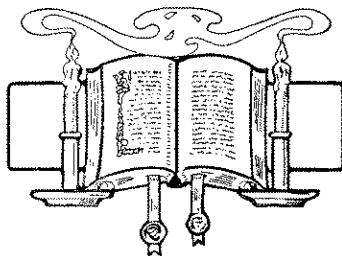


THE SUPREME BEING

Oneness, or Trinity?
Name of Divinity

By

JOHN KIESZ



“Neither is there salvation in any other: For there is none other name under heaven given among men, whereby we must be saved.”—Acts 4:12.

The Supreme Being

"IN THE BEGINNING GOD CREATED HEAVEN AND THE EARTH"—Gen. 1:1

The Hebrew word for our English word "God" is "Elohim." Many Bible Students question the use of the word "God" as a good translation for the word "Elohim." In the first place, the word or title "God" has been in use only for the past 700 years or so, we are told. On the other hand, the word "God" does not convey the deep and full meaning which the word "Elohim" does. Were this Hebrew title literally translated into the English tongue, it would read something like this: "In the beginning the Mighty Ones (or Strong, Chief, Supreme Ones) created the heaven and the earth." See "Strong's Concordance."

POWER TO CREATE

That the Elohim is Love, Might, Power, and Strength can readily be seen by His acts. Scientists speak of the "forces of the Universe." That is not a bad description of Elohim. He said, "Let there be light, and there was light."—Gen. 1:3. "He spake, and it was done."—Psa. 33:6-9. "Elohim is our refuge and strength."—Psa. 46:1. "The heavens declare the glory of Elohim."—Psa. 19:1. "He is the Almighty."—Gen. 17:1. Where there is no might, there is no fear.

He is also called the "most high" (Gen. 14:18-22). There are degrees of gods (or elohim). The Hebrew "Yahweh" (commonly referred to as "Jehovah") is God of gods, and Lord of lords (Deut. 10:17). There are many high ones, but He is the most high (I Cor. 8:5, 6). He is called the God (or Elohim) of heaven (Dan. 2:44); whereas Satan is called the god (or elohim) of this world (II Cor. 4:4). The word god (or elohim) has been applied to human beings as well (Exod. 7:1, 22:28). The Son of Man was also called "Elohim" (John 10:34-36, 20:28; I John 5:20). But "Yahweh" is the "most high" over all the earth (Psa. 83:16-18). See Roth-

erham's translation. We shall use this translation some in this treatise, as it uses the original name "Yahweh" for the Creator, instead of the title "LORD" which is a substitution in most cases.

"THERE IS NONE LIKE YAHWEH OUR ELOHIM"—Exod. 8:10

There is only one God (or Elohim or Strong Ones). See Mark 12:29; Isa. 44:6, 8; 46:9; and Deut. 32:39. It should be of interest to the reader to note that the Hebrew title "Elohim" is plural in meaning, and yet it denotes a oneness or singularity. That is, it is a word used in the same manner as the words "company," "family," or "church" (a more proper word would be "congregation") are used, all of which are used to denote singularity or a single unit, and yet are made up of more than one individual member. Take for instance the word "church" and analyze it. There is only one true Body of Believers recognized in the Holy Scriptures, yet that one body is made up of many members (I Cor. 12:12, 13). And so it is with the Divinity (commonly called Deity), being one single unit, and yet composed of more than one individual. Not only is the word "Elohim" plural in its meaning of offices or attributes, but of individual Beings as well, which will be shown by the Word later.

WHO IS THE CREATOR?

