**THE NAMES OF GOD IN HOLY SCRIPTURE**

**A REVELATION OF HIS NATURE AND RELATIONSHIPS.**

**NOTES OF A COURSE OF LECTURES.**

**BY ANDREW JUKES.**

**They that know thy name will put their trust in Thee (Psalm ix. 10.)**

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PREFACE

Ot

The following Notes of a course of Lectures, delivered

at Torquay in 1882, and lately repeated with some

slight additions in London, are printed at the reiterated

request of not a few of those who heard them. I could

have wished to re-write them, for in their present form

they very inadequately express even what by grace

I have been permitted to see of the glorious vision

to which they call attention. But I cannot now do

what I would. These Notes therefore must go forth

as they are, or not at all. Perhaps it is as well that

they should remain in all their present imperfectness.

They are Notes, and but Notes, touching Him whose

fulness is above all words, and before whose glory the

brightest seraphs veil their faces. All that one can

say upon such a subject is, as Newton said of what

he saw of nature, only like picking up some shells on

the shore of an ocean, which is unmeasured and im-

measurable. And yet, so far as they go, these Notes,

vi TJie Names of Qod.

I believe, open something of the truth, which the

varying Names of God, recorded in Holy Scripture,

were intended to reveal to us.

The subject has long occupied my thoughts.

I was led to it, many years ago, by noticing the four

differing Names of God in the first two verses of the

ninety-first Psalm. The study of these drew me

further to other titles of the same One Blessed God.

The Fathers on this subject helped me but little, at

least directly. They rarely refer to the teaching of

the Names of God, as given in the Old Testament.

What I think I most learnt from them was the lesson

of our weakness ; for their conflicts with the Gnostics

shewed, how much there is in God and man, which in

its height and depth must be beyond us, or at least

unspeakable, so long as we are still in our present

bodies of humiliation. And this consideration made

me feel, how much we owe to God for the Names

under which He has made Himself known in Scrip-

ture, which tell us all that we can here bear to

know of Himself, His nature, and relationships.

It was Parkhurst's " Hebrew Lexicon," if I remem-

ber right, which first suggested to me how much the

root or meaning of these Names threw light on the

special aspect or attribute of God, which each vary-

ing title was given to indicate. Scholars differ as to

the precise etymology of some of the Names, and it

is at times very difficult to decide between them. I

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have generally followed Parkhurst, who appears to have

both reason and authority for his views, though I know

some critics disagree with him. More than thirty

years ago, in my " Types of Genesis," I expressed

something of what I then saw, as to the difference

between " Elohim " and " Jehovah," and the lessons

taught under the Names "El Shaddai" and "El

Olam." The Name which latest opened to me was

" El Elyon," or " Most High." For the opening of

this Name I am, under God, indebted, more perhaps

than I am aware, to a little work, entitled, " Om-

nipotence belongs only to the Beloved," by Mrs.

Brewster Macpherson. On such subjects it is diffi-

cult, and indeed impossible, to offer proof which

will satisfy or even be intelligible to all readers;

for here, if anywhere, the Apostle's words are true,

that "the natural man receiveth not the things

of the Spirit of God, neither can he know them, for

they are spiritually discerned." But the truth, as we

use it, is its own proof; as a key, by opening a com-

plicated lock, sufficiently shews that it has been de-

signed for it ; a proof, as I have said elsewhere, which

requires some capacity in the observer, and some

exercise and intelligence in the things of God, but

which will, I feel assured, be increasingly satisfactory

to those who will test it in prayerful meditation and

daily study of the Word of God.

The Lord grant that what is here said may serve

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to make Him better known. Where I have erred

on any point, may He forgive it. Where by His

grace the truth of His Name and Nature has been

opened, to Him be all the praise. Each of His Names

strikes but one note of that full chord which shall be

heard, when that which is perfect is come, and that

which is in part is done away. Meanwhile each

separate note, however imperfectly it may here be

heard, may awaken some thought of that harmony

in God, which ever is, even if as yet it is above us.

Blessed be His Name, all shall one day know Him,

from the least unto the greatest. " Now we see through

a glass darkly, but then face to face : now I know in

part, but then shall I know, even as also I am known."

January 27, 1888.

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\* I have manifested thy Name to the men which thou gavest

me out of the world ; . . . for the words which thou gavest me

I have given them. . . . And I have declared unco them thy

Name, and will declare it, that the love wherewith thou hast

loved me may be in them, and I in them."

St. John zvii. 6, 8, 26.

INTEODUCTION.

What is the meaning of all the teaching and preach-

ing, which by our Lord's command is continued day

by day both in the Church and in the world ? It

means that there is something which we do not know,

which it is very important that we should know, and

which we are all slow to learn. What is it that we

do not know, which it is so important we should

know, and which we are so slow to learn ? Only

two things : we do not know ourselves : we do not

know God. All teaching and preaching are to make

us know ourselves and God.

Do we know ourselves ? Some of us have gone

through colleges and schools, and have learnt this lan-

guage or studied that science : nay, we may have gone

round the world, and seen its peoples, its cities, and

great sights, without, like the Prodigal, ever " coming

to ourselves," And even when we have " come to our-

selves," and so have " come to our Father," \* we may still

not know our special weakness, and what we might do

if tempted, or our strength in Christ, who is our true

life, when He is manifested in us. St. Peter, the chief of

1 St. Luke xv. 17, 20.

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2 The Names of 6od.

the Apostles, is one of the many examples which Holy

Scripture gives us to shew how true disciples, though

they love Christ, and have given up much to follow

Him, may be wholly ignorant of their own weakness,

and of man's true perfecting through death and resur-

rection. Who understands the wonderful contradic-

tions which go to make up man ? At times almost

an angel ; at times a beast or devil : now with aspira-

tions high as heaven ; now with self-love and envy low

as hell. Who knows himself even as his neighbours

know him ? Well might the old heathen oracle say,

" Know thyself." Well might the Psalmist again

and again ask, " Lord, what is man ? " l

And then as to God, do we know Him ? Do we

even know our true relation to Him ? What are our

thoughts about Him ? Is He for us, or against us ?

