we have the word LORD, thus, in capital letters (except where we pointed out in our former paper it stands for JAH); and where we have the word GOD in capital letters it stands for Jehovah, and we are so to read it and understand it.

III.—THE JEHOVAH TITLES.

IN our last chapter we spoke of the ineffable Name of Jehovah. Now we come to notice the important fact that this Name is revealed in various combinations.

Jehovah, as we have seen, is the God of His covenant people, doing everything for them in grace and mercy for His own name's sake. Consequently, wherever we have the word "Israel," or "the people" Israel, we always find the name Jehovah associated with them. But when, by their sin or failure, they are for the time being out of His favour, we find not Jehovah, but Elohim (God). When, however, He again deals with them, even in chastisement to bring them to Himself, and to restore them, it is Jehovah that does it. (See Num. xx. and xxi., etc., etc.).

Jehovah is the God who supplies all the need of His people, and orders all that concerns them. Hence, the name is frequently coupled with some other word which expresses some aspect of what He IS to them, or what He will DO for them.

These combinations are, therefore, so many expressions of the great truth which is summed up in the New Testament revelation, "My God shall supply all your need."

The very manifestation of the name Jehovah illustrates this. It was in Ex. vi. 3-8, at a moment when He was appearing in grace and faithfulness to His Covenant which He had made with Abraham, with Isaac, and with Jacob (Ex. ii. 23-25). His name had not reference to delivering from strong enemies, but to delivering a poor and needy people. A name, full, not of delivering strength, but of

pardoning grace (Ex. vi. 6, 7). We will now take these Jehovah-Titles in order, and it will be seen that the historical order in which they are mentioned and revealed, is also the theological and experimental order.

JEHOVAH-JIREH. Gen. xxii. 14.

The first great need of His people was a Sacrifice. Atonement must be made for them. A Substitute must be found and provided for them. Hence, in that important chapter (Gen. xxii.), where the great revelation is made, Christ is seen in two aspects of His atoning work: first in *Isaac*, and then in the *Ram*.

It was in "the mount of the Lord" that it was to be seen (v. 14), one of the mountains in "the land of Moriah"—the place of which God had told Abraham. Twice this Divine telling is mentioned (v. 2, 3). Three times is the "only son" mentioned (v. 2, 12, 16). Twice is it written "they went both of them together" (v. 6, 8), indicating the perfection of the covenant "ordered in all things and sure." Twice is the providing of the sacrifice referred to, in verse eight, where it is written: "God will provide Himself (Heb., for Himself) a lamb for a burnt offering," and again in verse 14, where it is stated in the now newly revealed title, "Jehovah-Jireh," Jehovah will provide!

As it required four great offerings to set forth all the aspects of Christ's death, and four gospels to set forth His life; so here we require two types to set forth God's provision. As Isaac, He was the only-begotten son, the willing sacrifice, obedient unto death; and as the Ram, the substitute actually suffering death; and then the type changes: in Isaac we see "the children of promise" (Gal. iv. 28), ourselves, His people, delivered to death, but delivered from death, by that Substitute who had been provided by Jehovah—the Lamb slain in the eternal purpose from the foundation of the world.

JEHOVAH-ROPHECA. Ex. xv. 26.

Beyond the brazen Altar, where sin had been once for all

divinely judged and put away, was the brazen Laver, where defilement was divinely but constantly washed away. For "he that is bathed, needeth not to wash, except his feet" (John xiii. 10). Hence, following on the provided atonement of the one all-sufficient sacrifice, comes the provision of the divinely provided Healer and Restorer. And this need arises from the fact that the moment deliverance is accomplished, and blessing bestowed, the adversary is at hand to question our title to it, and to mar and hinder our enjoyment of it. When Christ had just been owned by the voice from heaven as the Son of God (Matt. iii. 17), immediately the adversary questions His right to it (Matt. iv. 3). And so it is the painful experience of all the sons of God. So it was when God called His son out of Egypt: the song of deliverance (Ex. xv. 1-21), is followed immediately, first by "no water" (v. 22), and then by the "bitter" waters of Marah (v. 23). But Jehovah's provision was at hand. "The Lord showed" (v. 25) Moses that which would make the bitter waters sweet, and immediately revealed Himself as "Jehovah-Ropheca," saying, "I am the Lord that healeth thee." He makes all our bitter things sweet, and that which is bitter to the old nature becomes sweet to the new. Yes, "Jehovah is my Shepherd, I shall not want," because He is Jehovah-Jireh, and provides for all my need. He is also Jehovah-Rophi, for He is my Restorer, "He restoreth my soul."

JEHOVAH-NISSI. Ex. xvii. 15.

Close on the manifestation of Jehovah's saving and restoring grace comes *conflict*. The enemy is seen in chapter xvii., and it is a very remarkable enemy. Note it well! It is none other than "Amalek" with whom Jehovah will have perpetual war. It sets forth the unending conflict between the flesh and the Spirit, which will be carried on until we are delivered from these mortal bodies (Rom. vii. 24, 25). In the resurrection body—the new "Man-soul"—there will be no "Diabolonians"; only then shall all conflict cease! But

till then we wage unceasing war with our Amalek. Here, it is, that Jehovah comes in and reveals the blessed fact that it is *His* warfare, and not merely ours! He identifies Himself with us. He has *put* the enmity (Gen. iii. 14), and He alone can *subdue* it. He is Jehovah-Nissi—the Lord my banner, and under that banner His people shall ever fight, and come out from that conflict “more than conquerors.”

There is much confusion in the translation of Ex. xvii. 15, 16, and the difficulties, both of translators and revisers, are clearly shown by the notes in the respective margins. The true rendering as exhibited by Dr. Ginsburg's revised text is, “Jehovah is my banner; for he said, Surely the hand is on the banner of Jehovah; the war of Jehovah against Amalek is to be from generation to generation.”

Yes, there must be perpetual war. The world, the flesh, and the devil will unceasingly oppose, and in that conflict none can conquer but those who can say “Jehovah is my banner,” “He covereth my head in the day of battle” (Ps. cxl. 7).

And so Ps. xxiii. again agrees, “Thou preparest a table before me in the presence of mine enemies,” and thus, while we feast, He will fight. But the feasting must be on what, or rather on Him whom Jehovah has prepared—even Christ, and then He will do all the fighting.

JEHOVAH-SHALOM. Judges vi. 24.

If Jehovah fights, there must be victory. If we are to feast, there must be peace. Peace is the outcome of all conflict where Jehovah's banner floats above us. For He has “made peace” (Col. i. 20). “He is our peace” (Eph. ii. 14). “Peace with God” (Rom. v. 1). “The peace of God” (Phil. iv. 7). Hence Jehovah-Shalom is the title next revealed (Judg. vi. 24). There may be war without, but there will be peace within, so that, like Gideon, we need not fear. “He leadeth me beside the still waters” (margin, *the waters of quietness*).

JEHOVAH-TSIDKENU. Jer. xxiii. 6.

We have been brought, in these *four* titles, to the end of

earthly things, and now in the next two we are carried forward to the future, when "a King shall reign in righteousness" (Is. xxxii. 1).

Jer. xxiii. is the prophecy of future glory, of those blessed days when Jehovah shall "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 whereby He shall be called, Jehovah-Tsidkenu—Jehovah our Righteousness" (Jer. xxiii. 5, 6). Yes! and "in those days" "Jerusalem shall dwell safely, and this is the name wherewith *she* (*i.e.*, Jerusalem) shall be called, Jehovah-Tsidkenu" (Jer. xxxiii. 15, 16).

Why? Because the last revelation of this name is

JEHOVAH-SHAMMAH. Ezek. xlvi. 35.

"The Lord is there." "The name of the city from that day shall be," thus called, because "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isa. xxiv. 23).

This is the order of the "Jehovah-Titles" according to the Divine order of the Hebrew Canon, but there remains another—a *seventh*, still in the same order of the books (for the Psalms come after Ezekiel in the Hebrew Bible). Thus the *historical* order, in the books of the Bible, corresponds to the *theological* and *experimental* order according to the purposes of God.

In Psalm xxiii. we have

JEHOVAH-ROHI. Ps. xxiii. 1.

"Jehovah my Shepherd." This sums all up—for Jehovah-Jesus is "the good Shepherd" in death, giving His life for the sheep (Ps. xxii., and John x. 11).