Yahweh, our Elohim, is Eternal; that is, He is from everlasting to everlasting, without beginning or end (Psa. 90:1, 2; Isa. 40:28). He was the only One that had immortality in Himself (I Tim. 1:17; 6:16). Now His Son has immortality also (Rom. 6:9; Rev. 1:18). The Father created all things by himself (Isa. 44:24; Job 9:8). The Son regarded His Father as the Creator (Mark 10:6; 13:19), and so did the Apostle Paul (I Cor. 11:12; Acts 17:22-31). Yet all things were created by, through, and for the Son, whom the Father used as His Agent (John 1:1-3, 10; I Cor. 8:6; Eph. 3:9; Col. 1:13-19; Heb. 1:1-3; and Prov. 8).

HIS FIRST CREATIVE PRODUCT

Since the Father Himself is the Creator of all things, it necessarily follows that He is also the Creator of His Son. "Who is the image of the invisible God, the first-born of every creature."—Col. 1:15. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God . . ."—Rev. 3:14. "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself."—John 5:26. "Jesus saith unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but He sent me."—John 8:42.

THE SON'S PRE-EXISTENCE

Being the first-born of every creature (Col. 1:12-17), and then having a part in the creation of all things from the beginning (Prov. 8:22-26), you see He was made unto us Wisdom (I Cor. 1:30), it therefore is a fact that He existed before He took upon Himself human nature. "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 Him was not anything made that was made."—John 1:1-3.

In the Greek we have it something like this: "In the beginning was the Logos, and the Logos was with the God (Ton Theon), and a god (theos) was the Logos." Wilson's Emphatic Diaglott. The meaning of the word "Logos" is, "Thought expressed by word," according to the Twentieth Century Dictionary. The Word (Speaker or Interpreter) was the One who revealed or interpreted the Father to this world (John 14:9). Just as our words are the image of our thoughts, so is the Son the express image of His Father (Heb. 1:1, 2).

Some have been of the opinion that the Son did not actually pre-exist, only as He existed in the Mind or Thought of God (Elohim), because He was called the Word from the beginning. However, it is a well-known fact that He still exists as the Word (I John 1:1; Rev. 19:13), even after having taken upon Himself the nature of man.

A SON IN THE OLD TESTAMENT

Altho there is but **One Elohim** (Mark 12:29), yet because the Hebrew word "Elohim" is plural in meaning (El or Eloah would be singular), therefore follows that there were two individuals present at creation (Gen. 1:1). This can also be seen in Verse 26 of Gen. 1, where "Elohim" said, "Let us make man in our image, after our likeness." Also Gen. 3:22, "Behold, the man is become as one of us." When the Most High saw the children of men building the tower of Babel, He said, "Go to, let us go down, and there confound their language . . ."—Gen. 11:7. In this last reference you will notice that not only is the Hebrew "Elohim" a plural form, but the Hebrew "Yahweh" is also used in the plural. It is used as a single unit, yet it is majestically collective in form. Now notice the Son in the following quotations:

"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"—Prov. 30:4.

"The LORD (Yahweh in the original, see Rotherham's translation) said unto my Lord (referring unto the Son, notice the difference between the two in how the capitals are used), Sit thou at my right hand, until I make thine enemies thy footstool."—Psa. 110:1.

"Serve Yahweh with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little."—Psa. 2.

"He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."—Dan. 3:25.

THE FATHER REVEALED BY HIS SON

The Father revealed Himself anciently in various forms or manners. It is emphatically stated that no man could ever see the face of Him and live (Exod. 33:20, 23; John 1:18; 6:46; I Tim. 6:16; I John 4:12). And yet there are a number of texts which state that he was

seen (Exod. 24:9-11; Num. 12:8; 14:14; Deut. 34:10). Was it not through His Son that He was seen? See John 14:9. And the following quotations will verify this more fully:

"Behold, I send an Angel (or Messenger) before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for my name is in him."—Exod. 23:20, 21. See also Ch. 32:34; Num. 20:16; Deut. 32:9-12.

"This is he that was in the congregation in the wilderness with the angel which spake to him in the Mount Sina, and with our fathers: who received the lively oracles to give unto us."—Acts 7:38.

"For they drank of that spiritual Rock that followed them: and that Rock was Christ (the Anointed)."—I Cor. 10:4.