Is He friend or foe — a stranger or a Father ? Can we

trust Him as we trust an earthly friend ? Or are

those right who call themselves Agnostics, and say,

not only that we do not, but even that we cannot,

really know Him ? Alas — it is too true : men know

Him not. But this is not man's proper state. This

is not the will of God respecting us.

Does the book we call the Bible throw any light

upon our present state of ignorance of God and of

ourselves ? Does it hold out any remedy for it ?

One of its first lessons is to tell us how man became

what he now is, fallen for a while from God, yet not

forsaken by Him. Who has not heard the story,

1 Psalm viii. 4 ; cxliv. 3.

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little as it is understood, how a lower creature sug-

gested a falsehood as to God and man, — that God was

grudging, in denying that which looked so pleasant

to the eyes and good for food, — untrue in saying that

if man ate of it lie .should surely die;-and as to man,

that he should be as God, with his eyes opened,

knowing good and evil, if only he would act in self-

will and disobedience ? Who has not heard, how, as

the result of believing this lie, man learnt that he

was naked, and hid himself from God, and sought to

cover his nakedness with fig leaves, and his disobe-

dience with excuses ; yet that God sought him with

a Call, a Promise, and a Gift, — a Call which is yet

sounding in the ears of all, asking man where he now

is, and why he is not still with Him who made him,—

a Promise also of deliverance from his enemy, — and a

Gift to meet his present need. 1 It is all in the Old

Book : nay — it is being re-enacted every day ; for the

" old man " in us yet repeats old Adam's folly. Men

everywhere believe the lie, and hide from God, and

seek to cover their shame with pretexts, which still

leave them naked after all their labour. And the

natural result is, man has hard thoughts of God, and

high thoughts of himself. God's character every-

where is gone with man, who has now more faith in

creatures than in God, and more pleasure in them

than in his Maker. Man's thoughts of Him may be

seen in the idols which he has set up to represent

Him — some monstrous Moloch or Juggernaut, who

1 Gen. iii. 1-21.

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can look unmoved at the destruction of His creatures.

Even a pantomime therefore, as Augustine says, can

please us more than God. We would not pass a bag

of money, if we might have it, because we could get

some pleasure from it; but we can pass by God,

morning, noon, and night, for we expect no good or

pleasure from Him. So we eat without Him, drink

without Him, buy without Him, sell without Him,

live without Him : if we could, we would gladly die

without Him. For does He not restrict and cross

and punish us all through this fleeting earthly life,

and will He not damn the mass of His poor miserable

creatures at last with endless pain and hell-fire ?

Such is the working of the serpent's lie, which is

rankling deep in every heart, till the remedy, which,

lies as near us as the lie, is by God's Spirit brought

home to us.

For, thank God, there is a remedy, and the remedy

is in God. God is God, spite of His creatures' fall from,

and wretched thoughts of, Him. All we need is to

know God, and what He truly is, and His relation to

His creatures. This is the remedy, the only remedy,

for the evil. Revelation, that is an unveiling of Him,

—for the serpent's lie and its bitter fruits have almost

wholly hidden God from us, — in a word, His shewing

Himself to us as we can bear it, — is the means, not

only to give us peace and bring us to God, but to

change us again into His own image. Just as the

sun, if it shines upon the earth, changes everything

it shines on, — as the light, if it comes upon, the fields,

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makes them partakers of its varied hues and bright-

nesses, — so does God's revelation of Himself to His

fallen creature restore in it His likeness. We be-

come like Him just in proportion as we see Him as

He is.

But how has God revealed Himself to man?

Even as man yet reveals himself; for man was made

in God's image. Man shews himself by his words and

works. God in like manner has done this. His Word

is the express image of His person and the bright-

ness of His glory ; and by that Word, which is per-

fect truth, He has answered, and still answers, the

false word of the serpent, which has been our ruin.

By His Word in nature, " for the heavens declare

His glory,'\* \* though to fallen man there seems " no

voice or language " in them ; — by His Word spoken

through His servants, « at sundry times and in divers

manners," 2 coming to us from without and in the

letter, because we could not bear His Spirit ; — above

all by His " Word made flesh," in Christ our Lord ; 8

— God has shewn us what He is, and thus by word

and deed answered the lie that He is grudging and

untrue, and that man can be as God in indepen-

dence of Him. Does not God love? Is He not

true ? Christ is the answer. God is so loving, that,

though His creature has fallen, He will come into

his likeness for him, and will lift up man again to

bear His own image. God is so true, that, if man

sins, he must surely die. But God through death

1 Psalm xix. 1. \* Heb. i. 1. » St. John L 14.

6 Tlie Names of God.

can destroy him that has the power of death, and

say to death, " I will be thy plagues, and to hell, I

will be thy destruction. 9 ' l Nay, He has already done

it for ns in Jesus Christ our Lord. Christ shews us

man condemned, and yet justified. God has dwelt

in man, born of a woman, in all the fulness of the

Godhead bodily; 9 and man, who has suffered and

died, now dwells in God, with all power in heaven and

earth, to destroy the works of the devil, and to re-

concile and bring back all to God for ever. 8 This is

God's answer to the serpent's lie. The Word has

been made flesh. 4 God has taken on Him the curse,

that man should be blessed, and bear His image

evermore.

The perfect revelation then of God is in Jesus

Christ our Lord. But the very fulness of the reve-

lation, like the dazzling brightness of the sun, may

keep us for a while from seeing all its wonders ; and

we may learn, even from the revelation in the letter,

that is from Holy Scripture, specially from the varied

names under which it has pleased God to reveal Him-

self to man from the beginning, things concerning

His nature and fulness, which, though they are all

more perfectly revealed in Christ, would perhaps be

beyond our vision but for the help which even the

shadows of the letter give us. What have men not

learnt from the shadow of the earth upon the moon.

So the old revelation which God has given us of Him-

\* Ho\*, xiii. 14. \* Col. ii. 9.

• Col. i. 20. « St. John i. 14.

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self in Holy Scripture, es " God," or " Lord," or

" Almighty," or the "Most High," though it is "piece-

meal," 1 as the Apostle says, may assist us, to see His

fulness ; jurt as the many figures which the same

Scriptures give us, in the carnal offerings of the

ceremonial law, help us to see the varied and appa-

rently contradictory aspects of the one great perfect

Sacrifice. We cannot yet see the things of heaven.

