

Names and Titles

of the

Deity

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Preface

Some time since the Writer was requested to lecture upon a subject which involved a study of the Names and Titles of the Deity. The preparation of the necessary material suggested the value of a more extended study, and finally gave rise to the publication of the matter contained herein. Originally, attention was confined to the Hebrew Names of God as used in the Old Testament, but as the subject was worked out it seemed desirable to consider those used in the New Testament. Finally, the last section dealing with the Names and Titles of the Lord Jesus Christ was added.

The subject cannot fail to be of great interest to all who heed the words of Jesus:

“This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent.”

To know God is the highest intellectual attainment possible to man. His Names and Titles are means to that knowledge, and it is hoped that this attempt to explain them and to indicate where the various Names and Titles are used will be helpful to many. An appreciation of what is involved in them will raise the subject far above a merely intellectual one, and a knowledge of God will be found to transform the life and affections, for he who knows God will love God.

The information contained in this work is culled from various sources, mainly lexicons and kindred works. It is not issued with any pretensions to scholarship on the part of the Writer, who claims no real knowledge of the original languages. Those who are familiar with the writings of Dr. Thomas will realise how much of what is here written is due to his expositions of the Divine Names.

I wrought for **My name**'s sake (Ezek. 20:9).

God at the first did visit the Gentiles to take out of them a people **for His name** (Acts 15:14).

The Names & Titles of the Deity

One of the gravest defects of the Authorised and Revised Versions of the Scriptures is the failure to differentiate in a simple and effective way between the various names and titles of the Deity. No good and sufficient reason can be given for this failure. When the names of men are recorded they are given in an English form of the original, and the same principle should operate in the case of the names of God. In some cases the English word which has been adopted bears no relation whatever to the Hebrew, as for example when LORD or GOD is given as the equivalent of Yahweh, or God as the equivalent of El, Eloah, and Elohim. The result is that the ordinary English reader fails to appreciate the Bible revelation of God as shown in the use of His various names.

It might be urged by some that such a defect is not of much importance. "What's in a name?" To modern and western peoples a name is usually but an appellative to indicate the individual to whom reference is made. It generally depends upon the caprice of the parents, and has no intended meaning. But in Bible times, and among the people of the Bible, it was often otherwise. Names had a meaning and importance. Many illustrations of this might be given; a few will suffice to emphasise the point.

A noteworthy case is that of Abraham. When he first comes before us in the Scriptures he is called Abram, a name which may be rendered Father of Exaltation, or High Father. After being called to go to the land of Promise and being made party to a covenant in which the other participator was the God of heaven, this name was no longer considered appropriate for him. The covenant provided that his seed (the Christ) should have the everlasting possession of the land of Promise, and that there should be a great multitude who, by baptism into the Christ, should become Abraham's seed and heirs according to the promise (Gal. 3:27-29). Of all these Abraham is regarded as the father (Rom. 4:16 and 17). Hence his name was changed from Abram to Abraham, "for a father of many nations have I made thee" (Gen. 17:5). The new name which means Father of a multitude was thus both significant and prophetic.

Another illustration of the principle will be found in connection with Jacob. His name is usually defined as meaning a supplanter. Literally it means "heel-catcher," and was given to him because of an incident connected with his birth. To catch one by the heel is to throw him over and thereby overtake him. The name became descriptive of the career of its possessor. His brother Esau recognised this. "Is he not rightly named Jacob, for he hath supplanted me these two times; he took away my birthright, and behold, now he hath taken away my blessing." At an important crisis in his career he too had his name changed. Returning to the land of Canaan after many years' absence, and anticipating a meeting with the brother whom he had supplanted, he was met by an angel. A struggle took place between them in which Jacob prevailed and asked for a blessing. "And he (the angel) said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed." It was an honourable name. No longer was he a "heelcatcher," but a prince with God. This also was a prophetic name. It found a partial fulfilment in his descendants, but waits for its full

development when “the Israel of God,” with Christ at their head, shall stand up to subdue the nations and establish the Kingdom of God.

Examples of descriptive names are frequent. We may cite the names of Jacob’s sons, all of whom were named from some circumstance connected with their birth. The following may also be referred to:

- Manasseh (forgetting), “for God hath caused me to forget all my toil and all my father’s house.”
- Ephraim (fruitful), “for God hath caused me to be fruitful in the land of my affliction”
- Moses (to draw forth or drawn out), “because I drew him out of the water”
- Samuel (asked of God), “because I have asked him of the Lord.”

Of names which became peculiarly appropriate to the persons who bore them, the following may be mentioned. David (dear or beloved), the man after God’s own heart; Solomon (peaceful), in whose reign Israel enjoyed a peace most unusual in their history; Isaiah (salvation of Yahweh), the preacher of Yahweh as the Redeemer of Israel; Ezekiel (God will strengthen), who was specially made strong by God for the work assigned to him.

This brief review of a few prophetic and descriptive names would be incomplete without a reference to the case of the Lord Jesus Christ. There was no caprice in the choice of His name. It was divinely given to Him before His birth. “Behold thou shalt conceive in thy womb, and bring forth a Son, and shall call His name Jesus.” It is the Greek form of Joshua (God the Saviour, or Yahweh the helper). Matthew’s record gives the reason for the name. “She shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins.” It may be pointed out that so important was it that this name should be given to the child, that Mary and Joseph were both instructed by the angel that His name should be Jesus.

When it is considered that in all the foregoing instances and in many more, names had a significance, it will be realised that there must be some reason why God has revealed Himself by various names. Those names must declare something in relation to His person, position, prerogatives, or purpose. To attain salvation one must know God (John 17:3). That being so it is most desirable that we should know something of the meaning of the names which He has adopted for Himself.

In the English version these names are thus expressed: God, the Lord, the Lord God, God Almighty, the Almighty, the Lord of Hosts, Lord God of Hosts, the Holy One, the Most High God, the Most High, the Lord Most High, etc. These are the representatives of various Hebrew words which are used alone or in combination: El, Eloah, Elohim, Adon, Adonai, Yahweh, Yah, Elyon, Shaddai, and Kedesh.

There are those who have a very summary way of accounting for the use of various names for God. They make the fact a basis for theories which reduce the Bible to a mere haphazard collection of writings by different authors, pieced together with little

more principle than obtains in the case of a patchwork quilt. The contention of these critics is that in a section where one of the names of the Deity is fairly consistently used, that portion must have been written by one author, and where another name is similarly used it must be the production of a different writer. They name these writers the “Elohist,” the “Jehovist,” etc. It is no part of the purpose before us to dispose of these theories, but it is hoped that the matters which will be considered will indicate that so far as this particular argument is concerned it has very little bearing on the case. On the other hand it will, undoubtedly, tend to increase the regard and veneration for the Scriptures, which is the general attitude of those for whom these pages are principally intended.

There are in the Scriptures a number of references to the Name of God of such a character that a review of them will be a fitting close to an introduction to the study before us. They will help to a better appreciation of the place which that Name occupies in the estimation of God Himself, and of the saints of old. We will take the book of Psalms as the principle source of the quotations in this connection. The keynote will be found in an expression which occurs twice in a short Psalm: “O Lord, our Lord, how excellent is Thy name in all the earth” (Psalm 8:1 and 9). Such a saying clearly implies that the name of the Lord must be something more than a mere appellative. The excellence of a man’s name does not lie in any abstract beauty in the name itself. When a man is said to have a good name, it is understood that it is so on account of the character he bears. So it must be in regard to the Deity’s name, it expresses His character, or the purpose in which His goodness or excellence is exhibited. On this principle many references to the Name of God can be understood. Thus, we learn that the Name of the Lord is one which, when “known,” causes men to trust in Him (Psalm 9:10). It is, therefore, to be “remembered,” because by so doing one is helped to keep His law (119:55). The people who “know the joyful sound” of the gospel, “rejoice in the Name” (89:15 and 16). In trouble and affliction they call upon it (116:4) in full assurance of a response from the One who bears it. In the past saints have trusted in that Name, and have therefore rejoiced in the Lord (33:21). Salvation and help are secured by and in it (54:1 and 124:8). Therefore, “blessed be His glorious Name for ever” (72:19; see also 96:2 and 103:1), for glory is due unto it (29:2 and 96:8), and the righteous shall give thanks unto it (140:13 and 106:47). Men are exhorted to “sing unto God, sing praises to His Name” (68:4), which those who appreciate its meaning gladly do (9:2 and 18:49), recognising as they praise that it is great and holy (99:3), and therefore to be feared (61: 5). So also they are enjoined to “sing forth the honour of His Name” (66:2), “Thy Name, O Lord, which endureth for ever, and Thy memorial, O Lord, throughout all generations” (135:13). Above all the faithful love that Name (69:36). Its intimate relation to the divine purpose appears in the fact that it is “in the Name of the Lord” that “the Stone which the builders refused” will destroy all nations who gather themselves against him (118:10, 22 and 26). In that Name David’s horn is to be exalted (89:24), and, contemplating the condition of things that will exist on earth in the Kingdom of God in a revived and glorified Zion, the Psalmist declares, “According to Thy Name O God, so is Thy praise unto the ends of the earth” (48:10). Then, “all nations whom Thou hast made shall come and worship before Thee O Lord; and shall glorify Thy Name” (86:9).

There is another series of references to this Name in the Psalms which calls for attention, those which speak of certain things being done “for His Name’s sake.” Thus we read “He restoreth my soul; He leadeth me in the paths of righteousness for His

Name's sake" (23:3). "Thou art my rock and my fortress, therefore for Thy Name's sake lead me, and guide me" (31:3). "Help us O God of our salvation, for the glory of Thy Name; and deliver us, and purge away our sins, for Thy Name's sake (79:9). "Quicken me, O Lord, for Thy Name's sake" (143:11).

It would be possible to extend this list of references to the Name of the Lord by quotations from the Prophets. Such a course is unnecessary; doubtless many will spring to the mind as the foregoing are read. That so much has been found in one book of the Bible is an indication of the place which the Name of God occupies in His revelation. This one fact will be an ample reason for giving some consideration to the meaning of that Name, or rather of those Names, for as already indicated, there are many that will require to be dealt with before the matter can be considered to have been properly reviewed.

El

The name El, constitutes what may be called the fundamental name of God, in that it expresses the main idea upon which any true conception of God must be based. It is derived from a root which is variously explained to mean to be first, to be strong, mighty. Parkhurst defines it to interpose, to intervene, and in its application to God, says: "It expresses the omnipresence of God, i.e., the universal extension of His knowledge and power." He quotes Jer. 23:23 and 24 in illustration, but it should be pointed out that the name used in that passage is not El, but Elohim. The primary idea of all the definitions is radically the same; the universal extension of power implies an original source from which that power flows, and its universality of extension implies absolute omnipotence in regard to the source. The idea is well expressed by a term somewhat widely used in these days - The Great First Cause. This is the idea of God which is fundamental. Apart from it, all other conceptions would lose much of their meaning. This idea of the word is illustrated in a translation in the fiftieth Psalm. "The mighty God, even the Lord, hath spoken." The word rendered "mighty" is really El, and the passage should read, "El, Elohim, Yahweh, hath spoken." The word is similarly translated in another Psalm: "Elohim standeth in the congregation of El (A.V., the mighty), He judgeth among the Elohim" (Psa. 82:1).