Besides, have you not also noticed the two in Gen. 19:24? "Then Yahweh (No. 1) rained upon Sodom and Gomorrah brimstone and fire from Yahweh (No. 2) out of heaven."

Another method that the Father used to reveal Himself at times was through angels. Jacob himself, after wrestling with a man (and no doubt that was with an angel), said: "I have seen God face to face, and my life is preserved."—Gen. 32:24-30. Angels are ministering spirits (Heb. 1:13, 14). Many times angels have represented the Most High. See Gen. 19:15-24 for an instance of that. Two angels came to Lot, but these were later in that narration called "my Lord." Another incident is found in Judges 6: 21-24. And still another in Judges 13: 15-22. An Angel had appeared unto Manoah and his wife; and after their conversation and the departure of the Messenger, Manoah said: "We shall surely die, because we have seen God (Elohim)." What they had actually seen was not the Father Himself, but a representative of His. Possibly this particular Angel was the Son, as His name was called Wonderful (Isa. 9:6), which was also the case with the one mentioned in Judges 13:18, 19, according to the marginal reading.

THE FATHER A PERSONAL BEING

Elohim (who is commonly called God) has bodily members. He walked in the garden of Eden in the cool of the day, and talked with Adam (Gen. 3:8, 9). Moses was not permitted to see Him face to face, but could see His "back parts" (Exod. 33:17-23). The little children's guardian angels did always behold the face of our Master's Father, while He was here on earth; therefore two faces in existence at the same time, the Father's in heaven and the Son's here on earth (Matt. 18:10). The Father is called the "Ancient of days" and the hair of His head was described as pure wool. And it was the Son of Man who came to the Ancient of days, namely to the Father, according to Dan. 7:9, 13. Moreover, someone had fingers with which to write the Ten Commandments upon two tables of stone, long before the Son came into the flesh, and that Someone was called "Elohim" in the Hebrew.

Just because the Son of Man said that the Almighty is a Spirit (John 4:24), is no proof whatsoever that He therefore is not a personality. If that were so, then one could employ the same argument and prove that His Son is no personality either, for He, too, is called a Spirit (I Cor. 15:45; 2 Cor. 3:17). "Spirit" is only one of His many attributes and designations.

We have been made in the image of the Almighty (Gen. 1:26, 27; 9:6; Jas. 3:8; I Cor. 11:7). And the Son of Man, also, was made in His image (2 Cor. 4:4; Col. 1:15). Yes, He was made in the express image of His Father's "person."—Heb. 1:1-3. A "person," or "substance" as the margin has it, is something tangible. And since it is true that the Son was made in the express image of His Father's person, it is therefore also a fact that the "Jesus Only" teaching is unscriptural. Our Saviour resembled both man, and God (or El). See Phil 2:6, 7; John 14:9. Divinity is made up of two individuals or personalities, the one being the Father and the other the Son.

The "Trinity" tradition, also, is unscriptural. Nowhere in all the Holy Scriptures is that

expression found. True, we read of the Father, the Son, and the Holy Ghost (Spirit), but a thorough study reveals that the Holy Spirit is a power and influence emanating from both the Father and the Son, that can dwell in multitudes of hearts at one time, while an individual personality, as such, can be only at one place at one time. The way Divinity dwells in our hearts is not actually in person, but by the Holy Spirit (I John 3:24; 4:13). He dwells in us, and we in Him (John 14:20; 15:4-7; 6:56). Surely, no one would contend that we (our literal bodies) do dwell in Him, so why maintain that a "Person" dwells in us literally?