God therefore reveals them as we can bear it, with

the accuracy of One who sees them as they are, and

in a way in which they may be seen and understood

by us. And we need all His teaching, even the par-

tial revelations, which represent Him under varied

names, by which He prepares us in due time to see

Him as He is, 2 and to know as we are known. 8

I purpose therefore, if God permit, to call atten-

tion to the names under which God has revealed

Himself to man in Holy Scripture. The first four

we find in the earlier chapters of Genesis. They

are, first, "God," (in Hebrew, Elohim;) then,

"Lord," (or Jehovah;) then, "Almighty," (El

Shaddai;) and then, "Most High," (El Elyon.)

These all reveal some distinct attribute or charac-

teristic of the same one blessed God. Beside these

we have three other names, which describe God's

relation to certain things or persons rather than His

nature ; namely " Lord," (in Hebrew Adonai ;) then

"The Everlasting God," (El Olam;) and lastly,

1 Heb. i. 1. \* 1 St. John iii. 2.

• 1 Cor. xiii. 12.

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8 The Names of God.

" Lord of Hosts," (Jehovah Sabaoth.) Bat the first

four names tell as what God is. In every age these

first four names have been the rest and refuge and

comfort of His people. In the book of Psalms we

find them all constantly repeated : in one place we

have all four within the compass of a single sen-

tence : — " He that dwelleth in the secret place of the

Most High, shall abide under the shadow of the

Almighty. I will say of the Lord, (that is Jehovah,)

He is my refuge and my fortress; my God, (that is

my Elohim,) in Him will I trust." \* All these varying

names are but the result of His being what He is,

so wonderful and manifold, that no one name can

adequately express what an apostle calls His " ful-

ness." 2 Just as in the Gospels four distinct and

varying presentations of the same One Lord, as the

Lion, the Ox, the Man, the Eagle, are required to

shew the Christ in all His varied aspects or relations,

some of which, as we here apprehend them, under

the limitations of our fallen nature, seem at times to

clash with other no less true views of Him who is

both Son of God and Son of Man; while it is no

less true that in each distinct presentation of Him

we may detect hidden intimations that He contains

within Himself all the apparently varying charac-

teristics^ which the other Gospels or Cherubic Paces

reveal more particularly ; 3 so is it in the older revela-

1 Psalm zci. 1, 2; so too in Psalm lxxvii. 7-11, we have four

names. « Eph. iii. 19 ; Col. i. 19 ; ii. 9.

• See Characteristic Differences of the Four Gospels, pp. 2-14.

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tion, which God gave of Himself. He cannot fully

speak of Himself under a single name or under one

title. And yet each differing name contains, hidden

in itself, (for God's perfections are inseparable,) some-

thing of the special virtues which the other names

bring out more separately. We may see this even

n a man of varied gifts. To know David we must

>e told that he was Shepherd, Warrior, King,

Prophet, Poet, and Musician. All these are out-

3omes of a deep and rich nature. Shall we then

wonder that God, the Maker, Judge, and Saviour

of all, who in Himself is Love, and Power, and

Wisdom, if He is to reveal His nature and relation-

ships to those who know Him not, must be known

by many names, each of which can only tell out

something of His glory. At all events, God has thus

revealed Himself to man, here a little, and there a

little ; and His children, as they grow up into His

likeness, can only bless and praise Him for such a

revelation.

My desire, then, in considering the names under

which God has revealed Himself, is by them to lead

some of His children and His creatures, if it may

be so, to learn to know Him better. But indirectly

and incidentally our study of this subject may also

answer the objections of certain critics, who, from

the varied names of God in Genesis, have argued

that the book is a merely human composition, based

on and compiled from several earlier and conflicting

records, the differences and divergences of which

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shew that they are only the views or speculations of

fallible minds as to the nature and character of God.

If these critics, whose criticisms I may say are con^

tinually destroying one another, instead of so confi-

dently judging that " Scripture," which our Lord

says "cannot be broken," 1 could have only more

deeply considered the question how God can reveal

Himself to fallen creatures, and whether it is possi-

ble, while they are as they are, to make them know

Him fully as He is, — still more if they could have

been " disciples," that is learners in the 4achool, of

Christ, before they set up to be teachers, — they might,

and I believe would, have learnt the reason for the

form of the revelation which God has given us in

Holy Scripture. Surely from the beginning, seeing

what man had become, God must have desired to

make Himself known; and being All-loving and All-

wise, He cannot but have taken the best method of

doing it. But how could He do it, man being what

he is? What can we shew of our nature to an

infant child? What can we make a beast under-

stand of our inward thoughts and feelings ? Was it

not a simple necessity of the case that God should

shew Himself under many forms, and according to

the limitations of the creature in and to whom He

sought to reveal Himself? Was it not necessary

that the revelation should be in creature form and

grow from stage to stage, even as Christ, the Word

1 St. John z. 25.

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• \* '

of God, when He was made flesh for us, grew in

wisdom and stature unto the perfect man ? l

The fact therefore, supposing it to be a fact, that

those portions of the book of Genesis which speak of

" Elohim " were part of an earlier or a later record

than those which tell us of " Jehovah," can never

prove that in its present form and order this book and

the rest of Holy Scripture are not divinely given to

us. In an elaborate mosaic the bits of stone have

come from different quarries, but the pattern or figure

which is formed by them shews that the work is not

a mere chance collection of discordant atoms, but

that a superintending mind has arranged and planned

it with a special purpose. The lact too, which

chemistry has proved, that the substances of which

our flesh and bones are formed were all in the earth,

and then in animal or vegetable forms, before they

became parts of our present earthly bodies, is no dis-

proof that these bodies are the work of God, or their

form and arrangement the result of His purpose. So

with the Bible. Even if it could be shewn that some

portions of it have come from a record treasured by

those who knew God only as " Elohim," while some

other part was originally the vision granted to those

who knew Him rather as " Jehovah," (which is not im-

possible, though it has not yet been proved,) such a

fact, if it be a fact, would militate nothing against the

unity or Divine inspiration of Holy Scripture as we now

1 St. Luke ii. 52.

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have it, but would only shew, what Scripture itself

asserts, that God has spoken to man through partial

revelations, till he could receive a more perfect know-

ledge of the truth through Christ and His Spirit.