The universal extension of power and existence associated with "The Great First Cause," which Cause must necessarily contain within it all the potential power of the universe, is likewise declared in the statement of Moses, the man of God, "Lord (Adonai), Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art El" (Psa. 90:1 and 2).

El is frequently qualified by an adjective; indeed, it is an almost, but not quite, invariable rule that when an adjective is found qualifying the name God, the word in the Hebrew is El. The following examples may be given. The Almighty El (Gen. 17:1 and Ezek. 10:5), the everlasting El (Gen. 21:33), a jealous El (Exod. 20:5). Other adjectives so used are merciful (Deut. 4:31), faithful (Deut. 7:9), mighty (Deut. 7:21, Isa. 9:6 and 10:21), great (Deut. 10:17, etc.), living (Josh. 3:10, etc.), terrible (Neh. 1:5), gracious (Neh. 9:31), high (Psa. 78:35), just (Isa. 45:21), dreadful (Dan. 9:4). With the exception of "great," "living" and "high," these terms are very seldom applied to God when other names, such as Eloah and Elohim are used. There is

something very fitting in this fact; it emphasises the essential idea that whatever may be the characteristic in view, the governing factor is the power and strength of El.

In addition to those cases where the adjective is joined to the name, there are a number of instances where the association is differently expressed. We read for example of the El of truth (Deut. 32:4), the El of knowledge (1 Sam. 2:3), the El of glory (Psa. 29:3), the El of Salvation (Psa. 68:19 and 20), and the El of recompenses (Jer. 51:56).

As might be anticipated, El is often used to designate God, when creation or formation is being referred to. Thus, we read of the El that formed thee (Deut. 32:18), who created us (Mal. 2:10), and whose glory the heavens declare (Psa. 19:1). It is also used when it is desired to express the difference that exists between God and man. "The Egyptians are men and not El" (Isa. 31:3). "I am El and not man" (Hos. 11:9). "To whom then will ye liken El?" (Isa. 40:18); whilst the essential divinity of God is declared in the statement, "Before Me there was no El formed, neither shall there be after Me" (Isa. 43:10). Elohim have been, and will be, formed after Him; but certainly no El, for there can be but one source of a universally extended and supreme power. "I am El, and there is none else" (Isa. 45:22). "I am El, and there is none like Me" (Isa. 46:9).

When the usage of this appellation of God is studied, it will be found that it is often used by those who were not of the race of Israel. Melchizedek is referred to as priest of the Most High El (Gen. 14:18). Hagar said, "Thou El seest me" (Gen. 16:13). Balaam uses it frequently (Num. 23 and 24). It occurs in the statement attributed to Lucifer, the King of Babylon (Isa. 14:13), and in the boasts of the Prince of Tyre (Ezek. 28:2). In Job it is used over fifty times.

Occasionally El is used to designate a false God, but in these instances it is an accommodation to human thought and language. Really, there can be no false El, for there can be no second cause of infinite extension and power. God has, and can have, no rival. There can be no question that the adoption of the name El by the God of Israel (Psa. 68:35) excludes all others; He is essentially before all and above all. It equally excludes the orthodox doctrine of the Trinity in the Godhead, as El is singular, and necessarily implies oneness - unity. The instances of the usage of the term in relation to false gods are as follow: "So the Lord alone did lead him, and there was no strange El with him" (Deut. 32:12), a statement which is explained later on; "They have moved me to jealousy by that which is not El" (verse 21), that is to say, the "strange El" was not El at all, although the worshippers thought otherwise. In Judges we read of El berith (chap. 9:46), "a strange God" is spoken of in Psa. 44:20, 81:9 (twice), Mal 2:11, and in Isa. 44; 45; and 46; the term is applied to the idol gods made by Israel.

The following is a list of passages in which the title El occurs:

Gen 16:13; 21:33; 31:13; 35:1 (an altar unto); 35:3; 46:3 (I am); 49:25.

Exod. 15:2 (my); 20:5 (jealous); 34:6, 14 (twice).

Num. 12:13; 16:22 (O); 23:8, 19, 22, 23; 24:4, 8, 16, 23.

Deut. 3:24 (what); 4:24 (jealous), 31 (merciful); 5:9 (jealous); 6:15 (jealous);

7:9 (faithful), 21 (mighty); 10:17 (great); 32:4, 12, 18, 21; 33:26.

Josh. 3:10; 22:22 (twice); 24:19 (jealous).

Judges 9: 46.

1 Sam. 2:3.

2 Sam. 22:31, 32 (who is?), 33, 48; 23:5. Neh. 1:5 (terrible); 9:31, 32 (terrible).

Job. 5:8 (seek unto); 8:3, 5, 13, 20; 9:2; 12:6 (provoke); 13:3, 7, 8; 15:4, 11, 13, 25; 16:11; 18:21; 19:22; 20:15, 29 (by); 21:14, 22; 22:2, 13, 17; 23:16; 25:4; 27:2, 9, 11, 13; 31:14, 23, 28; 32:13; 33:4, 6, 14, 29; 34:5, 10, 12, 23, 31, 37; 35:2, 13; 36:5, 22, 26; 37:5, 10, 14; 38:41; 40:9, 19.

Psalms 5:4; 7:11 (is angry); 10:11, 12; 16:1; 17:6; 18:2, 30, 32, 47; 19:1; 22:1 (twice), 10; 29:3; 31:5; 42:2 (living), 8, 9; 43:4 (unto); 44:20; 52:1, 5; 55- 19 (shall hear); 57:2 (that performeth); 63:1 (my); 68:19, 20 (twice), 24 (my), 35 (of Israel); 73:11, 17; 74:8; 77:9, 13 (so great), 14; 78:7 (works of), 8, 18, 19 (can), 34, 41; 81:9 (twice); 83:1 (be not still); 84:2; 85:8; 86:15; 89:7, 26; 90:2; 94:1 (twice); 95:3; 99:8 (that forgavest); 102:24; 104:21; 106:14, 21; 107:11; 118:27, 28 (I will praise); 136, 26; 139, 17, 23; 140:6; 146:5 (of Jacob); 149:6; 150:1.

Isaiah 5:16; 8:10; 9:6; 10:21; 12:2; 14:13; 31:3; 40:18; 42:5; 43:10, 12; 44:10, 15, 17 (twice); 45:14 (in thee), 15 (thou art), 20, 21 (just), 22; 46:6, 9 (I am).

Jer. 32:18; 51:56.

Lam. 3:41.

Ezek. 28:2 (twice, I am and not), 9 (no).

Daniel 9:4 (dreadful); 11:36 (twice).

Hosea 1:10; 11:9, 12.

Jonah 4:2.

Micah 7:18.

Nahum 1:2.

Zech. 7:2.

Mal. 1:9; 2:10, 11.

For the name El used in combination with other names, see El Shaddai, and El Elyon. El is sometimes translated in other ways, such as “goodly” (Psa. 80:10), where we should read “Cedars of El”; and “great” (Psa. 36:6), where reference is made to “Mountains of El.” “might,” Deut. 28:32; “mighty,” Job 41:25; Psa. 29:1 (really the Sons of the Mighty, Beni Elim); 1:1; 82:1; 89:6; Ezek. 31:11; “power,” Gen. 31:29; Prov 3:27; Mic. 2:1; “strong,” Ezek. 32:21.

Eloah; Elohim

As the above are the singular and plural forms of the same word, it will be well to consider them together. The latter is the most commonly used term of all in relation to God, except His name Yahweh, occurring in all over 2,700 times. Eloah is used only in the instances cited at the end of this section. It will be noticed that with two exceptions these are all in the poetic portions of the Scriptures.

Eloah and Elohim are derived from El; and, therefore, signify mighty one and mighty ones respectively. The fact of this derivation is in accord with the actual relationship which the Elohim bear to El; they are possessed of a strength which is derived, not inherent. An important point in relation to the word Elohim is the fact that, although the word is plural, it is almost invariably used with a singular verb. Trinitarians have used this fact in support of their theory that the Godhead is made up of three persons, constituting a trinity of Gods; trinity in unity as they call it, although apart from the theory it would be difficult to suggest why the use of the plural noun should involve three any more than three hundred, or three million. The truth is that the fact furnishes no support for the doctrine of the Trinity. The true explanation will be seen by noting the use of the word in a large number of passages, some of which will be particularly referred to.

The translation of the two words into English is as under:

- **Eloah - always God, or god (see list at end of section).**
- **Elohim - God, god, gods, goddess, angels, exceeding, godly, great, judges, mighty.**

Some of these usages call for comment, but it is desirable that we should first get an appreciation of the meaning and application of the name in regard to God.

It has been pointed out that the Elohim derive their strength from El. It might be said that He is in them, and that consequently their action's are really His. Jesus once said, "I can of mine own self do nothing"; all the Elohim may say the same. They are strong, glorious and immortal, but their strength, glory and immortality are derived from the El who created them and who works through them. He is the strength of these mighty ones, the First, the underived and Infinite One, who is from everlasting.

Among the translations given above is the word angels. This rendering is only found in Psa. 8:5; "Thou hast made him a little lower than the angels (Elohim), and has crowned him with glory and honour." The Revised Version renders this "but little lower than God," with a marginal reading "or the angels; Heb. Elohim." In this case we have the advantage of an inspired quotation and comment in the New Testament. In an argument designed to establish the superiority of Jesus above the angels (Heb. 1 and 2) we read, "What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than, the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands ... But now we see not yet all things put under him, but we see Jesus, who was made a little lower than the angels for the suffering of death crowned with glory and honour" (chap. 2:6-9). Thus, although there is only one instance in the Old Testament of Elohim being

translated angels, there is no room to question the accuracy of the rendering. Moreover, this application of the word is strongly confirmed by other New Testament references to angels.

In another passage in the Epistle to the Hebrews there is a quotation from the Psalms in which this fact is apparent. In the Hebrews it is given as, "Let all the angels of God worship Him" (chap. 1:6). Looking back to the Old Testament this is found to be, "Worship Him all ye gods" (Elohim) (Psa. 97:7). Again, when God commissioned Moses from the burning bush we read, "And when the Lord saw that He turned aside to see, God (Elohim) called unto him out of the midst of the bush, and said ... I am the God (Elohim) of thy father, the God (Elohim) of Abraham, the God (Elohim) of Isaac, and the God (Elohim) of Jacob. And Moses hid his face; for he was afraid to look upon Elohim." Referring to this incident, Stephen said: "And when forty years were expired there appeared to him in the wilderness of Mount Sinai an angel of the Lord in a flame of fire in a bush" (Acts 7:30). "This Moses whom they refused ... did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush" (verse 35). There can be no question as to the conclusion to be drawn from the comparison of these passages. It was an angel who appeared to Moses, and it was this angel who spoke of himself as the Elohim of Abraham, Isaac, and Jacob. Another illustration of the same kind may be mentioned. When Israel reached Sinai the law was given to them. The record of the event states, "And when the voice of the trumpet sounded long and waxed louder and louder, Moses spake, and God (Elohim) answered him by a voice" (Exod. 19:19) ... "And God (Elohim) spake all these words" (chap. 20:1). Turning again to Stephen's defence, we find him saying, "This is he that was in the ecclesia in the wilderness, with the angel which spake to him in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us" (Acts 7:38). He also refers to Israel receiving the law by the disposition of angels (Acts 7:53), and Paul says it was "ordained by angels in the hand of a mediator" (Gal. 3:19); and again, "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape?" (Heb.2:2).