He is "the great Shepherd" in resurrection (Ps. xxiii., and Heb. xiii. 20).

And He is "the Chief Shepherd in Glory" (Ps. xxiv., and 1 Pet. v. 4).

"Jesus—the same yesterday, and to-day, and for ever."

“ His name is as ointment **POURED FORTH** ” (Song i. 3), poured forth in His life—and poured forth in His death in which He was “ a sweet-smelling savour.”

Oh, who can tell how wondrously His name is revealed—exactly meeting us in our poverty and weakness, supplying our needs and satisfying our hearts.

Jehovah-Rohi! In dwelling on this divine title, we are not occupied with what He *does*, wondrous and blessed as it is; not with what He *has*, marvellous as it is; not with what He *says*, precious, faithful, and gracious as His words may be, but with what HE IS. “ The Lord-Jehovah IS my Shepherd,” my all in all.

Jehovah-Jireh—providing for my wants.

Jehovah-Ropheca—restoring my soul.

Jehovah-Nissi—fighting while I feast.

Jehovah-Shalom—leading me in peace beside the waters of quietness: the stormy waters to which He has said, “ Peace be still.”

Jehovah-Tsidkenu—leading me in the paths of righteousness for His name’s sake.

Jehovah-Shammah—enabling me to say, in the darkest trials, yea, in the valley of the shadow of death, “ Thou art with me.” “ The Lord is there.”

Yes, it is what HE IS when He says, “ I AM ”!

Are we dead? He says I am the LIFE.

Are we lost? He says, I am the WAY.

Are we ignorant? He says, I am the TRUTH.

Are we perishing? He says, I am the BREAD OF LIFE.

Are we wandering? He says, I am the SHEPHERD.

Are we in darkness? He says, I am the LIGHT.

Are we dying? He says, I am the RESURRECTION.

Are we waiting? He says, I am the LIFE.

In a word, as He said to Saul,

“ I AM JESUS.”

Oh! precious Saviour, “ Say unto my soul, I AM THY SALVATION.” Then we can reply, “ All my springs are

in Thee." Then we shall have a Salvation perfect and complete—containing "wisdom, and righteousness, and sanctification, and redemption."

Surely in the face of these gracious and glorious truths we shall sing as never before :

“ How sweet the name of Jesus sounds,
In a believer's ear,
It soothes his sorrows, heals his wounds,
And drives away his fear ! ”

IV.—GOD (ELOHIM).

WE come now to a title of frequent occurrence. In the Hebrew it is Elohim (pronounced *El'-o heem*), and in the English, God. So that wherever we have the word "God," thus, in ordinary type, it is always *Elohim* in the Hebrew, except where it is otherwise noted under *El* and *Eloah*. As Elohim occurs some 2,700 times, it will be more convenient to give the exceptions under the other titles.

Elohim is a plural noun, either denoting majesty, or referring, as many think, to the plurality of persons in the Godhead.

There are differences of opinion as to the meaning of the word. Some deriving it from the verb *to be strong*, denoting *the strong one*, the God of *strength*: others deriving it from *alah*, to *take an oath*, and denoting *one set apart with the solemnity of an oath*. There is most probably truth in both of these derivations.

The first occurrence of the word is in Gen. i. 1. "Elohim created." *Creation*, therefore, is the act specially associated with Elohim. Elohim is God as the fountain of creaturehood, while Jehovah expresses His covenant relation to it.

Elohim is the commencement of life, while *Jehovah* is the development of it, nourishing, sustaining, guiding and blessing it to and for His people.

Elohim expresses the power which provides, *Jehovah* the grace which bestows.

But when we compare Gen. i. and John i., we see a once that Elohim is the Title specially appropriated to the Logos

or Word, Who is none other than the Lord Jesus Christ, the Second person of the Trinity. "All things were made by Him, and without Him was not anything made that was made" (John i. 3). "The Word was God" (John i. 1).

There are several remarkable expressions with regard to *Elohim* in the New Testament to which we do not give sufficient weight, and for which most of us have no place in our theology.

We all believe that the appearances recorded in the Old Testament were those of the Angel of the Covenant, or the Lord Jesus Christ. He appeared to Adam and conversed with him; He appeared to Abraham, and the Patriarchs (see Gen. xvi., xvii., xviii., xxi., xxii., xxxii.); to Moses (Ex. iii., vi., etc.); to Joshua (Josh. v. 13-15); to Manoah (Judges xiii.). Hence He is called the Angel or Messenger, (Ex. xxiii. 23).

He is Jehovah's "Servant," appointed in the counsels of eternity to come and do the Father's will (Ps. xl. 6, etc., Heb. x. 7, 9). His title "*Elohim*" denotes His being set apart to that office by *oath*; "*Messiah*," or "*Christ*" denotes His being *anointed* for it; "*Angel*" or "*Messenger*" denotes His actual *dispatch*; and He is called "*Servant*" with reference to the *service* to be performed. Each title has its own special reference to the particular aspect of His mission, in connection with which it is used.

We ask, now, What is the reason why all assume these recorded appearances as being in a form put on for the occasion? He wrestled with Jacob; He appeared as "the Captain of the Lord's Host" to Joshua. Why are we to believe that these forms were merely *temporarily* assumed? There is nothing in Scripture to lead to such a conclusion, and one wonders how it ever came to be so universally held. Indeed there are many Scriptures which seem to point in quite the other direction.

The Godhead is Spirit (John iv. 24), and Spirit has no material form. But we read that Adam was created in the image and likeness of *Elohim*. Therefore *Elohim* must

have had a form unto which Adam could be conformed in his creation.

Further, *Elohim* is said to be "the image of the invisible God" (Col. i. 15). Hence He is called "the WORD"; because, as the "word" reveals and makes manifest the invisible thought of a speaker, so Christ (*Elohim*) makes manifest and reveals the invisible Godhead. This is clearly stated in John xiv. 9, "he that hath seen Me hath seen the Father," "he that seeth Me seeth Him that sent Me" (John xii. 45). "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 15).

But there are other remarkable statements. In Col. i. 17, it is clearly stated that He, *i.e.*, the Son, "was *before all things.*" In Col. i. 15 it is declared that He was "the first-born of every creature." In Rev. iii. 14, He Himself says that He was "the beginning of the creation of God": and that hence "in Him dwelleth all the fulness of the Godhead bodily," *i.e.*, in bodily form.

These passages seem to state that Christ, as *Elohim*, before anything was created, Himself took some form in the likeness of which man was originally made; and in which He appeared to Adam, the Patriarchs, and others. So that the form in which He appeared to them was not temporary, or assumed for the occasion, but was taken for the purpose of creation and for revealing the invisible Godhead to the creatures whom He had created. Compare and read Prov. viii. 22-31, which contains this revelation.

This was in Eternity, when He was "God of the substance of His Father begotten before the worlds." But in Time, when man had to be redeemed, then He took "flesh," and became "Man of the substance of His mother born in the world."

It would thus appear that He took *some* form (Rev. iii. 14) in order to *create*; and afterwards took our "flesh" (John i. 14) or human form in order to *redeem*.

Elohim, therefore, represented the Godhead, and hence

the word is employed of any who are set apart as representing God. That is why magistrates are so called, because they represented the executive power and authority of God delegated to them (Ex. xxi. 6 ; xxii. 8, 9, 28, quoted in Acts xxiii. 5). It is applied to Moses (Ex. vii. 1), and even to idols as, in a sense, held to represent God (Ex. xii. 12 ; Num. xxv. 2 ; Gen. xxxi. 30, compare verse 19).

Elohim is thus used in connection with *creation*, and is used specially of Christ as the Creator. It always has reference to creation, power and glory.

Hence, in Gen. i. we have only *Elohim*. In chapters ii. and iii. we have the two titles combined "Jehovah Elohim," telling us of the God who sustained not only *creation*-relationship, but a closer *covenant* relation, in virtue of which He revealed Himself and communicated Himself to the creatures whom He had made.

Elohim is the God of *Creation*. *Jehovah* is the God of *Revelation*. This is why we do not read "Thus saith Elohim," but always "thus saith Jehovah."

In Gen. vii. 1-5 we have *Jehovah* in connection with those animals which went into the ark by *sevens* for the purpose of sacrifice ; while we have *Elohim* (verses 7-9) in connection with those which went in by *twos* for the purpose of preservation and generation.