Of course in such a case, if men are not aware

of their state as fallen from God, and as such unable

to see Him as He is, it is easy to object that one

partial presentation or revelation of Him contradicts

or clashes with another. But all nature is full of

similar apparent contradictions, which are found to

be no contradictions, as its secrets one by one are

opened to us. Is not the one white light made up of

seven differing rays and colours ? Is not the order of

the heavens, so quiet and so firm, the result of forces,

centrifugal and centripetal, which seem directly anta-

gonistic ? Is not the balance of the heart's life pre-;

served by systole and diastole ? Is not the unity

of mankind made up of man and woman ? In the

moral world it is the same. Truth seems often op-

posed to love ; yet are truth and love both outcomes

and manifestations of the same one Blessed God.

Christ, the perfect image of God, reveals to us the

unity of all apparent antagonisms. While however

we remain in the flesh, we can only "know in

part," l and to meet us with such knowledge, He,

whose fulness fills all things, has revealed Himself

in a way which men may call imperfect, the very

imperfection of which, if it may be called so, is

its perfection, shewing its perfect adaptation for its

» 1 Cor. xiii. 12.

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appointed end. If we can but see what the differing

names of God declare, we shall be forced, I feel

assured, like all who have seen this great sight, to

fall down before Him, crying, " Holy, Holy, Holy,

Lord, God, Almighty, Most High, heaven and earth

Are full of the majesty of thy glory."

I will only add here, that, as these names of God

speak of His nature, none can ever rightly see their

import but those who are partakers of that nature ;

"for who knoweth the things of a man, save the

spirit of man which is in him ? even so the things of

God knoweth no man, but the Spirit of God." Mere

intellect therefore will never open what these names

contain, nor will even the desire for light, unless that

desire is joined with faith and prayer and humility.

On the other hand a walk of faith, a life of love, a

daily waiting upon God for His Spirit, a humble

treasuring of His words, even when at first they

seem dark and mysterious, these things, as they come

from God, will lead to God, and to a fuller knowledge

of Him, and of His fulness, as He has revealed it in

His written and in His Incarnate Word. He has

made us to know and love Him, and to bear Hit;

image, and so to reveal Him to a world which knows

Him not. And just as by grace that image is restored

in us, by the indwelling of Him who is the image of

the invisible God, we may see what eye hath not seen,

and hear what ear hath not heard, even the things

which God reveals by His Spirit. There is indeed

a stage of our experience, when the one question

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which occupies the. soul is, How can a sinner be

brought to righteousness and peace ? But there is

no less surely another, in which the soul hungers

after God, to know Him and His perfections, in the

deep sense that to know Him is the way to be con-

formed to Him. The names of God serve both these

ends. In the beatific vision God will be all. Even

here, in proportion as His redeemed see Him, they

are made like Him. May our meditations on His

names serve this end, to His glory and our blessing

evermore !

God or Elohim\* 15

GOD OR ELOHIM.

Having thus seen that in Holy Scripture God is

spoken of under different names, each given with a

purpose, to set forth some distinct virtue or charac-

teristic of His nature, we may now turn to the first

name under which He is revealed. This is " God,"

— in Hebrew, " Elohim." l This is the name, and

the only name, by which God is set before us in the

first chapter of the book of Genesis. Here we find

it repeated in almost every verse. Under this name

we see God, according to His own will, working on

a dark and ruined creature, till by His Word all is

set in order and made "very good." This is the

name which we need to know before all others.

This, therefore, is the first revealed in Holy Scripture ;

for it shews us One, who, when all is lost, in darkness

and confusion, brings back, first His light and life,

and then His image, into the creature, and so makes

all things new and very good.

Now there are certain peculiarities connected

with this name, which must be considered, if we

would understand even in measure all that is

divinely taught under it.

1 Heb. DVlfo.

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This name then, (in Hebrew, "Elohim M or

" Alehim,") is a plural noun, which, though first and

primarily used in Holy Scripture to describe the One

true God, our Creator and Redeemer, is used also in a

lower sense in reference to the " gods many and lords

many," l whom the ancient heathen feared and wor-

shipped. Let us first look at the primary use of

this name, in which we learn its highest significance.

We shall then better understand how it could be

applied to the gods of the heathen, or to the idoh

which represented them.

First then this name, though a plural noun, wher

used of the one true God is constantly joined witl

verbs and adjectives in the singular. 2 We are thut

prepared, even from the beginning, for the mystery

of a plurality in God, who, though He says, " There

is no God beside me," 3 and " I am God, and there is

none else," 4 says also, " Let us make man in our

image, after our likeness ; " 5 and again, " The man is

become like one of us ; " 6 and again at Babel, " Go

to, let us go down and confound their language ; " 7

and again, in the vision granted to the prophet

Isaiah, " Whom shall I send, and who will go for

us." 8 And this same mystery, though hidden from

an English reader, comes out again and again in

1 1 Cor. viii. 6.

2 For singular verbs with Elohim, see Gen. i. 1, 3, &c, and in

countless places. For singular adjectives see 2 Kings six. 4, 16 ;

Psalm vii. 9 ; Psalm lvii. 2, &c. (see Gesenius, Thesaurus under

D\lb«, P. »6.)

» Deut. xxxii. 39. 4 Isa. xlv. 6, 22. • Gen. i. 26.

• Gen. iii. 22. ' Gen. xi. 7. ' Isa. vi. 6.

God or Elohim. 17

many other texts of Holy Scripture. For "Re-

member thy Creator in the days of thy youth,"

is literally, " Remember thy Creators." l Again,

"None saith, Where is God my Maker?" is in

the Hebrew, " God my Makers." a So again, " Let

Israel rejoice in Him that made him," is, in the

Hebrew, " in his Makers." 3 And so again in the

Proverbs, "The knowledge of the Holy Ones is

understanding." 4 So again where the Prophet says,

" Thy Makdr is thy husband," both words are plural

in the Hebrew. 5 Many other passages of Scripture

have precisely the same peculiarity. 6 Therefore in

heaven " Cherubim and Seraphim continually do cry,

Holy, Holy, Holy, Lord of Hosts," 7 while on earth,

taught by the Spirit of our Lord, we say, " Father,

Son, and Holy Ghost." 8 The plural form of the

first name of God, that is " Elohim," shadows forth

the same mystery; while the verb, and even the

adjective, joined with it in the singular, as when we

read, " the living," 9 or " the righteous," 10 or " the

Most High God," » shew that this " Elohim," though

plural, is but One God. 1 \*

I Eccl. xii. 1. \* Job xxxv. 10.