It is therefore a fully justifiable conclusion that the angels are Elohim. They are beings through whom El works. They "excel in strength," they are His hosts, "ministers of His that do His pleasure" (Psa. 103:20, 21). The strength in which they excel is His. They are thereby so en rapport with Him that they may be identified with Him, a vast plurality, moved by one great power, the Infinite, the First - El.

It will be necessary later on to consider another application of Elohim in passages which relate to the future, and where the name is associated with the name Yahweh - Yahweh Elohim. The principle of interpretation will be the same, and it need not detain us further now.

The first use of the term Elohim in the Scriptures is in accord with what has been considered. "In the beginning Elohim created the heaven and the earth" (Gen. 1:1). Thirty times in this one chapter, or thirty-three times if we include verses 1 to 3 of the second chapter, are creation and various matters connected therewith attributed to God or Elohim; including, of course, the passage, "Let us make man in our image." In the light of the foregoing there can be no difficulty in applying the term, nor in interpreting the plurality associated with the single verb. Elohim created the heavens,

yet they (the heavens) declare the glory of El (Psa. 19:1). The personalities concerned were the angels, the power was that of God. That men are in the image of the angels no one is likely to question, except it be for the current ideas of angels' wings, a conception which is quite foreign to the Scriptures. No one would mistake a winged angel for a man. The popular conception arises out of references to symbolic creatures, the cherubim and seraphim, which are supposed to be angels, although there is no such association of ideas in the Bible.

The usage of the name Elohim is so constant and occurs in so many connections, that no special application is involved. It may be taken as the general term applied to express the mighty personalities through whom the Deity works, and it is found in every kind of reference to His works - in creation, in revelation, and in salvation. A careful study of the use of the term will be the best means of appreciating its place in the Scriptures.

It was suggested that it would be advantageous to note a few of the exceptional passages where Elohim occurs, and to that end the following instances may be considered.

1. **Exceeding.** The only occurrence is in Jonah 3:3. "Now Nineveh was an exceeding great city." The marginal rendering gives a truer representation, "a city great of God," or "a city great unto God" (R.V. margin). This appears to be a Hebraism to express extreme greatness, and extremes of other ideas also. It is carried into the Greek in the record of Stephen's defence where he describes Moses as "exceeding" fair, or as the margin gives it, "fair to God." The same principle will be seen in other cases.
2. **Godly.** "That he might seek a godly seed" (Mal. 2:15). The marginal rendering is "a seed of God." The context will indicate that the idea of the passage is the raising up of "faithful children," Sons of God.
3. **Great.** "And Rachel said, with great wrestlings (margin, wrestlings of God) have I prevailed" (Gen. 30:8). "And the earth quaked, so that it was a very great trembling (margin, trembling of God, 1 Sam. 14:15). In each case the margin supplies the application of the reference to Elohim, on the lines indicated above under "exceeding," although in the second case a further application may be, and probably is intended, that God (Elohim) was working for Israel, and the earthquake was a part of His work.
4. **Judges.** Two separate references of the kind are found in the Mosaic Law (Exod. 21:6; 22:8 and 9). In each case the R.V. substitutes "God" for judges. Some have explained this as really applying to God, but there does not seem much support for this idea. In another verse in the latter chapter it is written, "Thou shalt not revile the Gods (margin judges), nor curse the ruler of thy people" (Exod. 22:28). The parallelism of this verse requires the alternative word "judge," and indicates that in the other passages judges may be taken as the correct rendering of the word Elohim. Two reasons may be suggested to account for the usage of the term Elohim in relation to human judges, 1. The position of the judge, his supremacy as the one who could declare the law, and its bearings upon Israel. 2. The judges were the priests, who were God's representatives amongst Israel; and who,

therefore, were addressed as Elohim, being viewed as His ambassadors. “Then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days” (Deut. 19:17). See also 1 Sam. 2:25.

5. **Mighty.** “Thou (Abraham) art a mighty prince among us.” Margin, “Heb., a prince of God” (Gen. 28:6). “Intreat the Lord that there be no more mighty thunderings” (Exod. 9:28). Again, the margin indicates the usage of the word, for we find substituted there “Heb., voices of God.”

These constitute all the renderings of Elohim other than those which are distinctly applicable to God or gods, according to the evident intention in the text, and are useful in indicating the primary meaning which is to be attached to the word. Taken in conjunction with what has been said before, they lead to a clear perception of the ideas which are inherent in the word Elohim, a fit name to define those through whom El works - El the strength or source of the power of the mighty ones.

The following is a list of the passages in which the term Eloah occurs. The plural term Elohim occurs so frequently that it is not practicable to give a list; whenever the word “God” is found in the Authorised Version, and it is not dealt with in one of the lists or sections hereof, it may be taken that the Hebrew is Elohim.

Deut. 32:15, 17.

2 Chron. 32:15 (no).

Nehemiah 9:17.

Job. 3:4, 23; 4:9, 17; 5:17; 6:4, 8, 9; 9:13; 10:2; 11:5, 6, 7; 12:4, 6 (bringeth); 15:8; 16:20, 21; 19:6, 21, 26; 21:9, 19; 22:12, 26; 24:12; 27:3, 8, 10; 29:2, 4; 31:2, 6; 33:12, 26; 35:10; 36:2; 37:15, 22; 39:17; 40:2.

Psalms 18:31 (Who is?); 50:22; 114:7; 139:19.

Proverbs 30:5.

Isaiah 44:8 (Is there?)

Daniel 11:37 (any), 38 (twice), 39.

Habakkuk 1:11; 3:3.

In addition to the foregoing, there are several instances where the corresponding Chaldee word Elah is used. They are noted below.

Ezra. Every occurrence from 4:24 to 6:18 and from 7:12 to 7:26.

Jeremiah 10:11 (in reference to pagan gods)

Daniel, from 2:18 to 6:26.

Shaddai

It will be fitting to consider this name next on account of its association with the name El, and because of its early appearance in the Scriptures. It is a name of the Deity which is particularly connected with patriarchal times, occurring most frequently in

the early books of the Bible, or in reference to events of pre-Mosaic history. Like Elohim, the word is plural, a fact which must be allowed for in any attempt to understand its meaning. It is the Hebrew word which invariably occurs, where in our English Version we find the name Almighty; and as this is the only way in which the Hebrew is rendered, there will be no difficulty in recognising it wherever it is used.

Shaddai is derived from the root shadad; to treat with violence, to oppress, to attack, to invade, to plunder, to lay waste, destroy. As Shaddai is used only in regard to God, it is evidently intended to express the idea of His power and authority. As an oppressor is such because He possesses the power to carry out His designs irrespective of the wishes of others; so God as the supreme source of all power is the Almighty, whose word and purpose must stand. The fact that the word is of the plural number is to be explained in the same way as in the case of Elohim. There is the El, the great First, the Infinite One, by whose energy or power the Shaddai are made strong. Shaddai may, therefore, be looked upon as another name for the Elohim. This can be clearly seen in the first mention that is made of Shaddai. "When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am El Shaddai; walk before me and be thou perfect." On receipt of this message "Abram fell on his face, and Elohim talked with him" (Gen. 17:1 and 3). Thus the Lord (Yahweh) spoke through the Elohim, saying, "I am El Shaddai" Yet there must be some reason for the use of the two terms in relation to them. They are not used by mere caprice, nor to give alternative titles. Having regard to the derivations of Elohim and Shaddai respectively, it may be concluded that whilst Elohim, being derived from El, signifies the power of El enshrined in those who are so spoken of; Shaddai refers to them as those who are commissioned to carry out His behests by virtue of the authority which He has given to them. It is the power of authority, not the power, or force, itself. The matter may be explained somewhat by taking a human illustration. A ruler may send out his emissaries to perform a certain duty. They may, or may not be strong. But as they are invested with the authority given to them by the ruler, they are able to carry out his commands by the delegated authority which they have received from him; although in a physical sense they might not have been able to overcome the opposition which their actions would arouse. This will serve to illustrate the idea. The Shaddai are omnipotent because they are the representatives of El who sent them, and who has invested them with authority. As Elohim, they are also possessors of omnipotent power which they derive from El. They thus combine authority and power, and by this combination all things whatsoever they may be commissioned to perform they can accomplish.

Shaddai is frequently associated with El - El Shaddai; it is never connected with the word Elohim. Thus on the first occasion in which it is found we read, "I am El Shaddai." An examination of the passages where this combination is used will show that it is associated with the manifestation of the power of God in the over-ruling providence which works through angelic ministers for the accomplishment of God's purposes. Thus, when God spoke of Himself to Abram as El Shaddai, He said, "Walk before Me, and be thou perfect, and I will make My covenant between Me and thee, and will multiply thee exceedingly" (Gen. 17:1 and 2). So also when Isaac sent forth Jacob who had obtained the birthright, with all that it signified in connection with the covenant, he said, "And El Shaddai bless thee and make thee fruitful, and multiply thee, that thou mayest be a multitude of people and give thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest inherit the land wherein

thou art a stranger, which God gave unto Abraham” (Gen. 28:3 and 4). Further, when God appeared to Jacob at Luz, or Bethel, He said, “I am El Shaddai; be fruitful and multiply; a nation and a company of nations shall be of thee; and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land” (Gen. 35:11 and 12). It next occurs in recording how Jacob sent his sons into Egypt for corn, so that the seed through whom this purpose was to be fulfilled might be preserved. It occurs again in a reference by Jacob to the incident at Luz. These are all the cases in which El and Shaddai are joined, except Exod. 6:3 and Ezek. 10:5. In the former of these passages we have a confirmation of the suggestion that the name is particularly associated with patriarchal times. The latter reference is in connection with the vision of the Cherubim, where the sound of their wings is said to have been “as the voice of El Shaddai.” This vision will find its accomplishment when the promises made to Abraham are fulfilled.

The equivalent of this name of the Deity is used in the New Testament, where it occurs as the translation of the Greek word *pantokrator* (omnipotent, almighty, all-ruling), a word which further illustrates the Hebrew Shaddai. It is a combination of two words, *pan*, signifying all or every; and *krateo*, to be strong, mighty, powerful, hence:

1. To rule, hold sway; to rule among; to be lord of, ruler over.
2. To conquer, prevail, get the upper hand; to prevail over; to master.
3. To become master of, get possession of.
4. To lay hold of; to seize, win, and keep, etc.
5. To order, command; to control.

(*Liddel and Scott: Lexicon*)

The similarity of the Greek term under notice with the word *autocrat* is apparent, and the known meaning of this word will help to an appreciation of the Greek *pantokrator*. God is the supreme autocrat who rules over, controls, and arranges all - the All-ruler.