In 2 Chron. xviii. 31. When Jehoshaphat, surrounded by the Syrians, cried out, it was '*Jehovah*' who helped him (as His Redeemer), and *Elohim* who caused the Syrians to depart from him (as their Creator).

Compare 2 Chron. xix. 6, 7, 9, where we have *Jehovah* in connection with Israel ; and xx. 29, where "the fear of *Elohim* was on all the kingdoms, &c."

Indeed, wherever these two titles occur, this difference may always be seen. They are never used by chance, but always by design.

THE JEHOVISTIC AND ELOHISTIC THEORIES.

It may be well to add a note as to what has been called

the Jehovistic and Elohist theory of the book of Genesis.

The higher critics have arbitrarily assumed and invented the hypothesis that whoever edited or compiled the book of Genesis (to whom they have given the grand title of "Redactor") used up some scraps of information written by several different persons at different times, one of whom was in the habit of using *Elohim*, another *Jehovah*, and so forth.

Now, upon the face of this, the whole question is begged, and the reasoning (for that is all it is) is in a circle! For they, first of all, themselves divide up the book into these very portions, and then invent their assumption concerning them. But the book of Genesis is already divinely divided up for us into twelve portions, first the introduction, and then the eleven *Toledoth* or books of "*Generations*," *i.e.*, the histories of various persons and their families. Now, surely, even upon the theory of the critics, the one who wrote "the generations of Noah" wrote the whole of it; and the one who wrote "the generations of Terah" wrote the whole of it. And so with the others. This is a fair and just hypothesis. Not that we need it or that we indeed use it, for we believe that God the Holy Ghost wrote the whole of it by Moses.

But here are these twelve divisions into which Genesis is divinely divided:

1. The Introduction, i. 1—ii. 3.
2. The Generations of the Heavens and the Earth, ii. 4—iv. 26.
3. " " Adam, v. 1—vi. 8.
4. " " Noah, vi. 9—ix. 29.
5. " " The Sons of Noah, x. 1—xi. 9.
6. " " Shem, xi. 10—26.
7. " " Terah, xi. 27—xxv. 11.
8. " " Ishmael, xxv. 12—18.
9. " " Isaac, xxv. 19—xxxv. 29.
10. " " Esau, xxxvi. 1—8.
11. " " Esau in Mount Seir, xxxvi. 9—43.
12. " " Jacob, xxxvii. 1—end.

Now when we come to examine the use of the Divine Titles in these divisions, we find no such fantastic theory as that invented by the higher critics.

One has only *Elohim* (No. 1). No other has only this name.

One has only *Jehovah* (No. 5).

One has only *Jehovah Elohim* (No. 2).

Five have both *Elohim* and *Jehovah* (Nos. 3, 4, 7, 9, 12).

Four have neither one nor the other (Nos. 6, 8, 10, 11).

Further, every speaker in the book uses the title of *Jehovah*, with the following significant exceptions :

The serpent!

Abimelech (to Abram, not to Isaac),

The Sons of Heth,

Pharaoh to Joseph, and

Joseph himself (for his name is a compound of part of the title *Jehovah*).

We must leave our readers to search out the reasons for all this, and to study the matter further for themselves as to the use of these two important and most frequently occurring of all the Divine names and titles.

V.—EL, אֱל (‘‘God’’).

IN our last paper we spoke of the word ELOHIM (God). We come now to two other forms of the word: *El* and its derivative, *Eloah* (Chaldee, *Elah*).

There are two words (or roots), which are constantly used to signify the Divine Being, which are continually rendered by the same word ‘‘God.’’ One is אֱל and its derivatives, the other is אֱלֹהִים with its derivatives. Certainly these words as used by the Holy Spirit are not intended to convey the same exact idea, but to exhibit to the limited understanding of man some of those different relationships which the Divine Being sustains, or of those offices which He fulfils with respect to humanity, and which it has pleased Him to make known upon earth.

These names and titles are not particularised in our translations, except in a very incomplete and general way. Our object in these papers, is to make Bible-students independent of all translations, and enable them so to mark and note these different words and their occurrences in their Bibles, that they may always know and not confuse what the Holy Spirit has been pleased so perfectly to reveal for our learning. As several of these different words often occur in the same verse, it will be seen how important this subject is.

In our last chapter we saw that the word *Elohim* was from the root אֱלֹהִים, *alah*, and that this, as it is the first, so it is the one most commonly used of all the Divine Titles. Its primitive meaning is *to will* and then *to affirm that will by an oath*. Its first occurrence is Gen. xxiv. 41.*

* The word ‘‘oath’’ in verse 8 is different—*shevooah*, to use or call seven, probably to slay seven victims, or call seven witnesses in ratification of some agreement.

As its derivative, *Elohim* is plural, and it seems to point to the oath or covenant of the three persons of the Godhead which was precedent to the whole work of creation and of redemption ; and which was centred in the second person of the Trinity. It embodies—the *will* of the Father, the *work* of the Son, and the wonderful power and operation of God the Holy Ghost. True, it is used in connection and is always associated with *creation*, but it refers not so much to the *power* which created, but to the creation as being the outcome of the Divine will. This word, as we have said, occurs some 2,700 times, and is always rendered by the word “God.” *

But other words are rendered by the same word “God,” and therefore it is important, nay, imperative that we should know what these words are, and where they occur, so that what has been revealed to us by God should not be hidden from us by man. If, therefore, the reader will now note and use the information which follows, by marking the exceptions, where “God” is not the equivalent of the word *Elohim*, he will know all that need be known on this subject.

אל, EL.

The other root which we have spoken of, אל, *El*, is equally translated “God,” although a different meaning is presented by it to the mind. The word is a root in itself unless it be a contraction of the obsolete roots, איל or איל, *to be strong, to be before or in front of* ; hence, *to go before, begin*. In any case the primitive idea is the *strength* or *power* of Him who creates, rather than the *will* out of which creation came. It conveys the conjoint ideas of omnipotence and omnipresence. And *El* is the Omnipotent All-pervader ; creating all by almighty power, and pervading all in His providence (Ps. civ. 21) ; being before all in time and upholding all that He has created.

“Almighty” would therefore appear to be the better

* We have already explained that when “God” is in capital letters (god), it represents *Jehovah*.

definition, rather than the word "God," which is clearly most inadequate, being merely an abbreviation of the English word *good*, and having no connection therefore with the meaning of the Hebrew word.

The usage of the word *El* may be traced out by a study of the places where it occurs. It is first seen in Gen. xiv. 18-22, where His majesty is set forth by being used with *Eliyon*, "the Most High."

In Gen. xvi. 13, He is the God who seeth all. In xvii. 1, He supplies all, and is all-powerful to provide all, Ps. civ. 21. In Gen. xxi. 33 and Ps. xc. 2, etc., He is everlasting. In Ps. lvii. 2, He is "the God that performeth all things" for His people.

El is sometimes transliterated in composition as *El* in Beth-*el* (Gen. xxxv. 7), the house of *El*. And Immanu-*El*, *El* who is with us (Isa. vii. 14; viii. 8, 10).

It is sometimes used in its meaning *strong*, in the idiom "mountains of *El*," Ps. xxxvi. 7. "Cedars of *El*," Ps. lxxx. 11, *i.e.*, the highest and loftiest of their kind. These exceptional renderings are pointed out in the following list of the 249 occurrences of the word *El*:—