» Psalm cxlix. 2. \* Prov. ix. 10. \* Isa. liv. 5.

• For example, •\* Holy Ones " in Job v. 1, and in Hos. xi. 12 ;

and "Thy Redeemers" in Isa. xliv. 24, &c.

7 Isa. vi. 3 ; Eev. iv. 8. 8 2 Cor. xiii. 14.

• 2 Kings xix. 4, 10; Heb. \*n D'ilta\*

"• Psalm vii. 9 ; Heb. pHV D\"6«-

II Psalm lvii. 2; Heb. p^JJ D\*n!?K- See Gesenius, Thesaurus,

p. 96, under D\*r6tf.

u In a very few places this name, " Elohim," is joined with

C

18 The Names of God.

Further, this name, like every other name in the

Hebrew, has a distinct meaning, full of significance.

For the word " Elohim " l is formed from the Hebrew

word, " Alah," \* " to swear," and describes One who

stands in a covenant-relationship, which is ratified

by an oath. Parkhurst, in his well-known Lexicon,

thus explains the name : — " Elohim : " "A name

usually given in the Hebrew Scriptures to the ever-

blessed Trinity, by which they represent themselves

as under the obligation of an oath. . . . This oath,

(referred to in Psalm ex. 4, \* The Lord sware and

will not repent,') was prior to creation. Accord-

ingly c Jehovah ' is at the beginning of the creation

called c Elohim,' in Gen. i. 1 , which implies that the

Divine Persons had sworn when they created ; and it

is evident, from Gen. iii. 4, 5, that both the Serpent

and the Woman knew i Jehovah' by this name,

' Elohim,' before the Fall." 8 Here a wondrous deep

plural adjectives, (see Gen. zz. 13 ; zzzv. 7 ;) and verbs, (Deut. iv.

7 ; v. 26 ; Josh zadv. 19 ; 1 Sam. zvii. 26, 36 ; 2 Sam. vii. 23 ; Psalm

lviii. 12; Jer. z. 10; zziii. 36.) But in aU these cases, ezcept

the first two, where perhaps angels are referred to, the name

" Jehovah " is connected with " Elohim ; " and the plural adjective

or verb may be used to teach us, that in the One " Jehovah "

there is the plurality of the "Elohim."

1 Heb. D\*r6«. \* Heb. fDK-

\* Parkhurst add3 here, " From this name (Elohim) of the true

God, the Greeks bad their Zeis Hpicios. Hence, also, the corrupt

tradition of Jupiter's oath, which overruled even Fate itself"

{Heb. Lex, in loc.). As to the view of some, that the word

"Elohim" is derived directly from El, (^) which signifies

" strong " or " mighty," it may perhaps suffice to say that the plural

of El is Elim, not Elohim. God surely may be and is called both

V

Ood or Elohim. • 19

opens to our view, as to the nature and being of God;

Blessed be His name, that He has Himself, both by

His Son and by His Spirit, given us some glimpses

into the height and the depth here set before us,

which flesh and blood never could have fathomed.

For this covenant-relationship, which the name

" Elohim " expresses, is first a relationship in God.

He is One, but in Him also, as His name declares,

there is plurality; and in this plurality He has

certain relationships, both in and with Himself, which,

because He is God, can never be dissolved or broken.

Thus, as Parkhurst says, this name contains the

mystery of the Trinity. For the perfect revelation

of this great mystery man had indeed to wait until

it was declared by the Only-begotten of the Father,

and even then only after His resurrection from the

dead, to those whom He had called to be His dis-

ciples. But from the beginning the name " Elohim ".

contained and shadowed it forth, and the visions and

words of the prophets gave still clearer intimations

of it.

Into this mystery, however, I do not here enter,

" El," (Gen. xiv. 20, and in many other places,) and " Elim," (as

in Psalm xxix. 1 ; and elsewhere,) that is " The Mighty ; " hut the

letter H in " Elohim " points to the true etymology of the name,

as from n?K» " to swear " ; though, indeed, TVH is also probably

connected with ^tf; for, as the Apostle says, (Heb. vi. 16,) "Men

verily swear by the greater ; " and the original idea of an oath

may have been this affirmation by the \*' Strong " or " Mighty

One." In the case of God, as the same Apostle writes, " Because

He could swear by no greater, He sware by Himself." (Heb-

vi. 13.)

c2

20 The Names of Ood.

farther than to say, with St. Augustine, that, if God

is love, then in God there must be a Lover, a Beloved,

and the Spirit of love, for there can be no love with-

out a lover and a beloved. 1 And if God be eternal,

then there must be an eternal Lover, and an eternal

Beloved, and an eternal Spirit of Love, which unites the

eternal Lover to the eternal Beloved, in a bond of Love

which is eternal and indissoluble. The relationship

in God, in and with Himself, is one in which there can

be no breach. From the beginning God is " Elohim,"

in covenant-union with Himself for evermore.

But the truth here, as to the covenant-relationship

involved in the name " Elohim," goes still further.

For the Beloved is the Son, " the Word," " by whom

all things were made," and " in whom all things

consist." " All things were created by Him and

for Him." \* God therefore, or " Elohim," in covenant

with the Beloved Son, must be in covenant with all

that is created by Him, and which only consists, or is

held together, in Him. For, as St. Paul says, He is

" the God who cannot lie, who promised eternal life

before the world began," »— words which again refer

to the covenant in Christ before the Fall : — " the

Faithful Creator," as St. Peter adds, to whom we may

" commit the keeping of our souls ; " 4 for " Of Him,

and through Him, and to Him are all things." 5 And

in virtue of this covenant-relationship, because He

1 " Ubi amor, ibi trinitas." See Augustine, Be IHnitate, lib.

viii. cap. 10 ; lib. ix. cap. 2 ; and lib. xy. cap. 3.

9 St. John i. 3 ; and Col. i. 16, 17. ' Titus i. 2.

4 1 Pet. iv. 19. • Bom. xi. 36.