This name, Almighty, is used in the New Testament in 2 Cor. 6:18, and eight times in the Apocalypse. In addition, the word *pantokrator* is once translated Omnipotent (omni - all, potent - power). A review of the Apocalyptic references to the name will emphasise what has been ascertained from the use of Shaddai in the Old Testament. It first occurs in the opening chapter (verse 8), “The Lord which is, and which was, and which is to come, the Almighty,” who comes with clouds so that every eye may see Him and all the kindreds of the earth wail before Him. The next occurrence is in the song of praise from the living ones and the elders, “Holy, holy, holy, Lord God Almighty.” It is a song of the redeemed who are to reign on the earth, when the Abrahamic covenant is fulfilled. The third occasion is after the sounding of the seventh trumpet, when the kingdoms of this world shall become the Kingdom of our Lord and of His Christ. Then the saints shall worship God saying, “We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come because Thou hast taken to Thee Thy great power, and hast reigned” (chap. 11:17). Again it is found in the vision which introduces the vials the pouring out of which will result in all men fearing the Lord God Almighty (chap. 15:3 and 4). Twice it is found in connection with the pouring out of those vials (chap. 16). In the 19th chapter, following the

pouring out of the wrath of God, we read, “Allelujah for the Lord God Omnipotent reigneth” (verses 6 and 15). Finally, the Lord God Almighty and the Lamb are the temple of the holy city (chap. 21:22). Running through all these references there can be discerned the working out of a predetermined purpose by El Shaddai, whose angels are now working, and will work, for the certain accomplishment of His designs.

The usage of the name is indicated below.

Genesis 49:25.

Numbers 24:4, 16.

Ruth 1:20, 21.

Job 5:17; 6:4, 14; 8:3, 5; 11:7; 13:3; 15:25; 21:15, 20; 22:3, 17, 23, 25, 26; 23:16; 24:1; 27, 2, 10, 11, 13; 29:5; 31:2, 35; 32:8; 33, 4; 34:10, 12; 35, 13; 37:23; 40:2

Psalms 68:14; 91:1

Isaiah 13:6.

Ezekiel 1:24.

Joel 1:15.

In the following instances we have the combination El Shaddai.

Genesis 17:1; 28:3; 35:11; 43:14; 48:3.

Exodus 6:3.

Ezekiel 10:5

Adon, Adonai

The above are respectively the singular and plural forms of the same word. Their meaning is easily apprehended by the use which is made of the former in relation to men. It is derived from a root meaning to rule, and implies sovereignty or lordship. As applied to God it is always translated Lord, and is represented by that term when it is printed in ordinary type – not capitals.

The ordinary usage of Adon is illustrated by the following examples of its translation: – “Master,” applied to Abraham (Gen. 24:35), to Potiphar (Gen. 39:2), to the possessor of a slave (Exod. 21:4-8), to a king (1 Sam. 26:16); “Owner,” once only, where it is applied to Shemer, the owner of the hill Samaria. Elsewhere it is constantly translated Lord, conveying the idea of lordship, consequent upon possession, or because of the authoritative position of the one to whom it is applied. Thus Abraham was Sarah’s “lord,” Aaron called Moses “my lord” (Exod. 32:22), and the title is frequently applied in addressing kings and other persons in authority.

These examples suggest the sense in which the titles are applied to God. He is the Possessor, the Ruler, the Sovereign, the King – King of Kings and Lord of Lords. The use of the plural term will afford no difficulty in the light of what has already been considered. The Elohim, representing God, become Adonai, rulers, or lords. The

essential in every such case is the Lord (Adon) Himself, and as the power is of Him, the glory and homage are due unto Him.

An early occasion when the single word Adon is used specifically in relation to God is a clear illustration of what has been pointed out above. "Behold, the ark of the covenant of the Adon of all the earth passeth over before you into Jordan ... the ark of Yahweh, the Adon of all the earth" (Josh. 3:11 and 13). The expression, "the Adon of all the earth," or "the Lord of the whole earth," occurs six times in all. It speaks of possession, over-lordship, and is a definite indication of why God is spoken of as Adon.

In the following list will be found the instances in which Lord in the Authorised Version represents the Hebrew Adon. In all the other cases where the word occurs printed in ordinary type (not capitals thus - LORD), the word may be taken as the representative of the plural term Adonai.

Genesis 19:18.

Joshua 3:11, 13; 5:14 (spoken to an angel).

Judges 6:13 (my, spoken to an angel).

Nehemiah 3:5; 8:10; 10:29 (our).

Psalms 8:1, 9; 45:11 (applied to Messiah); 97:5 (Lord of the whole earth);

110:1 (My Lord, applied to Messiah); 114:7; 135:5; 136:3; 147- 5.

Isaiah 1:24; 3:1; 10:16 (shall the), 33 (behold the); 19:4 (saith the); 51:22.

Daniel 10:16, 17, 19; 12:8.

Hosea 12:14.

Micah 4:13 (Lord of the whole earth).

Zech. 1:9; 4:4, 5, 13, 14; 6:4, 5.

Malachi 3:1 (applied to Messiah).

Elyon

Elyon is a word which comes from a Hebrew root meaning to ascend. It occurs in other associations than those which relate to God, and in such instances is rendered high, higher, upper. It follows that the translation Most High, or as twice rendered "Highest," correctly represents the meaning of the term. It refers to the position of the Deity as the Supreme, the One who is above, or over all. It is sometimes joined to other Divine Titles, most frequently with El, the form being El Elyon – El Most High. Twice it is connected with Elohim, and three times with Yahweh. One peculiarity connected with this name is the fact that, although it is usually given in the singular, there are a few passages in which it occurs in the plural. These instances are only found in the Book of Daniel – the seventh chapter – the greater part of which is written in the Chaldee language. In each of these references the allusion is to the "saints of the Most High" (ones), whereas it should be noted that the little horn is represented as speaking great words against the Most High (One), God Himself (cf. Rev. 8:6).

The following is a list of the occurrences of the word Elyon when applied to God.

Elyon

Num. 24:16.

Deut. 32:8.

2 Sam. 22:14.

Psalms 9:2; 18:13; 21:7; 46:4; 50:14; 73:11; 77:10; 78:17; 82:6; 83:18; 87:5; 91, 9; 92:1; 107:11.

Isaiah 14:14.

Lam. 3:35, 38.

Dan. 4:17, 24, 25, 32, 34; 7:18, 22, 25 (twice), 27.

El Elyon

Gen. 14:18, 19, 20, 22;

Psalms 78:35.

Elohim Elyon

Psalms 57:2; 78:56.

Yahweh Elyon

Psalms 7:17; 47:2; 97:9.

Eloah Illai *

Dan. 3:26; 4:2; 5:18, 21.

* The Chaldee equivalent of Elyon. This form is also used in the passages referred to above from Dan 3:26 to 7:27

Kadesh

This name requires very little in the way of comment. Kadesh means holy; and comes from a root meaning to be clean. Parkhurst says of the word, "To separate or set apart from its common or ordinary to some higher use or purpose." This is the essential meaning of the word. In this sense it has many applications in the Scriptures, particularly in relation to Israel and the things associated with their worship. In its application to God it is represented by the expression, the Holy One. In reality there is no word for One as expressed, but as the Hebrew is invariably in the singular it is convenient to express it as the Holy One. Once or twice we read of holy ones, but that is in a different application and does not refer to God.

The following is a list of the places where it occurs in reference to God.

Lev. 11: 44, 45; 19:2; 20:26; 21:8

2 Kings 19:22

Job 6:10

Psalms 22:3; 71:22; 78:41; 89:18; 99:3, 5, 9; 111:9

Prov. 9:10; 30:3

Isaiah 1:4; 5:19, 24; 10:17, 20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 31:1;
37:23; 40:25; 41:14, 16, 20; 43:3, 14, 15; 45:11; 47:4; 48:17; 49:7 (twice);
54:5; 55:5; 57:15; 60:9, 14

Jer. 50:29; 51:5

Ezek. 39:7

Hosea 11:9

Hab. 1:12; 3:3.

Yahweh

This, the Memorial Name of the Deity, presents features of special interest. It is essentially “the Name”; it is for this “Name’s sake” that many of the things referred to in an earlier section have been done and other things promised. Around it circle the most interesting phases of the purpose of the Deity. The circumstances under which it was first proclaimed are suggestive. Four hundred and thirty years after the promises to Abraham had been made the subject of a covenant, the time had arrived for an important development to take place in the long chain of circumstances that were to lead to the realisation of the things promised. Israel had been enduring hard bondage in Egypt. Their cries had ascended on high, and the destined deliverer had been prepared. He was now to receive his commission to lead Israel out of the house of bondage, and in response to a question as to the Name he was to announce as appertaining to the God who had sent him, he was told, as the Authorised Version expresses it, “I am that I am,” which was immediately afterwards paraphrased when “God said moreover unto Moses, thus shalt thou say unto the children of Israel, Yahweh, Elohim of your fathers ... hath sent me unto you; this is My Name for ever, and this is My Memorial unto all generations.” Shortly afterwards God spoke again unto Moses, “I am Yahweh, and I appeared unto Abraham, unto Isaac, and unto Jacob by the name of El Shaddai, but by My name Yahweh was I not known to them” (Exod. 5:2 and 3). The name Yahweh thus became associated with a purpose with which Israel’s deliverance from Egypt was connected.

The declaration of that purpose takes us back to Abraham with whom the covenant was made. When the promise became a covenant by means of its typical ratification, God said, “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full” (Gen. 15:13-16). “In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land” (verse 18). By the incident referred to above and which were connected with a definite stage in the purpose, the name has become associated with that purpose and covenant, and is, therefore, a covenant name.

With this fact in mind we may consider the translation as it appears in the Authorised and Revised Versions. In the text of both it is shown as “I am that I am.” Orthodox professors have used this rendering as a proof of their doctrines of the Trinity and the pre-existence of Christ. They base their arguments on the fact that when Christ was in

discussion with the Jews, He said, "Before Abraham was, I am" (John 8:58). The argument is, at first sight, plausible, but when carefully considered is found to be entirely unsatisfactory. It takes no cognisance of the fact that this was not the only time that Jesus used the words, "I am." On two other occasions in the same chapter are the words used (verses 24 and 28). In each of these cases the translators have inserted the word "he" after them – rightly so. An examination of the context will indicate the idea which is associated with that pronoun. In the seventh chapter there is a discussion as to the Messiahship of Jesus. Except for the parenthesis of the incident of the woman taken in adultery, that question is pursued all through the eighth and ninth chapters, and the statements, "I am he," clearly refer to the fact that Jesus claimed to be the Messiah. It was that day of Messianic glory that Abraham rejoiced to see. By faith he beheld him seated in the gates of his enemies in fulfilment of the promise which had been given to him, blessing all the families of the earth (Gen. 22:17 and 18). The statement has no reference whatever to pre-existence. It must also be remembered that Jesus deliberately used language which was intended to mislead those who had already adversely judged His claims, and too literal an interpretation must not, therefore, be attached to some of the expressions used.