Gen. xiv. 18, 19, 20, 22; xvi. 13; xvii. 1; xxi. 33; xxviii. 3; xxxi. 13 (twice), 29 ("power"); xxxiii. 20 ("El"); xxxv. 1 (2nd), 3, 7 ("El"), 11 (2nd); xliii. 14; xlvi. 3; xlviii. 3; xlix. 25; Exod. vi. 3; xv. 2 (1st), 11; xx. 5 (2nd); xxxiv. 6, 14 (twice); Num. xii. 13; xvi. 22 (1st); xxiii. 8, 19, 22, 23; xxiv. 4, 8, 16, 23; Deut. iii. 24 (2nd); iv. 24 (2nd), 31 (2nd); v. 9 (2nd); vi. 15 (2nd); vii. 9 (3rd), 21 (2nd); x. 17 (4th); xxviii. 32 ("might"); xxxii. 4, 12, 18, 21; xxxiii. 26; Josh. iii. 10; xxii. 22 (1st and 3rd); xxiv. 19 (2nd); Judges ix. 46; 1 Sam. ii. 3; 2 Sam. xxii. 31, 32 (1st), 33, 48; xxiii. 5; Neh. i. 5 (2nd); v. 5 ("power"); ix. 31, 32 (2nd); Job v. 8 (1st); viii. 3, 5, 13, 20; ix. 2; xii. 6 (1st); xiii. 3, 7, 8; xv. 4, 11, 13, 25; xvi. 11; xviii. 21; xix. 22; xx. 15, 29 (2nd); xxi. 14, 22; xxii. 2, 13, 17; xxiii. 16; xxv. 4; xxvii. 2, 9, 11, 13; xxxi. 14, 23, 28; xxxii. 13; xxxiii. 4, 6, 14, 29; xxxiv. 5, 10, 12, 23, 31, 37; xxxv. 2, 13; xxxvi. 5, 22, 26; xxxvii. 5, 10, 14;

xxxviii. 41 ; xl. 9, 19 ; Psalms v. 4 ; vii. 11 (2nd) ; x. 11, 22 ; xvi. 1 ; xvii. 6 ; xviii. 2, 30, 32, 47 ; xix. 1 ; xxii. 1 (twice), 10 ; xxix. 1 ("mighty"), 3 ; xxxi. 5 ; xxxvi. 6 ("great") ; xlii. 2 (2nd), 8, 9 ; xliii. 4 (2nd) ; xliv. 20 (2nd) ; l. 1 ("mighty") ; lii. 1, 5 ; lv. 19 (1st) ; lvii. 2 (2nd) ; lxiii. 1 (2nd) ; lxviii. 19, 20 (1st and 2nd), 24 (2nd), 35 (2nd) ; lxxiii. 11, 17 ; lxxiv. 8 ; lxxvii. 9, 13, 14 ; lxxviii. 7, 8, 18, 19, 34, 35 (2nd), 41 ; lxxx. 10 ("goodly") ; lxxxii. 9 (twice) ; lxxxiii. 1 ("mighty") ; lxxxiv. 1 (2nd) ; lxxxv. 2 ; lxxxvi. 8 ; lxxxvii. 15 ; lxxxix. 6 ("mighty"), 7, 26 ; xc. 2 ; xciv. 1 (twice) ; xcv. 3 (1st) ; xcix. 8 (2nd) ; cii. 24 ; civ. 21 ; cvi. 14, 21 ; cvii. 11 ; cxviii. 27, 28 (1st) ; cxxxvi. 26 ; cxxxix. 17, 23 ; cxlvi. 5 (1st) ; cxlix. 6 ; cl. 1 ; Prov. iii. 27 ("power") ; Isa. v. 16 ; vii. 14 ("El") ; viii. 8 ("El"), 10 ; ix. 6 ; x. 21 ; xii. 2 ; xiv. 13 ; xxxi. 3 ; xl. 18 ; xlii. 5 ; xliii. 10, 12 ; xliv. 10, 15, 17 (twice) ; xlv. 14 (1st), 15 (2nd), 20, 21 (2nd), 22 ; xlvi. 6, 9 (2nd) ; lvii. 5 ("idols") ; Jer. xxxii. 18 ; xlvi. 13 ("El") ; li. 56 ; Lam. iii. 41 ; Ezek. x. 5 ; xxviii. 2 (2nd and 4th), 9 (2nd) ; xxxi. 11 ("mighty one") ; xxxii. 21 ("strong") ; Dan. ix. 4 (2nd) ; xi. 36 (three times) ; Hos. i. 10 ; xi. 9, 12 ; Jonah iv. 2 ; Micah ii. 1 ("power") ; vii. 18 ; Nahum. i. 2 ; Zech. vii. 2 ; Mal. i. 9 ; ii. 10, 11.

VI.—ELOAH AND ELAH ("GOD").

ANOTHER derivative of the root *El*, is אֱלֹהִים, *Eloah*. It has the same primitive meaning as to eternity and almighty power, but has a further special reference fixed by its *usage*. Its first occurrence connects it with *worship*, and wherever it is used of the Divine Being, it is in opposition to idols and all false gods. Deut. xxxii. 15 and 17 (first). This sets forth the essential meaning of *Eloah*.

When *Eloah* is used there is always a contrast between the true and living God and them that are no gods. See 2 Chron. xxxii. 15; Ps. xviii. 31: "Who is Eloah but Jehovah?" ; Isa. xlv. 8, etc.

It occurs 57 times in its Hebrew form and 95 times in its Chaldee form אֱלָהַי, *Elah*, making in all 152 occurrences.

Because it is the God who is *worshipped* it is sometimes used of the gods of the heathen, because they were gods whom the heathen worshipped. And hence we often find it combined with the pronouns: my God, thy God, our God, his God, their God, because the God that anyone worships thus becomes his God.

Hence He is specially the God whom we worship and for whom we wait—our Redeemer. See Job. xvi. 20, 21, and compare this with the New Testament expression the "Great God and Saviour." We know that our Saviour Jesus liveth, that He will "stand on the earth in the latter day," and that "in our flesh," raised and glorified, we shall see Him and for ever be with Him.

The following are the fifty-seven occurrences of the Hebrew Title:—

אלוה, ELOAH.

Deut. xxxii. 15, 17 (1st); 2 Chron. xxxii. 15 (1st); Neh. ix. 17; Job iii. 4, 23; iv. 9, 17; v. 17; vi. 4, 8, 9; ix. 13; x. 2; xi. 5, 6, 7; xii. 4, 6 (2nd); xv. 8; xvi. 20, 21; xix. 6, 21, 26; xxi. 9, 19; xxii. 12, 26; xxiv. 12; xxvii. 3, 8, 10; xxix. 2, 4; xxxi. 2, 6; xxxiii. 12, 26; xxxv. 10; xxxvi. 2; xxxvii. 15, 22; xxxix. 17; xl. 2; Psalm xviii. 31 (1st); l. 22; cxiv. 7; cxxxix. 19; Prov. xxx. 5; Isa. xlv. 8 (1st);* Dan. xi. 37 (2nd), 38 (twice), 39; Hab. i. 11; iii. 3.

And the following are the occurrences of the same word in its Chaldee spelling. The meaning is, of course, the same in each language, as its usage shows:—

אלה, ELAH (Chaldee).

Ezra iv. 24; v. 1, 2 (twice), 5, 8, 11, 12, 13, 14, 15, 16, 17; vi. 3, 5 (twice), 7 (twice), 8, 9, 10, 12 (twice), 14, 16, 17, 18; vii. 12, 14, 15, 16, 17, 18, 19 (twice), 20, 21, 23 (twice), 24, 25 (twice), 26; Jer. x. 11; Dan. ii. 11, 18, 19, 20, 23, 28, 37, 44, 45, 47 (three times); iii. 12, 14, 15, 17, 18, 25, 26, 28 (three times), 29 (twice); iv. 2, 8 (twice), 9, 18; v. 3, 4, 11 (twice), 14, 18, 21, 23 (twice), 26; vi. 5, 7, 10, 11, 12, 16, 20 (twice), 22, 23, 26 (twice).

If these words "God" be marked with *Eloah* or *Elah* against them, then it will be clear that in every other passage where the word God occurs in small roman type, it is the word *Elohim* which is used.

* The second "God" is *Rock* (see margin).

VII.—ADON, ADONIM, ADONAI, "Lord."

WE have already observed that there are two Divine Names in the Hebrew which, though materially different in their signification are translated by the same English word Lord, with this distinction, that when the Hebrew is *Jehovah*, the English is "LORD" (in capital letters), and when it is *Adonai*, the English is "Lord" (in small letters).

We have also seen that where these two words are used together, *Adonai Jehovah*, they are always rendered (not "Lord LORD," but) "Lord GOD" with GOD in capital letters and Lord in small letters.

But when the two words *Jehovah Elohim* are used together, then it is rendered "LORD God" ("LORD" being put in capital letters and "God" in small letters). Therefore

Adonai Jehovah = Lord GOD.

Jehovah Elohim = LORD God.

All this difficulty comes through the attempt to translate proper names, which should be always transliterated as nearly as possible in every language. "God" does not correctly represent either *El* or *Elohim*, and "Lord" certainly does not in any way represent *Jehovah*, though it has a closer connection with *Adonai*.