God or Mohim. 21

is " Elohim," though His creatures fail and fall, " He

will never leave us, nor forsake us."

It may be asked, whether, when this name was

first revealed, those who received it could have under-

stood all that was thus implicitly contained in and

taught by it. Probably they did not. When God first

speaks, men rarely, if ever, fully understand Him.

It is only by degrees, and just in proportion as His

servants and disciples treasure up His words and seek

to obey Him, that those words, often very slowly, open

to them. All our first apprehensions of Him and of His

truth are imperfect, and mixed with fallacies arising

from the senses. Nevertheless His words, even when

little understood, convey true blessing to those who re-

ceive them, though the depths of Divine wisdom which

they contain are more or less hidden. Who at first takes

in all that Nature is saying to us ? Who, when he first

receives the Gospel or the Sacraments of the Gospel,

understands all that they convey and witness to him ?

And so with the names of God. Though even yet

little understood, from the beginning they have been

telling what God's fulness is, and through His grace

telling it in such ways and in such measures as fallen

men were able to receive and profit by. Just in

proportion as they walked with Him, His names and

words would open to them, while, if they forsook

Him, the selfsame words would first be dark and

then perverted to misrepresent Him. For the Word

of God, if not obeyed, ever becomes a curse and

snare, even confirming men in their worst errors and

delusions.

22 The Names of God.

It was so with this first and wondrous name, " Elo-

him." The truth it taught was soon abused and

turned into a lie, as man departed more and more

from God, and in His place " worshipped and served

the creature more than the Creator." For the truth,

that in " Elohim," who says, " There is no God be-

side me," there is plurality, was soon perverted into

many gods; the manifold and diverse powers in

nature, which had been formed to shew forth God's

fulness, being worshipped as so many distinct and

differing deities; and then His covenant-relation

to His creatures was made the ground of the doc-

trine, that each nation or people had its tutelary

gods, who stood in special relationship to those who

acknowledged and served them. Thus each country

had its own gods, some the " gods of the hills," some

those " of the valleys," 1 each of which was wor-

shipped as more or less intimately related to different

lands or peoples. For, looking at nature, fallen man

saw power or force on every hand : power in the sun,

which seemed to make the earth bring forth and

bud : power in the earth to support and nourish all

creatures: power in the sea, and in the air; in cold

and lightning, and storm. Each of these seemed

stronger than man : some served him at times, but

could also cross and wound and slay him. So man,

having let go the faith that God is Love, bowed to

the powers which were around him, and looked to

them and worshipped them as gods. Is there no

1 Judges x. 6 ; 1 Kings xi. 33 ; and xz. 23, 28.

■God or Elohim. 23

such worship even now ? Alas, the world always

does this. For a worshipper by his very constitu-

tion man must be. And if he cannot trust a God of

Love and Truth, the true " Elohim," he will surely

look for help to some of the forces, seen or unseen,

which compass him on every hand. 1

But to return to the name, " Elohim," as used in

Holy Scripture of the One true God. The whole

first chapter of Genesis shews us One, who, because

He is " Elohim," in virtue of His own nature and

covenant-relation to His creature, can never leave

it, fallen as it is, till all again is very good. In that

opening chapter, which is indeed the foundation and

sum of all further revelation, we are told of a crea-

tion, by "Elohim," of the heavens and the earth ;

and then that creation, or part of it at least, is shewn

as fallen, " without form and void," with " darkness

upon the face of the deep." But does " Elohim "

forsake it because it has become dark and void and

formless? No. When nothing else moves, "the

Spirit of God moves," (literally, "broods,") "over

the face of the waters," and then " Elohim " speaks,

and by His Word, step by step, the wondrous change

1 Parkhurst, in his note on the secondary sense of the word,

" Elohim," as applied to the gods or powers which the heathen

worshipped, says, "The ancient heathen called, not only the

whole heaven, bnt any one of its three conditions, (namely fire,

light, and air or spirit,) \* Elohim. 1 They meant not to deny the

joint action of the material trinity, but to give it the glory of

each particular attribute. See Hutchinson's Trinity of the Oen-

tiles, p. 246 ; and also his Motet tine Principio, p. 116 \*

24 The Names of God.

is wrou ght, till the day of rest is reached, when " all

is very good."

For the fallen creature begins nothing, continues

nothing, perfects nothing. Each stage of the restora-

tion is the direct result of the unsought word and work

of " Elohim." At every step again and again we read.

of God, whose name and nature in itself contains

the pledge that He cannot rest till His fallen creature

is restored and re-created. No wonder then that the

early Church dwelt so much and often on the work

of the Six Days, 2 seeing in them a covenant-God,

whose new creation from first to last is wholly His

workmanship. And what a work it is ! First " Elo-

him" by His word brings " light." Then a "heaven"

is formed in the yet restless creature, to divide the

waters from the waters. Then a rising "earth "is seen

emerging from the waters. Then come " fruits ; "

then "lights;" then "living creatures," first from the

waters, then from the earth; till at last the "man" is

created in the image of God to have dominion over all.

Nothing hinders His work or changes His purpose.

Again and again, even after He begins His work, the

awful darkness rises for awhile, and in each return\*

ing " evening " seems to swallow up the light ; but

again and again the covenant-God, " Elohim," binds

the darkness every " morning," and even incorporates

it into " days " of ever-progressing blessing, for it is

1 Gen. i. 3, 6, 7, 9, 11, 16, &c.

Almost all the Great Fathers have left us their JECewemeront.

God or Elohim. 25

written, " The evening and the morning made the

day," until the seventh day comes, when we read of

no " evening." Blessed be God, not a few by grace

know all these stages in their own experience. They

know, that, until the Word has spoken, there is no

light in them by which to see their rain. What

barren restless waters does the light at first reveal.

But the very discovery of the barrenness is progress.

Till this is seen, no heaven is formed. Till the heaven

is formed, the earth can yield no fruits or increase.

Till the fruits appear, there are no lights in heaven,

to rule the day and to rule the night, nor living

creatures either from the waters or the earth. Every

stage is a preparation for something yet more perfect.

It is only as we know our need that we really know

God. And by His work in us He makes us know

what it is to have a covenant-God, whose fulness

meets our every want, and whose very name and

nature is the pledge of our deliverance.