The error of the orthodox explanation is still more apparent when attention is directed to the passage in Exodus and the language is examined critically. The marginal rendering of the Revised Version reads, "Or, I am because I am, or I am who am, or I will be that I will be." It is generally admitted now that the last of these is the true rendering of the Hebrew. It declares not that God is, but that He will be. It is thus really a Memorial Name, bringing to memory His covenanted promises. There is very little meaning in the ordinary translation. To say, "I am that I am," is to repeat a self-evident truism, a thing inconceivable in such circumstances as those under which the declaration was made. To say, "I will be that I will be," or "I will be who I will be," is a very different matter. None but one who could foretell the future and control all the possible events of that future, could make such a statement. It involves all that we must consider as inherent in the One God. Absolute omnipotence, omniscience, and prescience are involved. There must be power to prevent any untoward accident. It pre-supposes also that there must be a purpose clearly determined. That purpose was involved in the promises made in Eden and to Abraham. Much more was to be declared before the full knowledge of that purpose could be attained by man, but even in those early promises there was sufficient to make the name of Yahweh singularly appropriate to designate the God of Abraham. For Yahweh is a name which is equivalent to the "I will be" of the declaration to Moses. The marginal reference of the Revised Version against the title, "The Lord" (Exod. 3:15), reads, "Jehovah, from the same root as Ehyeh," which as the previous note on Exod. 3:14 indicates, means, "I will be," and is frequently so rendered.

"Out of over forty other occurrences of this first person, singular number, future tense of the verb, in such a grammatical position as to make it allowable to draw a comparison with this verse (that is, excluding cases where what is known as the vav conversive, alters the state of affairs), there is only one instance of ehyeh being rendered 'I am' in the A.V. We have 'I will be' twenty-seven times, and the remaining occurrences represented by 'will I be,' 'I shall be,' 'shall I be,' 'though I be,' 'should I be,' etc., etc." (Christadelphian of 1881 page 212)

The following quotation from Eureka will help to a realisation of the meaning of the name.

“In the name and memorial thus revealed at the bush, the Deity declared that He would be a person, or persons, not then manifested. He announced to Moses that He was the Mighty Ones who had appeared as three men to Abraham, and as a host to Jacob; but that at a future period He would manifest Himself in others, even in persons of the Adamic race. Hence in view of this new manifestation, and to keep it constantly in remembrance, He imposed upon Himself the name of Ehyeh. ‘I will be.’ And this name of the Deity was to retain its import in a certain time hidden in the future. The time when it shall no longer be memorial is not yet arrived. It is to continue for the Olahm – for that epoch when ‘He Who is, and Who was, and Who is coming,’ shall come with the clouds, and every eye shall see Him; and all the tribes of the earth shall wail before Him (Apoc. 1:7) When this terrible crisis is passed, the ascription of chap. 16:5, ‘Thou art righteous, O Lord, Who art, and wast, and SHALT BE,’ will be anachronous, for it will be no longer ‘shall be’ on earth, seeing that He will then be here, and reigning on Mount Zion and in Jerusalem, and before His ancients gloriously.” (Eureka Vol. 1 pages 98 and 99)

The first use of this name in the Scriptures (Gen. 2:4) is suggestive of the significance which has been indicated. As, however, it is there joined with the word Elohim, it had better be reviewed when this combination of names is considered. From the time of Abraham the name frequently occurs. This is what might be expected, seeing that the covenant had then become a foundation truth in relation to the purpose of God.

This fact, however, raises a difficulty. In referring to the Memorial Name, God said, “I appeared unto Abraham, unto Isaac, and unto Jacob by the name of El Shaddai, but by My name Yahweh was I not known to them” (Exod. 6:3). Yet in the records of the lives of these men frequent allusion is made to Yahweh. It is said, for example, that “Abram called on the name of Yahweh.” It was “by Yahweh, the God of the heaven and the God of the earth,” that Abram caused his servant to swear that he would not take a wife for Isaac of the daughters of Canaan, and it was to Yahweh Elohim that the servant prayed. Such an apparent discrepancy calls for consideration. Many suggestions have been made in regard to it. It would seem that the name was known as a name, but that its memorial character and meaning were not perceived or declared in patriarchal times. There are gradations in the meaning of the word “know,” one of which is defined as “to learn, to be informed, to learn by experience.” The latter definition is specifically connected with the name of Yahweh in the passage under notice. After saying, “by My name Yahweh was I not known unto them,” God proceeded to declare that He would bring Israel out of Egypt, adding “And I will take you to Me for a people, and I will be to you Elohim, and ye shall know that I am Yahweh your Elohim, which bringeth you out from under the burdens of the Egyptians. And I will bring you unto the land, concerning the which I did swear to give it to Abraham, to Isaac and to Jacob; and I will give it you for an heritage. I am Yahweh” (Exod. 6:7 and 8). It was thus an experimental knowledge which was to be imparted to the children of Israel in the development of events connected with the purpose associated with the Memorial Name. In this sense the Name had not been known to their fathers.

When we proceed to examine the development of the things suggested by the Memorial Name, most interesting matters are brought before us. "I will be who I will be." Who will He be? Primarily He was to be Jehoshua (Yahweh saves or helps) – Jesus. As the Son of God by reason of the overshadowing of Mary by the Holy Spirit Jesus was "the only begotten of the Father, full of grace and truth." In him the Father dwelt. "Though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in Him" (John 10:38). "I am in the Father and the Father in me ... the Father that dwelleth in me, He doeth the works" (John 14:10). "God was in Christ" (2 Cor. 5:19). By reason of this he was "Emmanuel, God with us." As such he was the one through whom the effects of sin were to be overcome. He was the seed of the woman, originally referred to in that section of Genesis where the name of Yahweh first occurs. The great truth thus declared by and concerning Christ was a development of the Yahweh Name, and furnishes the first manifestation of the Memorial, "I will be Who I will be."

But much more than this is involved. The indwelling of the Father in Christ was to be the basis for a further development in the future when, as a multitude which no man can number, the faithful of every age and race will be the temple, or dwelling-place of Yahweh. This twofold idea comes out in two statements found in the prophecy of Isaiah. "Thus saith Yahweh, the King of Israel, and His redeemer, Yahweh of hosts; I am the first, and I am the last, and beside Me there is no Elohim" (Isa. 44:6). "Who hath wrought and done it, calling the generations from the beginning? I, Yahweh the first, and with the last, I am He" (Isa. 41:4). In the first of these quotations the word for last is singular, in the latter it is plural. The comparison will be more striking if the unexpressed and unnecessary words are omitted, thus:

I first, and I last (singular), and beside Me no Elohim.

I Yahweh, first and last (plural), I, He.

It cannot be imagined that this variation is accidental, or meaningless. It calls for explanation, and the ideas previously expressed supply that explanation. Yahweh, the great El, is the first. That as we have already seen is the foundation of any doctrine concerning God. Before Him – nothing! After Him – nothing! Out of Him are all things. That being so, whatever may be in the future must be of Him. But though all things are of Him, there are some things which are more particularly associated with Him – the things directly connected with His purpose. These things centre in the Lord Jesus Christ. Hence Yahweh, the first, is in His manifestation in the Lord Jesus, also the last (One). He is also the last ones inasmuch as all those who attain to the life eternal will do so as the result of the Divine work in Christ and them. God was in Christ, as we have seen. God raised him from the dead. God calls the saints to His kingdom and glory through Christ. God in Christ reconciles to Himself. God works in the saints to will and to do of His good pleasure. And finally, when they are accepted at the judgment seat and changed from mortal to immortal nature, they will partake of the Divine nature – God will be all in all. Thus He is the last ones in them, and will be universally so when the end shall come. Thus the Yahweh Name contains within itself the declaration of the purpose of the Deity, and is the Memorial of that purpose.

The usage of this Name in the Scriptures can be followed without difficulty. Whenever the words LORD or GOD occur in capitals the Hebrew is Yahweh, except in the instances given below where the name Yah is used. Yah is, of course, an abbreviated form of Yahweh, and is the form in which it occurs when it is used as an element in the name of a man, e.g., Jehoshaphat (Yah will judge), and Isaiah (Yah has saved).

Jehovah is an unauthorised representation of Yahweh. The Jews held the latter as something too holy for human lips. As it occurs constantly in the Scriptures it was necessary to make some arrangement whereby it could be expressed, and the vowel sounds of Adonai were incorporated into it, thus making the combination into Yehovah, or Jehovah. Whenever Jehovah occurs in the Scriptures in the English translation it is, of course, a rendering of Yahweh. The following are the cases where the name Yah is used:

Exod. 15: 2; 17:16 (first occurrence).

Psalms 68:4, 18; 77:11; 89:8 (strong); 94:7, 12; 102:18; 104:35*; 105:45*; 106:1*, 48*; 111:1*; 112:1*; 113:1*, 9*; 115:17, 18 (twice); 116:19; 117:2*, 118:5 (twice), 14, 17, 18, 19; 122:4 (tribes of); 130:3; 135:1*, 3*, 4, 21*; 146:1*, 10*; 147:1, 20; 148:1 (first occurrence), 14*; 149:1*, 9*; 150:1*, 6 (twice; on second occasion*).

Isaiah 12:2; 26:4 (Yah Yahweh); 38:11 (twice).

Yahweh Elohim

The name of Yahweh is constantly associated with other terms, the most usual being the combination Yahweh Elohim. As both these words have been dealt with, it will not be necessary to say much concerning the combination. Together they mean He who shall (or will) be Mighty Ones, and may be taken as an exposition of the foregoing ideas concerning the multitudinous manifestation of the Yahweh name. The first occurrence of Yahweh Elohim is very suggestive. "These are the generations of the heavens and of the earth when they were created, in the day that Yahweh Elohim made the earth and the heavens" (Gen. 2:4). It is in the section thus commenced, and which reaches to Gen. 3:24, that sin and redemption are referred to for the first time. The combination is constantly used in this section, whereas it only occurs nine times in the remainder of the book of Genesis. Such a remarkable fact must be intentional. The entrance of sin into the world marked the apparent failure of the work of the Elohim. Man, who had been created in their image failed to reflect their moral likeness, and was sentenced to return to the dust from which he had been formed. But the failure was not to be the end. Indeed, God's purpose cannot fail, and that truth is involved in the very title used. "I will be mighty ones," it declares, and in the section it is indicated how this shall be. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). It was not much in itself, but later revelation enables us to construct the plan whereby the man whom Yahweh made strong for Himself (Psa. 80:17), was the Arm of Yahweh to bring salvation to a multitude who should attain unto more than Adam forfeited by his sin. He lost life and the possession of a perfect human organisation. They attain unto life eternal and a participation in the Divine nature.

In him the tribes of Adam boast

More blessings than their father lost.

They will then constitute Yahweh Elohim, having been called out from the mass of mankind to be a people for the Name (Acts 15:14).

The use of these two names in combination may easily be traced. Wherever the words LORD God occur in this form, i.e., LORD in small capitals, the original will be Yahweh Elohim. Where on the other hand it is Lord GOD, it is as the equivalent of Adonai Yahweh. If this simple guide is noted, it will be apparent which of the two combinations is used in the original Hebrew.