Now there are three forms of this word, *Adon*, *Adonai* and *Adonim*. It is from *Adan*, to be low, as a foundation, then *Dan* or *Doon*, to judge, order, or rule. Hence **אֶדֶן** (*Ehden*) is a hinge which governs the door on which it turns, or a socket or base on which a board, pillar, or build-

ing rests (Exod. xxvi. 19 ; xxvii. 10). In Job xxxviii 6, the Almighty asks, "Whereupon are the foundations thereof fastened" (speaking of the world) (marg., *sockets made to sink*).

ADON.

So that the word אָדוֹן, *Adon*, used as a name, is one on whom others rest and by whom they are ruled, one who supports and has authority and dominion over others. Hence it is used of man as well as God. Its first occurrence fixes its meaning (Gen. xviii. 12). It is the common word for acknowledged superiority of position.

Our English word Lord as used of man comes from *loaf*, the *loaf-keeper* (as Lady is literally *loaf-kneader*), hence the A.S. *laaf*, to sustain, i.e., the one who supports his vassals as well as governs them (Gen. xxxix. 20 ; xlii. 30 ; xlv. 8 ; 1 Kings xxii. 17). When used of the Divine Being it always has the article—*Ha-Adon*.

In Exod. xxiii. 17 and xxxiv. 23, it is combined with Jehovah, "Thy males shall appear before *the Adon Jehovah* (i.e., the Covenant God who is also thy Ruler, and therefore issues this command).

Josh. iii. 11, 13 and Zech. vi. 5 : "The *Adon* of all the earth."

Psa. xcvii. 5 ; Micah iv. 13 ; Zech. iv. 14 : "The *Adon* of the whole earth."

Psa. cx. 1 : "Jehovah said unto *my Adon*."

In Isa. i. 24 ; iii. 1 ; x. 16, 33 ; xix. 4 ; Mal. iii. 1, we have, "Thus saith *the Adon*, Jehovah of hosts."

Psa. cxiv. 7 : "Tremble, thou earth, at the presence of *the Adon*, at the presence of the *Eloah* of Jacob."

These are all the occurrences of *Adon* as used of the Divine Being, and they relate specially to *the Lord Jesus* who was *made low*, and on this account was exalted and made *Ha-Adon*, the Lord and Ruler (see Acts ii. 36 and Phil. ii. 10, 11) As *Jehovah* He was not "made" low or high, but as *Ha-Adon*, He is the humbled One, who is now

exalted, upon whom all Creation rests. "By Him all things consist," and by Him they will soon all be governed.

ADONIM.

Adonim is the plural of *Adon*. As plural it is never used of man, but only of the Divine Being. It is the plural of Majesty, and carries with it all that belongs to *Adon* only in a greater and higher degree. Perhaps ownership may be more strongly implied. All the instances are as follows:—

Deut. x. 17: "For *Jehovah* your *Elohim* is *Elohim* of *Elohim*, and *Adonim* of *Adonim*, the great *El*, the mighty and the terrible, etc."

Neh. iii. 5: "The work of their *Adonim*."

Neh. viii. 10: "Holy unto our *Adonim*."

Neh. x. 29: "Jehovah our *Adonim*."

Isa. li. 22: "Thus saith thy *Adonim*, *Jehovah*; and thy *Elohim*."

Psa. viii. 1, 9: "O *Jehovah* our *Adon*."

Psa. xlv. 11: "He is thy *Adonim*, and worship thou Him."

Psa. cxxxv. 5: "And that our *Adonim* is above all *Elohim*."

Psa. cxxxvi. 3: "O give thanks unto the *Adonim* of *Adonim*."

Psa. cxlvii. 5: "Great is our *Adonim*, and of great power."

ADONAI.

Adonai, unlike *Adon* and *Adonim*, is used exclusively of the Divine Being, and is practically equivalent for *Jehovah*, or *Jehovah* as the Ruler and Sustainer of His people. As the Tetragrammaton, *Jehovah*, came to be regarded as too sacred to be pronounced, its vowel-points were used with the word *Adon*, making *Adon* into *Adonai*. It occurs some 430 times, and in 134 of these the word has been deliberately substituted for *Jehovah*. A list of these is preserved in the Massorah, and we have already given that list in these pages. We have marked them with an asterisk in the following list of passages where the word *Adonai* is used.

If now our readers will go through their Bibles and mark these passages, they will then always know that every *other* place where the word "Lord" is in small type, it is *Adon* and is used of men.

To sum up, we may thus distinguish these three words :—
Adon is the Lord of *power, support, and rule.*

Adonim is the Lord as *owner and proprietor.*

Adonai is the Lord in the relationship of covenant blessing.

אֲדֹנָי, *Adonai.*

Gen. xv. 2, 8 ; xviii. 3,* 27,* 30,* 31,* 32* ; xix. 18* ; xx. 4.* Exod. iv. 10,* 13* ; v. 22* (2nd) ; xv. 17* (2nd) ; xxxiv. 9* (twice). Num. xiv. 1,* Deut. iii. 14 ; ix. 26 (2nd). Josh. vii. 7, 8.* Judges vi. 15,* 22 (2nd) ; xiii. 8* ; xvi. 28. 2 Sam. vii. 18 (2nd), 19 (twice), 20, 28, 29. 1 Kings ii. 26 ; iii. 10,* 15* ; viii. 53 ; xxii. 6.* 2 Kings vii. 6* ; xix. 23.* Ezra x. 3.* Neh. i. 11* ; iv. 14.* Job xxviii. 28.* Psa. ii. 4* ; xvi. 2* (2nd) ; xxii. 19* , 30* ; xxx. 8* ; xxxv. 3,* 17,* 22* (2nd), 23 ; xxxvii. 12* ; xxxviii. 9,* 15* (2nd), 22* ; xxxix. 7* ; xl. 17* ; xliv. 23* ; li. 15* ; liv 4* ; lv. 9* ; lvii. 9* ; lix. 11* ; lxii. 12* ; lxvi. 18* ; lxviii. 11,* 17,* 19,* 20, 22,* 26,* 32* ; lxix. 6 ; lxxi. 5, 16 ; lxxiii. 20,* 28 ; lxxvii. 2,* 7* ; lxxviii. 65* ; lxxix. 12* ; lxxxvi. 3,* 4,* 5,* 8,* 9,* 12,* 15* ; lxxxix. 49,* 50* ; xc. 1,* 17* ; cix. 21 ; cx. 5* ; cxxx. 2,* 3* (2nd), 6* ; cxl. 7 ; cxli. 8. Isa. iii. 15, 17* (1st), 18* ; iv. 4* ; vi. 1,* 8,* 11* ; vii. 7, 14,* 20* ; viii. 7* ; ix. 8,* 17* ; x. 12,* 16 (2nd), 23, 24 ; xi. 11* ; xxi. 6,* 8,* 16* ; xxii. 5, 12, 14 (2nd), 15 ; xxv. 8 ; xxviii. 2,* 16, 22 ; xxix. 13* ; xxx. 15, 20* ; xxxvii. 24* ; xxxviii. 16* ; xl. 10 ; xlviii. 16 ; xlix. 14,* 22 ; l. 4, 5, 7, 9 ; lii. 4 ; lvi. 8 ; lxi. 1, 11 ; lxxv. 13, 15. Jer. i. 6 ; ii. 19, 22 ; iv. 10 ; vii. 20 ; xiv. 13 ; xxxii. 17, 25 ; xlv. 26 ; xlvi. 10 (twice) ; xlix. 5 ; l. 25 (2nd), 31. Lam. i. 14,* 15* (twice) ; ii. 1,* 2,* 5,* 7* (1st), 18,* 19,* 20* (2nd) , iii. 31,* 36,* 37,* 58*. Ezek. ii. 4 ; iii 11, 27 ; iv. 14 ; v. 5, 7, 8, 11 ; vi. 3 (twice), 11 ; vii. 2, 5 ; viii. 1 ; ix. 8 ; xi. 7, 8, 13, 16, 17, 20 ; xii.