And mark especially that " Elohim " works, not

only on, but withy the creature. This indeed is

grace, most wondrous and abounding. For it is all

of grace that " Elohim " should restore and save His

.fallen creature. It is still greater grace that in the

restoration He makes that creature a fellow-worker

with Himself. Yet so it is. For He says, " Let the

waters bring forth," and " Let the earth bring forth." !

In other words, He calls the fallen creature to travail

and labour with Him. His love indeed is the cause

1 Gen. i. 11, 20, 24.

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of all, and His Word the agent in effecting all ; but

in accomplishing His purpose He works, not apart

from, but with, the creature. Herein is the root of

the truth which lies in the doctrine of Evolution.

For it is not that Nature, unaided or apart from God,

can re-create or change herself, or by herself evolve

ever-advancing forms of life, all leading up to man

in God's image ; but rather, that, even in her lowest

fall, God accepts the captive powers of the fallen

creature, as a matrix from which, through successive

births, all quickened by His Word, He may, accord-

ing to her advancing state, bring forth advancing

forms of life, each shewing some nearer resemblance

to His image. And the fact that this earth, when

God began to work upon it, was itself the ruin of a

prior creation, 1 — the debris, if I mistake not, of the

once bright spiritual kingdom of Satan and his

angels, destroyed and self-consumed by him, — may

explain what seems so perplexing, namely that

there should be in all nature, what some have called

"a concausation of evil." 8 God certainly adopted

1 In Isaiah zlv. 18, God distinctly says that He did not create

the earth " without form ; " in Hebrew, " tohu," } nJV The formless-

ness was the result of some fall.

8 John Stuart Mill constantly repeats this thought, that in

nature, not only do we see the presence both of good and evil,

but further, that the evil is working with the good, in the com-

position of things as they now are ; whioh to him appears a proof

that nature cannot be the work of a perfectly good and power-

ful God. See his Essay on Nature, almost passim ; and the second

part of the Essay on Theism, entitled Attributes, pp. 184, 185,

186.

i

I-

. Ood or Elohim. 27

the darkness of each returning " evening," and in-

corporated it into "days" of ever growing order,

until the seventh day comes without an evening.

Had not the " earth " and " waters " also germs in

them of their fallen and corrupted nature, and do

not these manifest themselves, even when they are

commanded by Elohim to bring forth new life?

Certainly in our regeneration we see how the old

man shews himself, and is even stimulated by the

Word, which brings new and strange forms of life

out of the fallen creature. Such a working shews

what "Elohim" is, who in His faithfulness and

grace bears with imperfect forms of life, the dumb

"fish" and "creeping thing," until He Himself

"creates" 1 the man in His own image, when "nil

is very good." It has ever been so : Moses before

Christ; the flesh or letter before the Spirit; yet both

of God, and shewing forth His grace, who works not

only on, but with, the creature.

Such is the light which the opening chapter of

the book of Genesis throws on the special meaning

of the first name of God, " Elohim." Fully to illus-

trate its import would require an examination of

every passage, where this name occurs in Holy

Scripture, But to attempt this here would be im-

possible. 2 Nor is it necessary. Any careful reader,

once in possession of the key which the Hebrew

1 Gen. i 27.

\* The name " Elohim " occurs about two thousand two han-

dled and fifty times in the Old Testament.

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name carries in itself, can test how the idea conveyed

by it is always that of "One in covenant." A selec-

tion of texts would only give a part of the evidence.

But I may cite a few to shew how distinctly this

name, "Elohim," refers to and implies One who

stands in a covenant-relationship.

Take the following as examples. First, God's

words to Noah : — " And Elohim said unto Noah,

The end of all flesh is come before me, . . • but

with thee will I establish my covenant." l " And I,

behold I, establish my covenant with you, and with

your seed, and with every living creature that is with

you. And this is the token of the covenant which I

make between me and you. I do set my bow in the

cloud, and I will remember my covenant, which is

between me and you and every living creature of all

flesh that is upon the earth." a So in His words to

Abram, " Elohim's " name pledges the same relation-

ship : — " I am the Almighty God : walk before me

and be thou perfect; and I will establish my

covenant between me and thee, and thy seed after

thee in all generations, to be a God to thee, and to

thy seed, and I will be their Elohim," that is, I will

be with them in covenant-relationship. 8 Therefore

again and again we read that " Elohim remem-

bered : " — " Elohim remembered Noah ; " 4 and again,

" When God destroyed the cities of the plain, Elohim

remembered Abram, and sent Lot out of the midst

1 Gen. vi. 13, 18. « Gen. ix. 9, 17,

• Gen. xvii. 1-8. « Gen. viii. 1.

Ood or Mohim. 29

of the overthrow; w \* and again, " Elohim remembered

Rachel." 2 There is the same reference to a covenant

in God's words to Isaac, 8 and to Jacob; 4 and Joseph's

dying words witness to the same:— "I die, but

Elohim will surely visit you, and bring you out of

this land, into the land which He sware to Abraham,

to Isaac, and to Jacob." 5 Moses no less refers to it. 6

David's joy too in the Lord, his God, is, that " He

will ever be mindful of His covenant." 7 Therefore in

His deepest trials he " encourages himself in God,"

saying, " my soul, hope thou in God, who is the

health of my countenance and my God." 8 His

" last words " dwell on the same theme : " Although

my house be not so with God, yet hath He made

with me an everlasting covenant, ordered in all

things and sure ;" 9 for " Jehovah Elohim " had said,

" My mercy will I keep for him for ever, and my

covenant shall stand fast with him." 10 It is the

same with all the saints. The fact that God is

" Elohim," that is the " One who keepeth covenant," u

is the foundation of His creature's hope in every

extremity. " God is our refuge and strength." 12

" He is my God, and my father's God." 13 And " He

hath said, I will never leave thee, nor forsake thee." M

1 Gen. xix. 29. \* Gen. xxx. 22 ; also Exod. ii. 24.

» Gen. xxvi. 24. 4 Gen. xxviii. 13, 14.

« Gen. 1. 24. • Exod. vi. 2, 3, 4, 7, 8; and Dent. vii. 9.

7 Psalm cxi. 5. 8 Psalm xlii. 6, 11.

• 2 Sam. xxiii. 1, 3, 6. ,0 Psalm lxxxix. 8, 28.