That the Holy Spirit is the power or characteristic of the Most High is seen from Mic. 3:8; Luke 4:18; Acts 1:8; Rom. 15:18, 19. In Gen. 6:3, He termed it this way, "My spirit shall not always strive with men." That power was present at creation (Gen. 1:2). And it proceeded from the Father when it came as a Comforter (John 15:26). "The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. 8:16. There is only one Holy Spirit (not three). See Eph. 4:4. And that one Spirit operates in a variety of ways (I Cor. 12:4-13). "For by one Spirit are we all baptised into one body . . ."—I Cor. 12:13.

Altho there are a few instances where the Holy Spirit is used in the neuter gender, yet in most all cases it is used with the personal pronoun "He." And because of that, many are of the opinion that He is a person, and call Him the third person of the Godhead (a better translation is Divinity). Greek students know that the construction of that language is so that it calls for that usage. But even if it didn't, there is another reason for that usage, and it is because the Father Himself is masculine in gender, and He being a Spirit, and His Spirit coming as a Comforter to this earth, necessarily calls for such construction.

The Father is both a Spirit (John 4:24), and a personality (Heb. 1:1-3), and since He is masculine that which proceeds from him necessarily is masculine also. The only way the

Holy Spirit could be considered a person is as it refers to the Father Himself who is both a Spirit and a Person. When we refer to the Father as a Person, we do not imply that he is a physical personality as was His Son who came into the flesh. But it is to be understood that He is a spiritual personality. A Spirit does not have flesh and bones (Luke 24:39).

TWO SEATED UPON THE THRONE

The Holy Scriptures make it very clear that the Father is the One who sits upon the throne in heaven, and at the present time the Son sits with Him in His throne (Rev. 3:21). In the 5th chapter of Revelation we are told that the One who sat upon the throne held a book in His right hand. And then came the Lamb (namely the Son), and took the book out of the hand of Him that sat upon the throne (Vs. 7). The Son took it out of the right hand of His Father.

The Father AND the Son both are mentioned as being centered around the throne (Rev. 6:16; 7:9, 10; 21:22, 23; 22:1-3). The Son is now at the right hand of His Father, on the throne (Mk. 16:19; Acts 7:55; Rom. 8:34; Col. 3:1; Heb. 1:3; 12:2; I Pet. 3:22; Rev. 3:21). His office there at the present time is mediation between man and his Maker (I Tim. 2:5; Heb. 7:25; I John 2:1, 2). And in due time the Father will send His Son back to this world again (Acts 3:19-21).

"I AND MY FATHER ARE ONE"

Love prompted the Almighty heavenly Father to send His Son down into this world (John 3:13, 16, 17). He came to do the will of His Father (John 5:30). The Son is the bread of life that came down from heaven (John 6:29, 33, 35, 38). He proceeded forth and came from His Father (John 8:42). He came from His Father, and returned to Him again (John 13:3; 16:28). The first Adam proceeded forth from the earth, but the second Adam from heaven (I Cor. 15:47). When He came to earth He came in the flesh (John 1:14). No man had ever seen the Father, but the Son declared Him unto us (John 1:18). To the Jews He said, "The Father

is in me, and I in Him."—John 10:38. So, whoever has seen the Son has also seen the Father (John 14:7-9). The Father who dwelt in the Son, was the one who really did the works (John 14:10). Not only was the Father in the Son, and the Son in the Father (John 17:21); but you and I, also, are in both of them, and they in us, if we are believers (John 10:10, 20; 15: 4-7; I John 1:3; 3:23, 24; 4:12-15; John 14:23).

"And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through thy own name those whom thou hast given me, that they may be one, as we are."—John 17:11.

Notice that the prayer was for the disciples to be **one**, even as He and His Father are **one**. Of course that does not make Divinity **one** individual **only**, any more than it makes the Disciples **one** individual **only**. The request evidently was for them to be one in agreement and in spirit. See Heb. 1:8, 9, and notice that one "Theos" (God) anointed the other "Theos" (God), as it is rendered in the Greek. Moreover, the Master said, "Ye believe in God, believe also in me."—John 14:1.