10, 19, 23, 25 (2nd), 28 (twice); xiii. 3, 8 (twice), 9, 13, 16, 18, 20; xiv. 4, 6, 11, 14, 16, 18, 20, 21, 23; xv. 6, 8; xvi. 3, 8, 14, 19, 23, 30, 36, 43, 48, 59, 63; xvii. 3, 9, 16, 19, 22; xviii. 3, 9, 23, 25, 29, 30, 32; xx. 3, 5, 27, 30, 31, 33, 36, 39, 40, 44 (2nd), 47 (2nd), 49; xxi. 7, 13, 24, 26, 28; xxii. 3, 12, 19, 28, 31; xxiii. 22, 28, 32, 34, 35, 46, 49; xxiv. 3, 6, 9, 14 (2nd), 21, 24; xxv. 3 (twice), 6, 8, 12, 13, 14, 15, 16; xxvi. 3, 5, 7, 14 (2nd), 15, 19, 21; xxvii. 3; xxviii. 2, 6, 10, 12, 22 (1st), 24, 25; xxix. 3, 8, 13, 16, 19, 20; xxx. 2, 6, 10, 13, 22; xxxi. 10, 15, 18; xxxii. 3, 8, 11, 14, 16, 31, 32; xxxiii. 11, 17,* 20, 25, 27; xxxiv. 2, 8, 10, 11, 15, 17, 20, 30 (2nd), 31; xxxv. 3, 6, 11, 14; xxxvi. 2, 3, 4 (twice), 5, 6, 7, 13, 14, 15, 22, 23 (2nd), 32, 33, 37; xxxvii. 3, 5, 9, 12, 19, 21; xxxviii. 3, 10, 14, 17, 18, 21; xxxix. 1, 5, 8, 10, 13, 17, 20, 25, 29; xliii. 18, 19, 27; xlv. 6, 9, 12, 15, 27; xlv. 9 (twice), 15, 18; xlvi. 1, 16; xlvii. 13, 23; xlviii. 29. Dan. i. 2*; ix. 3,* 4* (2nd), 7,* 8, 9,* 15,* 16,* 17,* 19* (three times). Amos i. 8; iii. 7, 8, 11, 13; iv. 2, 5; v. 3, 16* (2nd); vi. 8 (1st); vii. 1, 2, 4 (twice), 5, 6, 7,* 8*; viii. 1, 3, 9, 11 (1st); ix. 1,* 5, 8 (1st). Obad. 1. Mic. i. 2, 2*. Hab. iii. 19. Zeph. i. 7 (1st). Zech. ix. 4,* 14 (2nd) Mal. i. 14 (1st).

VIII.—ALMIGHTY.

EL-SHADDAI, אֵל שַׁדַּי

SHADDAI is in every instance translated. It is never treated as a proper name, but is always rendered "Almighty." As no other word is thus rendered, we need not give the actual references. It occurs forty-eight times. In seven of these passages it is combined with *El*, which, as we have already seen, means God with reference to power.

There is some difference of opinion as to the origin or root of the word, but all are pretty well agreed that *Shaddai* denotes the *All-bountiful* one rather than the *All-mighty* one. *Shad* is the Hebrew for breast, and it is used of the fields, whose manner of giving gives us the idea of bounty without wasting or losing their own treasure. Inexhaustible supply is the essence of the meaning.

The first occurrence of the name will supply us with the key to unlock its treasures. It is revealed first to Abraham, and at a critical moment in his life. For fifteen years there had been no appearance of God to Abraham, and no Divine communication made to him. Abraham had obtained an heir after his own will, and the silence of heaven during this period is the mark of the Divine displeasure, stamping these *fifteen* years as "*Lo-ammi*."*

* These fifteen years deducted from the birth of Abraham to the Exodus leaves 490 years. The ninety-three years of the captivities in Judges leaves 490 from the Exodus to the Dedication of the Temple. The seventy years in Babylon deducted from the Foundation of the Temple to the "going forth of the commandment to restore and rebuild Jerusalem" (Dan. ix. and Neh. ii. 1), leaves another 490 years. And from that to the end of the Seventy-Sevens of Dan. ix. will be the last 490 years, deducting the present interval of this dispensation.

At length (Gen. xvii. 1) God appeared to him again to reveal the way in which He would give Abraham the promised seed, and to establish His covenant with him.

In calling Abraham to lean only on Him and to depend not on his own plans but upon Divinely sanctioned means and upon the Divine resources, He reveals Himself to Abraham by the title of El-Shaddai, saying, "I am El-Shaddai (God the All-bountiful); walk before Me," &c. The lesson taught by this first revelation of the Name is that, when God was calling Abraham to walk before Him in the path of dependence upon His power to supply all his need, the Name He chose to use of Himself told Abraham of the relationship which He would sustain toward him, as one full of force to do all that He willed, full of power to give all that He willed to bestow.

It is very remarkable and very blessed for us to notice that when the same God calls His children now to come out from all evil associations, and to walk before Him as He called Abraham, the title chosen is the same in which He revealed Himself to Abraham. "Ye shall be My sons and daughters, saith *the Lord Almighty*" (2 Cor. vi. 14-18).

When Isaac would invoke a blessing on his son Jacob, and direct his faith to the One who would meet all his necessities, he said, "And *El-Shaddai* bless thee, and make thee fruitful, and multiply thee," etc. (Gen. xxviii. 3).

Under this name again God revealed Himself to Jacob in Bethel, and changed his name to Israel, renewing His covenant with him. "I am *El-Shaddai*. Be fruitful and multiply," etc. (Gen. xxxv. 11).

Israel afterwards invokes this name when Benjamin is sent with his brethren to Joseph: "*El-Shaddai* give you mercy before the man" (Gen. xliii. 14).

When recounting to Joseph the mercies which God had bestowed upon him out of bounty and grace, he says (Gen. xlviii. 3, 4): "*El-Shaddai* appeared unto me at Luz in the land of Canaan, and blessed me and said unto me, Behold,

I will make thee fruitful, and multiply thee," etc. And in the blessing of Joseph (Gen. xlix. 25), Jacob says, "By the *El* of thy father, who shall help thee; and by *Shaddai*, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb," etc.

In Exod. vi. 3, all this is referred to to show that this was the revealed name to the patriarchs. The name *Jehovah* had been used, but it was not *known* in all that it meant and conveyed.

In one other place it is used in connection with *El* (making eight in all, if we include Gen. xlix. 25), viz., Ezek. x. 5: "The sound of the cherubims' wings . . . was as the voice of *El-Shaddai* when He speaketh."

In all the other occurrences (forty in all), *Shaddai* occurs without *El*.

The name therefore comes to us with the application made in 2 Cor. vi. 18, that as "*God Almighty*"—*El-Shaddai*—to us His sons and daughters now He has all-sufficiency of wisdom to direct us; all-sufficiency of power to protect us; all-sufficiency of loving-kindness and faithfulness to provide for us; all-sufficiency of grace to preserve us; and all-sufficiency of blessing treasured up in Christ the Head, for all the members of His Body.

All the references given above are connected with blessings, both temporal and spiritual; and therefore, as His "sons and daughters," we lay hold of this Title *El-Shaddai*, hear the inspired words of one who had tasted of the bounties of His grace and power speaking to our hearts, and saying, "My God shall supply all your need, according to His riches of grace by Christ Jesus" (Phil. iv. 19).

IX.—ELYÖN.

THE MOST HIGH GOD.

עליון

THIS name is derived from the root **עלה** (*Ah-lah*) to be high, lofty, uppermost, over all. Hence, it is the title of God in Christ with reference to millennial rule as "God over all blessed for ever."

An examination of the various occurrences will soon convince the student that this is the case. Its *first* occurrence is Gen. xiv. 18-24 in connection with Melchizedek, who was priest of "the most High God, the possessor of heaven and earth." This first occurrence fixes the meaning, and tells us that it has special relation to God as possessor of heaven and earth and subduing the enemies of His people. The priest of God in this revelation of His character blesses Abram with reference to the earth, and received tithes of the earth as its rightful owner and Lord.

The first occurrence in the New Testament stands in connection with the same fact. To John the Baptist it was said, "And thou, child, shalt be called the prophet of the HIGHEST, for thou shalt go before the face of the Lord to prepare His way" (Luke i. 76).

Again, in Deut. xxxii. 8, it was as "the Most High" that He divided to the nations "their inheritance." He, as "the possessor of heaven and earth" alone had the right and the power to do this. In Psa. lxxxix. 18, He is called "the Most High over all the earth," and in Psa. lxxxix. 27,

He is "Most High or higher (A.V.), highest (R.V.) than the kings of the earth."