Yahweh of Hosts

This is a somewhat similar title to the foregoing, except that it depicts the Elohim in a particular phase of their work. Sometimes it is given in the longer form Yahweh Elohim of hosts, whilst in other instances we have Elohim of hosts. The word rendered hosts is sabaoth, which comes from a root meaning to mass, whether it be an army or servants, but particularly the former. It is defined as a mass of persons, especially regiments organised for war; and it is constantly associated with such an idea when it is used in relation to God. Although this is contrary to the usual ideas of God current in the world, it presents no difficulty where the Truth is understood. "Yahweh is a man of war; Yahweh is His name" (Exod. 15:3). His warfare in the future will be accomplished by His agents, the Elohim. In the past the angelic hosts have been used by Him in such ways. They now encamp (as a military host) around them that fear Him, and deliver them (Psa. 34:7). One of them described himself as the Captain of Yahweh's host (Josh. 5:14). The future will see other, and greater, illustrations when Yahweh "shall go forth and fight against the nations as when He fought in the day of battle."

The first occurrence of this title is 1 Sam. 1:3 and 11 in connection with the birth of Samuel. Although Samuel was to be a prophet his work was that of saving Israel from the hands of the Philistines. Thus it is recorded, "So the Philistines were subdued, and they came no more into the coast of Israel; and the hand of Yahweh was against the Philistines all the days of Samuel (1 Sam. 7:13). The next reference is in the same book where the Philistines having invaded the land, Israel sent for "the ark of the covenant of the Lord of hosts" (chap. 4:4). The object in view was that they should be victorious in battle; hence the reference to Yahweh of hosts is in full accord with the circumstances. In the days of David, the warrior king, the title is of frequent occurrence. It was used by David in his conflict with Goliath (1 Sam. 17:45). It was also used when God made a covenant with him (2 Sam. 7:8, 1 Chron. 17:7). In the Psalms it is Yahweh of hosts who is to deliver Jerusalem (Psa. 24). It is Yahweh of hosts who is referred to in association with the time when the heathen shall rage and the kingdoms be moved (Psa. 46). Jerusalem is His city (Psa. 48:8). An interesting illustration of the use of the title is found in the prophecy of Haggai, where it occurs fourteen times in two chapters, five times in the first and nine in the second. The subject matter of the prophecy will explain the frequent usage. "I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations and I will overthrow the throne of kingdoms, and I will destroy the strength of the

kingdoms of the nations” (Hag. 2:6, 7 and 22). It is the work of the saints in the post-resurrectional epoch in the time when the kings of the earth shall make war with the Lamb. Then the saints as the Elohim of hosts in the Yahweh name will constitute “the armies of the heaven” following the Word of God (Rev. 17 and 19).

The indications already supplied will enable readers to decide which form of the name and title is used when the addition “of hosts” occurs.

Abiyar

This name, or title, which means strong, stout, or mighty, is derived from a root to soar, fly. It is only translated mighty and Mighty One, although sometimes expressed as The Mighty God. It calls for no particular comment, as the idea conveyed is inherent in the English word (Mighty).

It occurs in the following passages:

Gen. 49:24.

Psalms 132:2, 5.

Isaiah 1:24; 49:26; 60:16.

Tzur

The primary meaning of this word is a cliff or sharp rock; figuratively it stands for a refuge. These meanings will illustrate its application when it is used as a title for God. Parkhurst says of it: “A rock, from its firmness, durability, and stability, is frequently in Scripture used as a Divine title.” The idea is well expressed in well-known words:

God is our refuge and our strength,

In straits a present aid,

It is sometimes used in reference to pagan gods, not as indicating what they were, but what their worshippers believed them to be.

The following are the occurrences of the title:

Deut. 32:4, 15, 18, 30, 31, 37.

1 Sam. 2:2.

2 Sam. 22:3, 32, 47 (twice); 23. 3.

Psalms 18:2 (strength), 31, 46; 19:14 (strength), 28:1; 61:2; 62:2, 6, 7; 73:26 (strength); 78:35; 89:26; 92:15; 94:22; 95:1; 144:1 (strength).

Isaiah 17:10; 26:4 (strength); 30:29 (Mighty One); 44:8 (God).

Hab. 1:12 (Mighty God).

Psalm 68

Appended hereto is an example of a chapter with the names of the Deity inserted according to the Hebrew original.

PSALM 68

1. Let Elohim arise, let His enemies be scattered; Let them also that hate Him flee before Him.
2. As smoke is driven away, so drive them away: As wax melteth before the fire, So let the wicked perish at the presence of Elohim.
3. But let the righteous be glad; let them exult before Elohim; Yea, let them rejoice with gladness.
4. Sing unto Elohim, sing praises to His name: Cast up a highway for Him that rideth through the deserts; His name is Yah; and exult ye before Him.
5. A father of the fatherless, and a judge of the widows, Is Elohim in His holy habitation.
6. Elohim setteth the solitary in families: He bringeth out the prisoners into prosperity: But the rebellious dwell in a parched land.
7. O Elohim, when Thou wentest forth before Thy people, When Thou didst march through the wilderness;
8. The earth trembled, The heavens also dropped at the presence of Elohim; Even yon Sinai trembled at the presence of Elohim, the Elohim of Israel.
9. Thou, O Elohim, didst send a plentiful rain, Thou didst confirm Thine inheritance when it was weary.
10. Thy congregation dwelt therein: Thou, O Elohim, didst prepare of Thy goodness for the poor.
11. Adonai giveth the word: The women that publish the tidings are a great host.
12. Kings of armies flee, they flee: And she that tarrieth at home divideth the spoil.
13. Will ye lie among the sheepfolds, As the wings of a dove covered with silver, And her pinions with yellow gold ?
14. When Shaddai scattered kings therein, It was as when it snoweth in Zalmon.
15. A mountain of Elohim is the mountain of Bashan; A high mountain is the mountain of Bashan.
16. Why look ye askance, ye high mountains, At the mountain which Elohim hath desired for His abode? Yea, Yahweh will dwell in it for ever.
17. The chariots of Elohim are twenty thousand, even thousands upon thousands: Adonai is among them, as in Sinai, in the sanctuary.
18. Thou hast ascended on high, Thou hast led Thy captivity captive; Thou hast received gifts among men, Yea, among the rebellious also, that Yah Elohim might dwell with them.
19. Blessed be Adonai, Who daily beareth our burden, Even El Who is our salvation.
20. El is unto us an El of deliverances; And unto Yahweh Adonai belong the issues from death.
21. But Elohim shall smite through the head of His enemies, The hairy scalp of such an one as goeth on still in his guiltiness.
22. Adonai said, I will bring again from Bashan, I will bring them again from the depths of the sea:

23. That thou mayest dip thy foot in blood, That the tongue of thy dogs may have its portion from thine enemies.
24. They have seen Thy goings, O Elohim. Even the goings of my El, my King, into the sanctuary.
25. The singers went before, the minstrels followed after. In the midst of the damsels playing with timbrels.
26. Bless ye Elohim in the congregations, Even Adonai ye that are of the fountain of Israel.
27. There is little Benjamin their ruler, The princes of Judah and their council, The princes of Zebulun, the princes of Naphtali.
28. Thy Elohim hath commanded thy strength: Strengthen, O Elohim, that which Thou hast wrought for us.
29. Because of Thy temple at Jerusalem, Kings shall bring presents unto thee.
30. Rebuke the wild beast of the reeds, The multitude of the bulls, with the calves of the peoples, Trampling under foot the pieces of silver; He hath scattered the peoples that delight in war.
31. Princes shall come out of Egypt; Ethiopia shall haste to stretch out her hands unto Elohim.
32. Sing unto Elohim, ye kingdoms of the earth; O sing praises unto Adonai;
33. To Him that rideth upon the heavens of heavens, which are of old; Lo, He uttereth His voice, and that a mighty voice.
34. Ascribe ye strength unto Elohim: His excellency is over Israel, And His strength is in the skies.
35. O Elohim, Thou art terrible out of Thy holy places: The El of Israel, He giveth strength and power unto His people. Blessed be Elohim.

Names and Titles of the New Testament

Although this work was projected for the purpose of explaining the Hebrew Names and Titles of the Deity, it will be useful to give some attention to those we find in the New Testament. These are, of course, in Greek. They are but few in number and will not require much detailed consideration.

Theos

The principal word is theos, the Greek equivalent of the Latin Deity, consistently translated in the English version God or god, unless the term is used idiomatically.

These latter cases will be considered below. Various derivations of the word theos have been suggested. Parkhurst says of it: "The most probable seems to be that which deduces it from the verb theo, to place." He quotes an old writer as saying: "It is probable that theoi, the Gods, were so called from thesis, position or placing, for the ancients took those for gods whom they found to move in a certain regular and constant manner, thinking them the causes of the changes in the air, and of the conservation of the universe; these are the Gods (theoi), which are the disposers and formers of all things." Herodotus too has said they "called the gods theous for this reason, because they had disposed or placed in order all things and all countries."

In the Septuagint Version of the Bible the word constantly occurs as the Greek representative of the Hebrew Elohim, thus substituting a singular for a plural noun.

This action of the seventy is sanctioned by the New Testament. There may seem some inconsistency in this, but as we have seen the plurality expressed by Elohim is a very different idea from that which would have been conveyed to the Greek mind by the use of the plural theoi. This would have suggested a number of independent gods, whereas the Elohim of the Old Testament are all dependent on, and workers for the One God who is the sole source of their existence and power. Hence, no doubt the use of the singular Greek to represent the plural Hebrew — it emphasised the unity of the Deity. From what has been written concerning El and kindred words, and the derivation of theos, there will be no difficulty in apprehending what the title implies.

There are a few passages in the New Testament where God occurs, and theos is not in the Greek. Sometimes it is not expressed in the original at all, e.g., “God forbid,” and other expressions. In Acts 19:20 the Greek is kurios, which see. In some passages “God” occurs in italics; in these cases there is no corresponding word in the Greek. See for example Luke 2:37.

With the foregoing indications, and the exceptions noted below, it will be easy to recognise all the occurrences of theos in the New Testament.

God forbid (Luke 20:16; Romans 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11; 1 Cor. 6:15; Gal. 2:17; 3: 21; 5:14). It is most unfortunate that the Greek words used should have been so rendered. The expression merely implies “by no means,” or “certainly not,” as we might express it.

Warned of God (Matt. 2:12, 22; Acts 10:22; Heb. 11:7). Actually the word used means to be called or named, but was sometimes used to signify a divine oracle, in which sense it is used in the passages noted. In Heb. 8:5 the same word is translated “admonished of God.”

Answer of God (Rom. 11:4). The word in Greek is closely related to that rendered “warned of God.” It denotes a divine response or revelation.

Would to God (1 Cor. 4:8; 2 Cor. 11:1). I wish, is the radical meaning of the word. The introduction of the name of God seems to have been done to emphasise the expression — nothing more is involved.

God-speed (2 John 10:11). The Greek has chairō; it is a salutation — hail; rejoice, be glad.