"A BODY HAST THOU PREPARED ME"

—Heb. 10:5

When the fullness of time was come, the Almighty sent forth His Son, made of a woman (Gal. 4:4). It was then when the Son took upon Himself the nature of man (Phil. 2:6-11). This was the Word made flesh (John 1:14). The Father was manifested in the Son, that is, in the flesh (I Tim. 3:16). He so loved this world that He laid down His life for it (I John 3:16); but the way in which He accomplished it was by His Son (John 3:16). Not the Father, but the Son had a body prepared for Himself (Heb. 10:1-12). The Son came into this world, and had a body prepared for Himself by His Father, in order that He (the Son) could carry out the Father's will (Heb. 10:5-9). The Spirit could not die, nor could a brother redeem his brother (Psa. 49:7), hence it called for the divine Son

of the Most High, come into the flesh, to do that.

Paul stated that in the Messiah dwells all the fullness of the Godhead (Divinity) bodily (Col. 2:9). This must not be construed to mean that all of Divinity is in Him alone, and none left besides. Did you know that the Saints also should be filled with all the fullness of God (Eph. 3:9)? Truly that could not be construed to mean that all the Saints and the Father are one individual Being only. Yes, the Father dwells in His Son (John 14:10), but so does He also dwell in His other children (I John 4:15). Not only did the Son have a divine nature (Heb. 1:9), but the Believers as well should be partakers of the same (2 Pet. 1:3, 4).

THE FATHER GREATER THAN THE SON

A father exists before a son does. A father has children, and children have a father. In the Old Testament the Most High had children, and was called a father. (Deut. 14:1; Isa. 1:2; Deut. 32:6; Isa. 63:16; 64:8; Jere. 3:4, 14, 19; Mal. 2:10).

The first Adam was called the son of God (Lk. 3:38), having become such thru creation (Gen. 1:27). And the second Adam was also called the Son of God (Mk. 1:1), being the only begotten one, however (John 1:14, 18; 3:16).

The Son stated that He could do nothing of Himself (John 5:19), and that His Father was greater than He (John 14:26). Paul, also, wrote that the Father is greater than the Son (I Cor. 3:23; 11:3), and that God is the Father of our Lord Jesus Christ (Eph. 1:3, 17). It was by the power of the Most High that His Son was raised from the dead (Acts 2:24; 3:15, 26; 4:10; 5:30; 10:40; 13:30, 33, 34; 17:31).

THE VIRGIN BIRTH

The first prophecy concerning the coming of the Messiah in the flesh is found in Gen. 3:15, as follows: "And 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." Notice the term, "her

seed." Nothing is mentioned about a man's seed.

"But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.—Gal. 4:4, 5. Here again, nothing said of a man.

"Therefore Yahweh himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and call his name Emmanuel."—Isa. 7:14. You will always find that a woman or virgin is entered in the records of the miraculous conception and birth of the Messiah.

"For a child is born unto us, a son hath been given unto us, and the government is placed on his shoulders; and his name is called, Wonderful, Counsellor of the Mighty God, of the everlasting Father, the Prince of Peace."—Isa. 9:5, 6. From Isaac Leeser's Jewish Translation.

The Gospel records state that the Son of the Highest was conceived of the Holy Spirit, and born of the virgin Mary, before her engaged husband (Joseph) and she lived together as husband and wife (Matt. 1:18-25; Lk. 1:26-35). But there are those who do not accept that record as truth, claiming that the Messiah was the son of Joseph instead of the Son of the Most High, because it is impossible, so they say, for a child to be brought into the world by the female parent alone.

Granted, that in ordinary life such is the truth, but wherein would His conception, birth, and life have been a miracle if it were the same as others? More than that, we must not limit the power of the Creator to that of the human. He Who was able to create the first Adam was also able to create the second Adam. And that a miracle or new creation actually was to take place was prophesied long ago. "For Yahweh hath created a new thing in the earth. A woman shall compass a man."—Jere. 31:22. The new thing was that a woman compassed a man without having first known man. This second

Adam was begotten by the Most High (Acts 13:33; Heb. 1:5; Lk. 1:26-35).