Now, if the reader marks all the occurrences in his Bible, he will see how this thought throws its millennial light on the context. Gen. xiv. 18, 19, 20, 22. Numb. xxiv. 16. Deut. xxxii. 8. 2 Sam. xxii. 14. Psalms. vii. 17; ix. 2; xviii. 13; xxi. 7; xlvi. 4; xlvii. 2; l. 14; lvii. 2; lxxiii. 11; lxxvii. 10; lxxviii. 17, 35, 56; lxxxii. 6; lxxxiii. 18; lxxxvii. 5; lxxxix. 27; xci. 1, 9; xcii. 1; xcvi. 9; cvii. 11. Isa. xiv. 14. Lam. iii. 35, 38. Dan. vii. 18, 22, 25, 27.

The title thus occurs thirty-six times (6×6 or 6^2),* twenty-two (2×11)* of which are in the Psalms.

Wherever it is used it has respect to power and blessing in the earth, and its first occurrence is associated with Melchizedek, King and Priest—Priest in connection, not with sacrifice, but with *blessing* and the *Throne* (compare Gen. xiv. 18 with Zech. xiv. 9), for "He shall be a *Priest upon His Throne.*" In the days of the coming Kingdom this will be the one aspect of His character and His special millennial title. Priesthood and Royalty, blessing and power, will be the glory of His reign, when "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27).

Closely connected with this title is

X—"THE LORD OF ALL THE EARTH" OR OF THE
WHOLE EARTH,

which is used three times: Joshua iii. 11, 13 and Zech. vi. 5. It is first used when Joshua is taking possession of the land, and it will be the Lord's title when He takes possession. In each of the three instances it is in connection with *Adon*. Thus the special title corresponds with the special

* See, for the significance of these numbers, *Number in Scripture*, by the same author and publisher.

character. It tells of governmental power again assumed by the Captain of the Lord's hosts, when all power is given unto Him in heaven and in earth.

It stands out in marked contrast to another title

XI.—“THE GOD OF HEAVEN.”

This is His title now, while the Shechinah glory has left the earth, while the Lord no longer acts for His people Israel from between the cherubim, but has withdrawn from earth to heaven.

He entered the land as “the Adon of all the earth”; but, on the dispersion of His people, Ezekiel saw the glory (the symbol of His presence) depart (Ezek. i.-xi.). Power was to be transferred to the Gentiles, and until He assumes it again “whose right it is,” He reveals Himself by the title of the dispersion—as “the God of heaven.” Twenty times and all in the five books of the captivity He is thus called.

But when the time comes again for Him to fulfil Rev. xi., Zech. iv., and vi. 5, then He will do so as “the Adon of the whole earth.” Then He will take unto Himself His great power; then His judgments will be poured forth. And when they are, men will cry out in fear; they will cry out to “the God of heaven” (Rev. xi. 13), willing enough for Him to keep at a distance. But it will be too late. “The Lord of the whole earth” will then have come as “the Most High, the possessor of heaven and earth,” and the kingdoms of this world shall “become the kingdoms of our Lord and of His Christ (Messiah), and He shall reign for ever and ever.”

XII.—THE LORD OF HOSTS.

JEHOVAH ZEBAIOTH—יְהוָה צְבָאוֹת.

IN speaking of the Jehovah Titles we included only the special ones, omitting those that occur more frequently, such as Jehovah-Mechadeschem, Jehovah who sanctifieth, and Jehovah Zebaioth—The Lord of Hosts.

The latter, however, deserves a separate notice on account of its importance, and the frequency of its occurrence.

There are three variations of form:—

Jehovah of hosts, which occurs 229 times.

Jehovah God (*Elohe*) of hosts, which occurs 27 times.

God of hosts (with or without Jehovah) 7 times.

It seems indeed as if “the Lord of hosts” were an abbreviated form of “Jehovah Elohe Zebaioth,” for the word Jehovah cannot be construed with a genitive. Hence the combination of the two words “Jehovah Zebaioth” is necessarily elliptical where the general term “God of” (Psa. lix. 6; lxxx. 5, 8, 15, 20; lxxxiv. 9, etc.) or *Adonai* (Isa. x. 16) is to be supplied.

The Title has given rise to much discussion, and learned treatises have been written upon it, especially in Germany.

Some take "hosts" as meaning the *stars*, others, the *angels*, and others *Israel*.

The first is soon ruled out by observing that the stars are always *Tzaba, host*, in the singular. (See Gen. ii. 1; Deut. iv. 19; xvii. 3; 2 Kings xvii. 16; xxi. 3, 5; xxiii. 4, etc.).

That it may include the angelic hosts cannot be denied.

But that it generally means the Lord of the hosts of His people is tolerably certain. Indeed, we have the converse in the opposite expression "the hosts of the Lord," and "the Lord's host" in Exod. xii. 41; Josh. v. 14, 15.

"The Lord of hosts" means therefore Jehovah of the hosts or armies of Israel, the supreme Leader, Commander, and Governor of His people.

An examination of the use of this Title will clearly show what meaning it is intended to include and convey. Its first occurrence is in the Books of Samuel (1 Sam. i. 3, 11; iv. 4), where Israel is reduced to a low estate. The "Judges" had failed, and under the decrepit high Priest Eli who could not govern his own house, much less the host of the Lord, the Sanctuary was desecrated. God was blasphemed, and the Philistines are the oppressors of Israel.

In this helpless and apparently hopeless condition the godly Elkanah and Hannah remembered that though man had failed, Jehovah could not fail: that though Israel was without a human Leader and Governor there was still "Jehovah Zebaioth"—the Lord of hosts. If Israel was to be delivered and restored, a righteous judge must be raised up, and sin and idolatry must be put away. The call of Samuel was therefore associated with the announcement of judgment on the degraded priesthood; and the raising up of a prophet of the Lord (in the person of Samuel) was again associated with failure on the part of man. Judgment

was to begin upon the house of Eli and the house of God (1 Sam. iv.), and afterwards upon His enemies (1 Sam. v. to vii. 14), leading up through renewed failure (Saul) to the settlement of God's Covenant with David (2 Sam. vii.) for the coming of one who should rule His people in Righteousness (2 Sam. xxiii. 3, 4).

Thus Jehovah Zebaioth is the Divine Ruler and Leader and Commander of His people, and the first occurrence of the Title gives us the key to its interpretation.

We have said that the angelic hosts are sometimes intended. This is clear from Gen. xxxii. 2, where they are spoken of as "God's host." See also Deut. xxxiii. 2.

But it is in Joshua v. 14, 15, that we have the real connection between the two, showing that the one is the basis of the other. Jehovah Jesus appears to Joshua; He who was the Prince of the angelic hosts announces His coming as "the Captain of the Lord's host." He is Jehovah Zebaioth—and here is the key to the use of the Title in the Psalms and the Prophets. It is the title specially connected with the setting up of the true kingdom by the Divine King of Israel. And it is given at the moment of setting up of human kings to show us that the earthly monarchy of Israel was by no means to eclipse or supersede the invisible monarchy of Jehovah. The first occurrence in the Book of Psalms asks and answers the important question:—

"Who is the King of glory? (*i.e.*, the glorious King).

Jehovah Zebaioth—He is the glorious King."

Psa. xxiv. 10.

And the second is like unto it, where the true refuge in the midst of enemies and troubles is revealed:—

"The Lord of hosts is with us,
The God of Jacob is our refuge."

Psa. xlvi. 7, 11.

A reference to the other occurrences of this title will show the same connection and associate it with the Captain of the Lord's host, coming down to Joshua of old to lead His people in the secure and everlasting possession of their inheritance.

XIII.— THE SON OF MAN.

THIS is one of the most significant titles given to the Lord Jesus Christ.

It is difficult to define it, on account of all that it means, and all that it contains and teaches.

As applied, without the article, to men, it means merely a descendant of Adam—a human being.

But as used of Christ (with the article—"The Son of Man") it is different, for He was not a descendant of the first Adam, at any rate on the father's side. He was man "of the substance of His mother," but His generation was by the Holy Ghost. Herein lies the difference between Christ and mere man. He was "the Second Man—the Lord from heaven." We can never dissociate this thought from "the Son of Man." He is "the Last Adam"—not another man like all the other sons of Adam, but a different man. "In the likeness of sinful flesh" of course, with the "infirmities" of the flesh, but not with its sins! We must not confound "infirmities" with sins.

The first man fell by one sinful act, and the second man in righteousness and grace stood under more severe temptation, and by one act of obedience bore the penalty of sin at the Cross. Thus He became the head of a new race. He is the glorified man in resurrection.