There are a few instances where theos occurs in the Greek, but no reference to God is found in the English versions. They are as under.

Acts 7:20 — exceeding fair, Greek “fair to God.” This is an illustration of a Hebraism in Greek. The speaker was a Hebrew whose words are recorded in the Greek language. A reference to the cases cited elsewhere will indicate the application of the term.

2 Cor. 1:12, Godly sincerity — R.V., sincerity of God.

1 Tim. 1:4, Godly edifying — R.V., dispensation of God.

Kurios

The root idea of this word is that of authority and supremacy — a controller. Its applicability to God is apparent. It is almost invariably translated Lord, when applied to God (once “God,” Acts 19:20), and when used in reference to men, lord, master, or sir. Its use scarcely calls for comment. It is equal to the Hebrew Adon, but is also used as the equivalent of Yahweh in quotations from, or references to, the Old Testament. In the Septuagint it answers to several names or titles of God — Adonai, El, Elohim, Eloha, Tsur, Shaddai, and Yahweh. It is likewise used in relation to Jesus — the Lord, the Lord Jesus Christ, etc. In James v. 4 there is an allusion to the Lord of Sabaoth — Yahweh of hosts.

In the following cases the word Lord will be found representing other titles than kurios.

Rabboni — Mark 10:51.

Despotes — Luke 2:29; Acts 4:24; 2 Peter 2:1; Jude 4 (despotes and kurion)
Lord God; Rev. 6:10.

In James 2:1 there is no word in the Greek for Lord (the Lord of Glory).

Pantokrator (The Almighty)

There are but few occasions where this title is used in the New Testament. It is the English equivalent of the Greek pantokrator and the Hebrew Shaddai. Whenever it occurs it is rendered either Almighty or Omnipotent. It is found in the following passages:

2 Cor. 6:18.

Rev. 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22.

A reference to what has been written on another page in relation to the Hebrew Shaddai will enable its meaning to be ascertained, so that further comment will not be necessary.

The Names and Titles of the Lord Jesus Christ

In order to make this work as useful as possible, it will be well to include some notice of the Names and Titles of the Son of God. Although the doctrine which represents him as the second person of a trinity is untrue, it must be remembered that he was the Son of God, that God was in him (2 Cor. 5:19), and that he himself declared “He that hath seen me hath seen the Father” (John 14:9). Moreover, it is written:

“This is life eternal, that they might know thee the only true God, and Jesus Christ, whom Thou hast sent” (John 17:3).

Consequently it would be an unfinished review of the matters before us if the names and titles of the Lord Jesus Christ were omitted.

Jesus

This was his personal name. It represented no choice on the part of his mother, but was provided for him before his birth. “Thou shalt call his name Jesus,” said the angel, when foretelling the birth of the wonderful child. Doubtless the angel used the Hebrew form Yehoshua (or Joshua, as it is usually expressed in English). This is a combination of the name Yahweh and yasha, to free or succour — to save. Yahweh will save. In this name is expressed the essential mission of Jesus of Nazareth — redemption by God. No man can by any means redeem his brother or give to God a ransom for him. Human nature cannot redeem itself. If, therefore, men are to be saved, God must intervene. This He did in the person of Jesus. How much this was the case will be seen if we call to mind a few of the facts concerning him. God was the father of Jesus by means of the operation of the Holy Spirit on Mary (Luke 1:35). God was in Christ (2 Cor. 5:19). The words he spoke were the words of God (John 14:10). It was the Father who dwelt in him that did the works (ibid). It was by the determinate counsel and fore-knowledge of God that he was betrayed and crucified. In that crucifixion God condemned sin in the flesh (Rom. 8:3). God raised him from the dead, and will in due time send him again to finish the work of salvation. All this is involved in the fact that his name includes the equivalent of the Memorial Name of the Deity.

The rest of his name indicates what was to be the outcome of his mission, “He shall save his people from their sins.” He was thereby the Saviour. In his life there was constant exemplification of this fact. In his works of healing it is frequently referred to, “Thy faith hath saved thee.” He died that men might be saved. He was raised from the dead and exalted to the Father’s right hand to be a Prince and a Saviour (Acts 5:31); “the Christ, the Saviour of the world” (John 4:42).

Christ

This title is the Greek term used constantly in the Scriptures, and transferred, not translated, into the English. It is the equivalent of the Hebrew Messiah, and its meaning is well expressed by the word Anointed. This word occurs in the second Psalm, where it is so rendered as representing the Hebrew Messiah. In the Hebrew it is derived from a root meaning to rub with oil, to anoint. The Greek comes from chrio — to smear or rub with oil, to consecrate to an office or religious service. The ceremony of anointing is frequently alluded to in the Scriptures. Not only priests, but the tabernacle in which they ministered and the furniture thereof were anointed (Exod. 40.). It was a recognised formality in the appointment of kings (Judges 9:8 and 15; 1 Sam. 16:12; 1 Kings 1:34); and prophets (1 Kings 19:16). As “the Anointed,” Jesus of Nazareth was indicated as occupying the threefold position of prophet, priest and king. The Old Testament had indicated that such an one should arise. He was to be a prophet like unto Moses (Deut. 18:15), a priest after the order of Melchisedek (Psalm 110:4), and a king after the lineage of David (Psalm 89:35 and 36). It is the combination of this threefold mission which is expressed by the title, The Christ.

Lord

The Greek is kurios, and is well represented by its English translation Lord. As the title has been considered in connection with the names and titles of the Deity, it is not necessary to comment on it here. A review of what is there said will enable anyone to see the appropriateness of the application of the same title to Jesus to whom the world to come has been put in subjection.

Emmanuel

This name occurs but once in the New Testament (Matt. 1:23), and is there used in making a quotation from Isaiah's prophecy of the Virgin's son (Isaiah 7). There is no question as to the meaning of the name; it is defined in the passage where it is quoted: "God (El) with us."

In view of what has been written under the heading 'Jesus', it is unnecessary to say more in explanation of the use of the name. God in Christ is the Scriptural illustration of the prophet's words, and constitutes the best exposition of the prediction. Many have, in these days, endeavoured to explain it all away, but to those to whom the Bible is all-sufficient the angel's words are final.

The Word (Logos)

No name or title of the Lord Jesus Christ has been the subject of more misunderstanding than this. It has been argued that as the Word was "in the beginning with God," and as Jesus is the Word of God, therefore he must have been in the beginning. The reasoning is fallacious, as it was not until the Word was made flesh that it became Jesus, and the way by which this was accomplished is indicated in Matthew's and Luke's accounts of the birth of Christ.

In attempting to understand John's references to "the Word" (John 1:1-14, Rev. 19:13), it is necessary to remember that the Bible was written by men of the East and in the ways that were current there. John was a Jewish fisherman, and wrote and thought as a Jew. It is needful, therefore, to see how a Jew would use the corresponding term for Word, which in the Greek was logos and in the Hebrew debir. This latter term is translated "word" some hundreds of times. It means "to speak, primarily to range in order, to connect, whence in the derivatives to lead, guide, drive, to subdue, destroy." Other usages are quoted as word, speech, command, thing, matter, affair, cause, reason, etc¹. Parkhurst says: "The primary notion of this word I apprehend to be to drive, lead, bring, as it likewise often signifies in Chaldee and Syriac." He adds: "Most generally to bring forward, produce, or utter one's sentiments or conceptions in articulate sounds, to speak."

In Gibb's edition of Gesenius there is an extended reference which will indicate the general idea of the word. "The following applications and combinations of this word ought to be noticed,

(1) to promise, Deut 19:8;

¹ Davidson: Analytical Hebrew and Chaldee Lexicon.

- (2) to speak to anyone in a friendly manner, especially to comfort him, Gen. 1:21, Ruth 2:13;
- (3) to speak with one's self, or in one's heart, to meditate, 1 Sam. 1:13;
- (4) to speak or promise good to anyone, spoken of God, Num. 10:29, 1 Sam. 25:30, Jer. 18:20,² to pronounce evil concerning anyone, 1 Kings 22:23, Jer. 11:17, etc.;
- (5) to speak kindly with anyone (Jer. 12:6;
- (6) to speak kindly or peaceably ... to pass sentence against." One more illustration from this lexicon will be useful as indicating the meaning to be attached to the word "Psalm 87:3. Glorious things are spoken, i.e., designed by God, concerning thee." Cant. 8:8, "When one shall speak for her, i.e., to have her to wife." In defining the word when used as a noun, Gibb gives:

I. Word, speech, used particularly to denote,

- (1) command;
- (2) promise;
- (3) sentiment, doctrine, instruction;
- (4) words for narration, history;

II. Matter, thing;

III. Something;

IV. Manner, state, condition;

V. Cause;

VI. A suit at law.

We have set out at some length the Hebrew usage of *debir*, because it really furnishes us with a basis upon which the doctrine of the Scriptures concerning the Word is to be understood. It will be noted that the primary meaning, though interpreted by the various Authorities in different terms, has really a very clearly defined idea of purpose and accomplishment. It does not imply a word as a sound or a mere grammatical expression; it involves driving, leading, bringing to a destined conclusion. It may have many secondary, or derivative meanings of varying degrees, but that is the real basic idea which it expresses. It may be applied to declarations, promises, or threats, and it is so used because those declarations, promises or threats are not idle sounds, but the expressions of deliberate intentions. Thus we read, "By the word of the Lord were the heavens made" (Psalm 33:6). *Debir* also includes the idea of reason, so there was a reason why God so spake: "Thou hast created all things, and for Thy pleasure they are and were created" (Rev. 4:11).

Turning now to the New Testament we have to consider the meaning of the Greek *Logos*. Liddell and Scott define it as:

² In this case it is spoken of Jeremiah, not of God.

(a) The word or outward form by which the inward thought is expressed,

and

(b) the inward thought itself.

Under (a) we read, “Latin vox, oratio, that which is said or spoken.

- I. A Word and in the plural, words, i.e., language, talk ... logos never means a word in the grammatical sense as the mere name of a thing or act which are expressed by epos, onoma, reema ... but rather a word as the thing referred to, the material, not the formal part. On the other hand it is opposed to ergon as a thing merely uttered and not made good.
- II. A word (in a fuller sense), sentence, a saying, statement, a divine revelation, an oracular response, an assertion, a promise, a command, a resolution, a condition.
- III. Speech, discourse.
- IV. A saying, tale, story.” Other derived meanings are given, but these we need not trouble about.

Under (b) we read,

1. “Latin ratio, the power of the mind which is manifested in speech, reason, an opinion, expectation.
2. Account, consideration, esteem, regard.
3. Relation, reference, proportion, analogy. Of its ecclesiastical use Liddell and Scott say, “Ho logos, God the Word,”³ compromising both the above general senses of Word and Reason, which were, however, distinguished as logos prophorikos⁴ and logos hendiathetos⁵ by Philo.

It will be noted that, like its Old Testament parallel debir, logos means much more than a word in the mere grammatical sense. Reason, the idea or thought — and that in such associations as postulate the realisation of the word or saying — are involved in the term. This will enable us to appreciate the use of the title in connection with the Word made flesh.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without

³ The theological bias of the two D.D.’s is evidence by this expression, but the definition attached to it is helpful.