WHOSE SON IS HE?

A factor that some stumble over, and should now be discussed, is the question: "What think ye of Christ? Whose Son is He?"—Matt. 22:42. And, "Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?"—Matt. 13:55.

Our Saviour was in reality born in wedlock (Matt. 1:24, 25). And they supposed Joseph to be his father (Lk. 1:23). A stepfather, adoptive father, or foster father is also spoken of as "father." MEDRASH RABA, an authority among Jews, said: "Not he is the father who begets the child but he who provides for it and trains it." Technically, Joseph was not our Saviour's father, but in rearing and training the child he was his father.

You will recall how the parents of the Son of Man took him to Jerusalem annually at the time of the feast of the Passover, and when at the age of twelve, he stayed to talk with the doctors of the law, while his parents started off home. And when upon their return to Jerusalem they found him, and with amazement his mother asked him: "Son, why hast thou thus dealt with us? Behold, they father and I have sought thee sorrowing." And he said unto them. "How is it that ye sought me? Wist ye not that I must be about my Father's business?"—Luke 2:48, 49.

Then and there our Saviour made it known forever who His legal Father was, and His parents that brought him up did not dispute it either.

Were the Messiah begotten and born into this world by the natural way of all men, there would have been no miracle or mystery about him whatsoever, and yet Paul stated: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—I Tim. 3:16.

Perhaps something should also be mentioned concerning the birth-roll as given by Matthew, and Luke, because of the apparent contradiction, as some view it. The real father of Joseph was Jacob, but Mary was a daughter of Heli, and thru marriage Joseph became the son-in-law of Heli, and henceforth was entered into the public registers as the son of Heli. According to Jewish law, females were not recorded in the genealogies.

"In recording the pedigrees of the House of David the male descendants of David were kept in a separate record from that of the female descendants."—Leopold Cohn. Instead of recording Mary in the genealogy of the Saviour, her husband Joseph was registered. And since Mary was a daughter of Heli, she was a descendant of David, the same as was Joseph. See also Rom. 1:3.

THE SON CAME IN THE FATHER'S NAME

Remember the question asked in Prov. 30:4? "What is His name, and what is His Son's name, if thou canst tell?" Both the Father and the Son have a name. Generally a son carries the same name his father does, as all of Smith's sons are named Smith. The Son of Man came in His Father's name (John 5:43); therefore they both carry the same name (Joel 2:32; Acts 2:21).

The Son already carried the Father's name in the Old Testament (Exod. 23:20, 21). And He will still be carrying that name when he returns to reign upon the earth (Zech. 14:1-5). In the 9th verse, it says, "So will Yahweh become king over all the earth. In that day shall there be one Yahweh, and his Name one."—Rotherham's Translation.

WHAT IS THE FATHER'S NAME?

"For all the peoples walk every man in the name of his god,—We therefore, will walk in the name of Yahweh our God to times age-abiding and beyond."—Mic. 4:5. Rotherham's Translation.

The name question came up when Moses was called to lead the children of Israel out of

Egypt. "I AM THAT I AM" was the name revealed to Moses (Exod. 3:13-15); and it carries the meaning of "THE ETERNAL ONE," or "YAH THE ETERNAL," or "I SIMPLY AM, NO BEGINNING NOR END TO ME."

In the original Hebrew Text, in most cases, where the Father's name is revealed, the Tetragrammaton is used, which is YHWH. Spelled out, with the vowels included, it is YahWeH. That is His name, as well as His Memorial. "I AM THAT I AM," or "I WILL BE THAT I WILL BE," is translated from "Ehyeh," which is the same root as "Yahweh," used in Exod. 3:15. "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations."