Now, to understand the significance of the title, we must go to its *first* occurrence. In Psalm viii. we have it. And here we are taken back to Gen. i. and ii. We have God's purpose concerning man: "Thou madest him to have

dominion over the works of 'Thy hands" (Psa. viii. 6). But man fell, and lost that dominion—yes, and lost it for ever had not God made a new provision in another—the Second Man!

With regard to the first man—who and what was he? "When I consider Thy heavens, the work of Thy fingers, the moon and stars which Thou hast created, What is man, that Thou art mindful of him?" As regards sentient beings, he trembles in the presence of an angel. As for the animals, the ox is stronger; the eagle more acute of vision, soaring aloft into the heavens while man creeps upon the ground; the lion can rend and tear him in pieces; the fish can go down as man cannot into the depths of the sea and live! and yet, marvellous purpose!—*dominion in the earth* is for man!

In the structure of the Psalms, Psalm viii. corresponds in subject matter with Psalm ii., but it stands in contrast with it. In Psalm ii. Man sets himself against the Lord's anointed. We see his thoughts and his counsels, and they are "against Jehovah and against His anointed." In Psa. viii we have God's thoughts and counsels about man. He is nothing, and less than nothing. He has lost dominion in the earth, and now all is to be restored in Christ, "the Son of Man"—"the Second Man." He, too, was made a little lower than the angels, but He came to do the will of His Father, and He did it, and now all things in heaven and earth are put under His feet. In Him—"the Son of Man," "our Adonai"—man regains dominion in all the earth! In Him, God's purposes to exalt man above the earth and above the glittering heavens will yet be carried out; and it is this thought and the sight of this wondrous purpose which calls forth the exclamation, "Lord, what is man?" The question is not answered! We can only, like the same David, sit before the Lord and say, "Who am I?"

Psalm viii. thus contains and gives us the essence of the

meaning of this title. It begins and ends with the words, "O Jehovah, our Adon, how excellent is Thy name IN ALL THE EARTH." This is the point. The title, wherever it is used, has reference to Christ's right to dominion "in all the earth." It is His special title as "the Heir of all things." It is the title, in virtue of which "all things shall be put under His feet" in reality as well as in purpose.

"But now we see not yet all things put under Him. But we see Jesus, who was made a little lower than the angels . . . that He, by the grace of God, should taste death for every* man" (Heb. ii. 8, 9). Dominion in the earth is in abeyance until He comes again to claim His rights.

In this view the first occurrence of the title in the New Testament is deeply significant: "The Son of Man hath not where to lay His head" (Matt. viii. 20). That is the first thing spoken of "the Son of Man." It refers to the *earth* in which "foxes have holes and the birds of the air have nests."

The second likewise refers to the earth, but it sets forth the fact that the Son of Man—"the second Man—the Lord from heaven," is God as well as Man, for "the Son of Man hath power *on earth* to forgive sins" (Matt. ix. 6). It is this forgiveness of sins that is the basis of all future blessing for man in the earth, and the secret of his restored dominion in it.

The third occurrence refers to the time when this forgiveness shall be proclaimed, and how that proclamation shall go forth and not be finished "till the Son of Man be come" (Matt. x. 23).

Thus in beautiful harmony the teaching is carried on. Every occurrence is worthy of deep and patient study. Our object is rather to point out the lines on which such study should be pursued.

The use of this title teaches us that it has nothing what-

i. e., Every man, without distinction, not without exception! Before His death the sacrifices were slain only for Israel. But His death was for all, without any such distinction or limitation.

ever to do with the Church of God, and only slightly with Israel. It has to do specially with *the earth*, judgment, rule and dominion *in the earth*.

As contrasted with the title, "Son of God," it is most significant (see John v. 25-27): "Verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the SON OF GOD, and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, *because He is the SON OF MAN!*"

As the Son of Man He had not in this sense life in Himself. Before the hour can come when "the Son of Man should be glorified," that precious "corn of wheat" must fall into the ground and die" (John xii. 23, 24). But having died and brought forth much fruit in resurrection life and on resurrection ground—as "the Lord from heaven"—then all judgment is committed unto Him because He is "the Son of Man" (Acts x. 40-42). And "God hath appointed a day in which He will judge the world in righteousness by THAT MAN whom He hath ordained, whereof He hath given assurance unto all, in that He hath *raised Him from the dead*" (Acts xvii. 31).

Thus it is clear how carefully and divinely and exactly these titles are used by the Holy Spirit of God.

How incongruous it would be! How confusing to the thought and the teaching if the title, "Son of Man," were used in connection with the Church of God, or with reference to Christ as the Head of the Body!

No, the fact is that it is never once so used! Not once in all the epistles! Only in Heb. ii. 7 is Psalm viii. quoted to prove that Ps. viii. is spoken of Christ.

The title occurs 84 times.* *Seven times twelve* (7×12). Twelve the number of *governmental* perfection and seven of *spiritual* perfection. Thus the number of the occurrences

*This is omitting with R.V., Matt. xviii. 11, xxv. 13, and Luke ix. 56.

corresponds with the meaning and teaching of the title, for it will be as the Son of Man that His name will be excellent in all the earth, and that He shall judge the world in righteousness.

It is interesting also to notice how these 84 occurrences are distributed.

Out of the whole number, *80 are in the four Gospels!* And the number in each Gospel is also significant.†

Then we have *one* occurrence in the Acts (vii. 56), *one* in Hebrews (ii. 6), and two in the Apocalypse (Rev. i. 13, and xiv. 14). It was "the Son of Man" whom John saw in the midst of the seven golden lamp-stands, showing that the Lord from Heaven was there in judgment and not in grace. And it is "the Son of Man" whom John saw, "having on His head a golden crown and in His hand a sharp sickle"—for the vision has reference to the time when it shall be said "*the harvest of the earth is ripe,*" "and He that sat on the cloud thrust in His sickle *on the earth, and the earth was reaped*" (Rev. xiv. 14, 15).

Thus we see that the Lord Jesus, when He is first named as "the Son of Man" in Matt. viii. 20, "had not where to lay His head." Yet in this last mention of Him in the New Testament, that head has upon it "a golden crown."

† In Matthew it is 30, which is five times six. The number of *grace* and the number of *man*, for it was in perfect grace that the King had not where to lay His head.

In Mark it is 14, which is twice seven. The *two* of testimony and *seven* of spiritual perfection, for the Servant is spiritually perfect.

In Luke, which is the special Gospel setting forth Christ as the Perfect Man, this is balanced by the number 25, *five* times *five*, or the square of five—the number of *grace*.

While in John it occurs *eleven* times, a number which stands associated with Divine designs. It is the *fifth* prime number, and stands alone.

Similarly significant are the first and last occurrences in each of the four Gospels.

In *Matthew*, where we behold the *King*, the first (viii. 10) shows Him as the Son of Man, with nowhere to lay His head, while the last (xxvi. 64) proclaims Him coming hereafter in the clouds of heaven.

In *Mark*, where we behold the *Servant*, the first (ii. 10) shows that He is no mere Servant, but is the Lord of all, and has power on earth to forgive sins, while the last (xiv. 62), as in Matthew, shows Him sitting at the right hand of power.

In *Luke*, where we "behold the *Man*," the first (v. 24) shows Him, as in Mark, to be God, with power on earth to forgive sins, and the last (xxiv. 7) the Son of Man proclaimed as betrayed, crucified, and risen again from the dead.

In *John*, where we behold our *God*, the first (iii. 13, 14), shows the Son of Man, which was in heaven, lifted up as Moses lifted up the serpent in the wilderness, while the last (xiii. 31) shows Him in the darkest hour of that last "night," saying, "Now is the Son of Man glorified, and God is glorified in Him!"

In the Acts, the only reference (vii. 56), Stephen sees "the Son of Man standing on the right hand of God"—the pledge that He will one day rise up to avenge the blood of His servants; while in the Epistles the only occurrence is, as we have seen, in Heb. ii. 6, where Psalm viii. is quoted to connect it with the Lord Jesus as the Son of Man.

In all this we have a key to and a help to the rightly dividing of the Word of Truth; and, if we heed the lesson thus taught us, we shall never be found interpreting of the church of God any passage (such as Matt. xxiv.) where this title is used. It is a finger-post pointing us to the fact that we are to interpret it of Christ as the One whose right it is to exercise universal *dominion*, and Whose name shall one day be excellent in all the earth, and His glory above the heavens.