⁴ Prophorikos — uttered.

⁵ Hendiathetos — residing in the mind.

him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not ... And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth” (John 1:1-5, 14).

“God spake and it was done; He commanded, and it stood fast” (Psalm 33:9). “And God said, Let us make man in our image, after our likeness.” Thus “all things were made by him.” There was an effective word. Reason and intention expressed became accomplished facts. Then came the fall and all its dire effects, and the apparent failure of the purpose in view. Once again God spake, “I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Gen. 3:15). Although ages elapsed before the word was realised, it was an effective word as we well know. Two thousand years later God spake another “word,” comprehending in it His promises to Abraham, whose seed was to have the everlasting possession of the land of Canaan, to sit in the gate of his enemies, and in whom all the families of the earth were to be blessed. Again, ages elapsed before any outward sign of the effectiveness of the word was seen; nevertheless, as the word of God it was certain of fulfilment. Still another thousand years passed and another “word” was spoken. “Go and tell David, my servant, thus saith the Lord ... I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his father, and he shall be My son” (1 Chron. 17:4-13).

Passing over another thousand years we arrive at the time of which John spoke. The three sayings combined to form the “word” which indicated the purpose of the Deity. As the logos it signified the “material part” of the saying, not the mere sound. As the debir it showed forth “ranged in order” the purpose which was to subdue and “destroy” evil. It was a “promise” containing “friendly comfort,” “promising good” that was “designed by God,” and thus four thousand years after the communication of the first promise “the word was made flesh,” declaring the glory of God in the only begotten of the Father, full of grace and truth.

The foregoing will illustrate the meaning of the reference to the Word made flesh. God and His word cannot be separated. A word abstractly considered is nothing. A word or saying from one who is known to be reliable may mean much; a word from God is definite in meaning and certain of fulfilment. When the word was made flesh in the person of Jesus of Nazareth it was as the seed of the woman, the seed of Abraham, the seed of David — “a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers” (Rom. 15:8).

It is significant that when the title “The Word of God” is actually applied to Jesus Christ it is at that stage of His career when the whole world is to be compelled to recognise the position which He occupies in the purpose of God. He then bears a name “King of kings and Lord of lords” (Rev. 19:12-16). He is followed by those whom He, as the seed of the woman, has redeemed. As the seed of Abraham He and they take possession of the land of Canaan. As the seed of David He occupies the throne of Israel and wields the sceptre of universal dominion, and they as “kings and priests” will reign on the earth. But He is no longer the “Word made flesh.” He has long been “the Lord the spirit,” the Word” quick and powerful” — the Word made spirit.

It will be seen that the title “The Word” has far-reaching implications in relation to its possessor, for it involves the whole scope of his mission. As “the Word” he is the living expression of the Father’s mind.

The Alpha and the Omega

The meaning of this title as applied to Christ in the Apocalypse is evident. It is equivalent to saying in English, “I am the A and the Z,” for alpha and omega are the first and last letters of the Greek alphabet. It is exemplified in the words which follow: “I am the beginning and the ending” (Apoc. 1:8), “the first and the last” (verse 11). The expressions are repeated in chapters 21:6, 22:13. The difficulty of the expression lies in the application of the terms to Christ. In the writings of the prophets “the first and the last” is applied to Yahweh, Who says in connection with it, “beside Me there is no El” (Isa. 41:4 and 44:6). How then can the title be understood in relation to Jesus Christ?

The answer takes us back to a phase of the truth referred to under the name Jesus, which it will be remembered in the Hebrew contains the name of Yahweh. God was in Christ (2 Cor. 5:19), Christ was “the mystery of godliness, God manifest in the flesh” (1 Tim. 3:16). He could say “He that hath seen me hath seen the Father.” In the ultimate sense of the words the Alpha and the Omega must apply to God Himself. He as the originator of all things, out of Whom are all things (1 Cor. 8:6), must be the Alpha. As in the end He is to be “all in all” (1 Cor. 15:28), He must likewise be the Omega. The Bible is His revelation to the human race, from which is to be developed a race of immortals who will have attained unto the Divine nature. Of them Jesus is the first, “the beginning of the (new) creation of God” (Rev. 3:14), the first-born from the dead (Col. 1:18), the first fruits of them that slept (1 Cor. 15:20). All who attain to that end will do so by reason of the salvation which centres in him as Jesus, “the Saviour.” Indeed, they must be in him. They therefore cannot be viewed in this connection apart from him, for his name is named upon them. He is thus the Omega, for the last saint incorporated into the Divine unity will be as much of him as will any other, and in the Omega state they will all be in him. Together they will constitute what has been aptly spoken of as “the multitudinous Christ.”

It will be observed again in relation to this title that very much is comprehended in it. It involves the relationship of Christ to God and to his saints, and links the whole into one great and glorious purpose, leading from “In the beginning God” to “the end God all in all.”

The Branch

This title is only applied to the Messiah in prophecy. A review of the passages in which it occurs will show the appropriateness of it to Jesus of Nazareth. On the first occasion on which it is used it is as “the Branch of Yahweh,” and is associated with the time when “he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written unto life in Jerusalem” (Isa. 4:2 and 3, R.V. margin). Jeremiah referring to him says, “Behold the days come, saith Yahweh, that I will raise unto David a righteous Branch” (Jer. 23:5); “In those days and at that time, will I cause the Branch of righteousness to grow up unto David” (Jer. 33:15). In these

cases the title is connected with the kingly phase of the mission of Christ. Lastly, Zechariah refers to him as Yahweh's servant, the Branch, "the man whose name is The Branch" (Zech. 3:8, 6:12).

In the Hebrew the word is Tsemach — a sprout, so that the word branch is an appropriate representation of the original. By combining the passages we see it was indicated that the one in question was to be a sprout, or the Branch, of Yahweh, and yet a sprout from David. To human arrangements such a combination would be incomprehensible — impossible. And yet when we turn to the New Testament we find both ideas converge, and find their exact fulfilment, in Jesus of Nazareth, Son of God, yet Son of David, the Word made flesh, yet the man Christ Jesus.

There is another well-known reference to the Branch. "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1). In this case a different word is used in the Hebrew, Netser. The derivation of this word is quite different from the one considered above, but it is evidently used in a similar sense. It is always rendered branch. Parkhurst says of it: "A plant, sucker, or young tree, springing from the old root, and reserved, or preserved, when the tree is cut down." This is singularly appropriate to the facts of the case. It was out of the Davidic root, when the tree of royalty had been cut down, that the shoot came forth, when "he whose right it is" to occupy the throne of his father David was born. The original promise required that the Son should be born after David slept with his fathers (2 Sam. 7:12). So aptly do symbols and names answer to the facts of the case.

The Names of Isaiah 9

In the Immanuel prophecy, which extends from Isaiah 7 to 9., there are a number of other names and titles applied to Immanuel. "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. 9:6). These deserve some attention in this study.

WONDERFUL. The Hebrew is pele (from a root meaning to separate, i.e., distinguish, by implication to be great, difficult, wonderful), a miracle, translated in the A.V., marvellous thing, wonder, wonderful, wonderfully. No one will find any difficulty in applying such a name to the Son who was given. He was wonderful in his origin, "the only begotten of the Father," born of a virgin (Isa. 7:14). She herself asked, "How shall this be seeing I know not a man?" There was no ambiguity about the answer. "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). He was wonderful in his life, doing always the will of his Father, and "separate" from sinners. Finally, in his death and resurrection he was wonderful. Miracle was associated with him as with none other of the race. It is interesting to find that the term applied to him, the living word, is also applied to the written word. "Thy testimonies are wonderful, therefore doth my soul keep them" (Psa. 119:129).

COUNSELLOR. There is no necessity to enlarge upon this word which sufficiently expresses the original, the root of which signifies to advise. The various renderings of the word are all in accord with this idea. The appropriateness of the title in reference

to the Messiah is obvious. He taught as one having authority. His counsel is the supreme guide of all who are his.

THE MIGHTY GOD. These represent the Hebrew El gibbor. Of El we have already dealt at length on other pages. In addition to its use as the name of God, it is at times rendered might, mighty one, power, and strong: Nebuchadnezzar, for example, being referred to as El goim, the Mighty One of the nations (Ezek. 31:11). Gibbor also has the essential significance of strength, to prevail, a valiant warrior, a hero, a chief. The two words are combined in the name Gabriel. Significant renderings of the term gibbor are champion (1 Sam. 17:51), chief (1 Chron. 9:26), giant (Job 16:14), valiant man (S. of S. 3:7). It brings before us another feature of the Messiah, clearly associated with the passage in which the name occurs. "For every battle of the warrior is with confused noise, and garments rolled in blood ... For unto us a child is born ... and his name shall be called ... El Gibbor." It will be as a mighty warrior (so Dr. Thomas renders the name) that he will subdue the kings and rulers of the earth who will take counsel together against Yahweh and His Messiah (Psa. 2:2) when the time comes for the latter to take possession of the throne of David.

THE EVERLASTING FATHER. It is scarcely necessary to point out that this term has no such meaning as Trinitarians sometimes suggest. It involves no pre-existence of a second person of a trinity. If any such idea were imagined it will be sufficient to point out that it is the "Father," not the Son, that is mentioned. As a matter of fact it has no such application at all. The Hebrew ab (father), has a wide meaning. Parkhurst defines it as a father, a forefather, progenitor or ancestor, a first author, origin, a governor, protector, or the like. Ad, the Hebrew word translated everlasting implies the idea of duration, beyond or further, time onward, futurity, or eternity. It extends beyond olahm (the age, like the Greek aion). It occurs, for example, in the following passages. "The high and lofty One that inhabiteth eternity" (Isa. 57:15). "Yahweh is King for ever (olahm) and ever" (Psa. 10:16). This will indicate the extension of the term in such associations as we are considering to times beyond the Millennial age. None will attain unto that eternal future apart from the atoning work of Christ. He is the father of "the children which God hath given him," for whose sins he made reconciliation (Heb. 2:13, 17), and who by abiding in him attain unto the Kingdom and the eternal beyond.

The Septuagint renders the phrase, "the Father of the future age"; Louth, "the father of the everlasting age"; the R.V. margin, "the father of eternity."

THE PRINCE OF PEACE. The title is too simple to need comment. "Peace I leave with you, my peace I give unto you" (John 15:27). "We have peace with God through our Lord Jesus Christ" (Rom. 5:1), for "he is our peace" (Eph. 2:14). But he is also to be "the peace" in the day of war, when the latter day Assyrian shall be broken on the mountains of Israel (Mic 5:5). Then he will speak peace to the peoples, and in his days shall the righteous flourish, and abundance of peace so long as the moon endureth.

It will be noticed that in these combined titles we have a remarkable setting forth of the truth concerning Jesus Anointed. He is "Wonderful" in birth, in life, in resurrection. By his pre-eminence due to obedience he is fitted to be the "Counsellor" of his people. As the "Mighty Warrior" he will secure possession of the earth wherein

his people are to be blessed, and who as “the children,” will inherit it through the work of “the Father of Eternity” when he reigns as “the Prince of Peace.”