Scholars are not perfectly agreed on the exact pronunciation of the name of the Hebrew tetragrammaton Y H W H. The American Standard Version uses the familiar JEHOVAH, whereas Rotherham and others use YAHWEH. Knoch, in a magazine article, says it should be IEUE. However, if that were correct, it would make the well-beloved "Hallelujah" incorrect, for, instead of "jah" it should then be "jeh." The contention that each ending of Y H W H should be the same, namely either "eh" or "ah" in both cases, may be correct. Klar uses "Yahwah" instead of "Yahweh." At any rate, the Tetragrammaton (not LORD, but YHWH) is in the original Hebrew, even if, according to some, the correct pronunciation was supposed to have been lost long ago because of an erroneous interpretation that the Jews gave to the commandment which forbids taking His name in vain.

In the King James Translation, the word LORD appears over six thousand times, and where all four letters are capitalized it is a substitution for the Hebrew Tetragrammaton YHWH. A great improvement was made over that by the American Revisionists who endeav-

ored to restore the name by translating it JEH-OVAH. This form, however, is of later origin, whereas the form YAHWEH is the most ancient in use, that we know of. Rotherham uses this latter form all the way thru the Old Testament, in his Emphasized Bible.

The title "Lord" (where not all four letters are capitalized), which has been applied time and again in the Scriptures to the Most High, has also been applied to human beings time and again; but the name "Yahweh" cannot legally be applied to the ordinary human being for the very reason of what the name means. The Creator alone is Eternal.

"Fill thou their faces with hishonour, That men may seek thy Name, O Yahweh; Let them turn pale and be terrified to futurity, Yea let them blush and perish: That men may know that thou Whose Name alone is Yahweh, Art Most High over all the earth."—Psa. 83:16-18. From Rotherham's Emphasized Bible.

NAMES ARE SIGNIFICANT

The Ancients were usually named after what they actually were, or wanted to be, or had experienced in life. Abram's name was changed to Abraham (Gen. 17:5), and Jacob's name to Israel (Gen. 32:28). When a child was born to Zacharias and Elizabeth, they named him John (Jonathan in Hebrew), and the meaning is "Yahweh gave." (Luke 1:13). Mary (Mara in Hebrew) means "Bitterness or Sorrow" (Ruth 1:20). Isaiah (Isa-Yah) means "Salvation of the LORD," or literally "Salvation of Yah." Jeremiah (Jerem-Yah) means "Exalted of Yah." Elijah means "Yah is God," or better rendered "Yah is El."

The Hebrew language seems to have only one yod, which in the English is variously rendered I, Y, J, and E. Occasionally the contracted or poetical form of Yahweh is used, instead of the complete Tetragrammaton, and it is simply Y H, or Yah (Jah). An example of this is found in Psa. 68:4. Then, most everyone is familiar with the Hebrew phrase "Hallelujah" (Hallelu Yah). Translated into English, it reads in most cases in the King James Version "Praise ye the

LORD," and "Praise ye Yah" according to Rotherham. For an example of this see Psa. 150:1, and compare it with the marginal reading in your Bible.

THE IMPORTANCE OF HIS NAME

In the Scriptures, more importance is attached to the name of Divinity than many Believers are aware of. We are asked to give the glory due unto His name (I Chron. 16:23-29). His name is not to be taken in vain (Exod. 20:7). One of the great sins of the Israelites was that they profaned His holy name among the Gentiles (Ezek. 36:19-24). If His name would be forgotten, He would search it out (Psa. 44:20, 21). And it shall be made known (Jere. 16:21). Safety is in His name (Prov. 18:10). And so is salvation in the name (Joel 2:32; Acts 2:21). "Holy and reverend is His name." (Psa. 111:9). We are told to pray, "Hallowed be thy name" (Matt. 6:9). Special recognition is given those who think upon His name (Mal. 3:16).

Perhaps not until you will take a concordance and run all the references on the Name, will you be able to comprehend the import thereof. What works our Master and Saviour did, were in His Father's name (John 10:25). He had come in His Father's name (John 5:43). Whatsoever we do in word or deed, is to be done in His name (Col. 3:17). The Saints are hated for His name's sake (Matt. 10:22). In His name signs and wonders are to be performed by the Believers (Mark 16:17, 18). The Gospel must be preached in His name (Luke 24:47). We are to pray to our Father in heaven in His (the Son's) name (John 16:23-26). Forgiveness and remission of sins is thru the name (Acts 10:43; 13:38).

Folks that have repented of their sins should be baptised in the name of our Saviour (Acts 2:38; 8:12-17; 10:48; 19:1-7). According to Matt. 28:19, 20 the command given is to baptise in the NAME (not names) of the Father, Son, and Holy Spirit. It is one name common to the three. The Son came in the Father's name (John 5:43), and so did the Holy

Spirit (John 14:26). It is the most exalted name known (Phil. 2:9, 10).

In announcing the birth of the Messiah, the angel told Mary to call Him "Jesus" (Matt. 1). That, of course, is the Greek substitute for the original Hebrew, which is "Yahshua" or "Joshua." Our common King James Version has rendered our Saviour's name "Jesus Christ," but the anglicized form of the Hebrew is "Yahshua Messiah." This can readily be determined from the marginal readings of Acts 7:4, 5, and Heb. 4:8. The Father's name is Yah-weh, meaning "Yah the Eternal," while the Son's name Yah-shua means "Yah is Salvation." He came in His Father's name, bringing salvation. And the meaning of the title "Messiah" is "The Anointed."

FINAL REMARKS

We do not wish to go on record as believing that those are idol worshippers who use the modern titles (which have been substituted for Divinity). Many cannot see this blessed truth now. We cannot find that our Master condemned the religionists of His day for that either, but instead, He revealed His Father's name to His disciples (John 17:6, 26). The Father's real name evidently had been lost (Psa. 44:20, 21; Ezek. 36:19-24), or else why should it have been necessary for the Messiah to manifest it to His disciples (John 17:6, 26)? Besides, we are living in a world of gross darkness, and most religious people cannot receive many of the wonderful truths so dear to us. Even our Saviour Himself could not tell His disciples everything He wished to, because they were not able to bear it (John 16:12); nor could the Apostle Paul feed the Corinthian Brethren strong meat, because of their carnality or weaknesses (1 Cor. 3:2). Furthermore, were we to take such drastic a stand as to avoid the use of some of these questionable (substituted) titles altogether, in order to be consistent we could not even mention the names of the days of the weeks as they are used in the business world today, nor the names of some of the months

of the Roman year, for these, too, are named after other deities.

On the other hand, why should anyone be indifferent in this matter, after light has come to him, and he is able to receive a knowledge of this truth? A knowledge and understanding of this blessed truth regarding the Name, has been a great blessing to us, and has also clarified some puzzling Scriptures, which we can now rejoice in. A book of remembrance is written for them that think upon His name (Mal. 3:16). His name will be in the foreheads of the saved (Rev. 22:4). It was our Saviour's desire that His disciples (and that includes us today) should be kept in the name (John 17:11, 12).

"Yahweh will confirm thee unto himself for a holy people, as he sware unto thee—because thou dost keep the commandments of Yahweh thy God, and dost walk in his ways. And all the peoples of the earth shall see that the name of Yahweh hath been called upon thee—and shall be afraid of thee."—Deut. 28:9, 10. By Rotherham.

"For this reason, then, I kneel before the Father from whom every family in heaven and earth derives its name and nature, praying Him out of the wealth of his glory to grant you a mighty increase of strength by his Spirit in the inner man."—Eph. 3:14-16. By Moffatt.

Finally, "Hallelu Yah."

(Evang. John Kiesz, 820 Woodlawn Ave.,
Canon City, Colorado)