11 1 Kings viii; 23. M Psalm xlvi. 1.

»• Exod. xv. 2. ,4 Gen. xxviii. 13, 15 ; and Heb. xiii. 5.

30 \* The Names of God.

For " He is God of gods, and Lord of lords : He

doth execute the judgment of the fatherless and the

widow." l " A father of the fatherless, and a judge of

the widows, is God, in His holy habitation." \* The

faithful Creator 8 cannot fail His creatures. They

may be, and are, unworthy, but He is " Elohim " for

evermore. Therefore He says, " Look unto me, and

be ye saved, all the ends of the earth ; for there is no

Elohim besides me. I have sworn by myself, the

word has gone out of my mouth in righteousness,

and shall not return, that unto me every knee shall

bow and every tongue shall swear." 4

And this is the truth, which, above all others,

the Gospel opens, in the life and ways of Him who

is " the image of the invisible God," 6 who has come

to reveal to us a Father's love, which cannot fail

because we are "His offspring." 6 We may need

another view of God, as the One who " loves righte-

ousness and hates iniquity," and who therefore must

judge all evil, 7 till it is destroyed, and " mortality is

swallowed up of life." 8 And this, as we shall see, is

the special lesson of the second name of God, "Jeho-

vah." But, before and beneath and beyond all this,

God yet is " Elohim," that is, God, in covenant. His

creatures may not know it. Even His Church may

very dimly see it. But God has said, " My covenant

1 Pent. x. 17. \* Psalm lxviii. 5.

• 1 Pet. iv. 19. « Isa. xlv. 22, 23.

• Col. i. 16 ; Heb. i 3. • Acts xvii. 28.

f Heb. x. 30. 2 Cor. v. 4.

God or Mohim. 31

will I not break, nor alter the word that is gone out

of my lips." l Well may Paul argue, " Though it

be but a man's covenant, yet, if it be confirmed,

no man disannulleth or addeth thereto." Seen as

"Jehovah," God may give law; and " the law worketh

wrath ; for where there is no law, there is no trans-

gression." 2 But " the covenant which was confirmed

before of God in, or to, 3 Christ, the law which was

four hundred years after cannot disannul, that it

should make the promise of none effect." 4 The law

was needed in its place, to shew the creature what it

is, and to slay in man the fallen life of independence.

But " the ministration of death and condemnation "

is " to be done away," while " the ministration of

righteousness and life remaineth." 5 So the Apostle

says again, even of those who slew and rejected

Christ, " God is able to graff them in again. . . .

For this is my covenant with them, when I shall

take away their sins. As concerning the Gospel,

they are enemies for your sakes ; but as touching the

election, they are beloved for the fathers' sakes.

For the gifts and calling of God are without repent-

ance. . . . And God hath concluded all in unbelief,

that He might have mercy upon all. the depth of

the riches, both of the wisdom and knowledge of

God ; , . . for of Him, and through Him, and to

Him, are all things." 6

This is what the name "God," or "Elohim,"

1 Psalm lxxxix. 34. • Bom. iv. 15. • Gr. els Xpiordv.

4 Gal. iii. 15-18. • 2 Cor. iii. 7-11. • Kom. xi. 23-36.

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brings oat so fully, in itself forestalling not a little of

that which we now call the Gospel : this is what the

ever-blessed God would teach us, when He assures

us that He will be " our God." » " For this is the

covenant, ... I will put my laws into their minds,

and in their heart will I write them ; and I will be

unto them a God, and they shall be to me a people." s

In a word, God promises for both, saying not only,

" I will," but " They shall," that is, pledging His word

both for Himself and for His creatures. Our Lord's

own teaching only repeats the selfsame truth, in

those blessed words, even yet so little understood, to

Pharisees and Scribes, who objected that He " received

sinners." 3 "What man of you," He says, fallen

and wretched as you are, would be content to lose

even a sheep, which had strayed and wandered from

him ? Or what woman would be content to lose a

piece of silver ? Would they not seek their lost

until they found it ? Is God's love for His creature

less than a man's is for a sheep ? Is not the lost crea-

ture really God's loss ? Can He rest, when it is lost,

until He find it ? And when it is found, is it not

His joy even more than the recovered creature's?

For it is not the joy of the recovered sheep, nor of

the silver, nor of the once lost son, that our Lord

declares in these Parables, but the joy of the Shepherd,

and of the Woman, and of the Father, each of whom

1 Isa. xl. 1; Jer. vii. 23 ; xi. 4 ; zzz. 22; Ezek. xxxiv. 31 ; and

. 28, &c.

\* Heb. viu. 10. \* St. Luke xv. 1, 2, &c

Ood or MoJiim. 33

exclaims, " Eejoice with me, for I have found that

which I had lost." The name " Elohim " says all

this, and more also. It says that " God has sworn." l

It declares that " God, willing more abundantly to

shew to the heirs of promise the immutability of

His counsel, confirmed it by an oath, that by two

immutable things, (His will and His word,) in which

it was impossible for God to lie, we might have strong

consolation who have fled for refuge to lay hold upon

the hope set before us." 2 This is our refuge : — " God

is not a man, that He should lie, or the son of man,

that He should repent. Hath He said, and shall He

not do it ? or hath He spoken, and shall He not make

it good ? " 3 Herein is the creature's hope. God is

and shall be God for ever. A " great voice from

heaven " has said, " Behold, the tabernacle of God is

with men, and God Himself shall be with them, and

be their God; and God shall wipe away all tears

from their eyes, and there shall be no more death,

nor sorrow, nor crying, neither shall there be any

more pain, for the former things are passed away." 4

Such is the first name of God which Holy Scrip-

ture gives us. What has here been said in illustra-

tion of it, though it affords the key to the view of

God which this name reveals for the comfort of His

creatures, necessarily fails, (for it is only a part of

the wondrous record of " Elohim,") to express the

overflowing riches of that unforsaking love, of which

1 Heb. vi. 13. 2 Heb. vi. 17, 18.

» Numb, xxiii. 19, 21. \* Rev. xxi. 3, 4.

D

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this name, wherever it occurs in Scripture, is the

ceaseless witness. Blessed be God for such a revela-

tion. Shall we not pray for opened eyes, to under-

stand all that is treasured up for us and for all

creatures in " Elohim " ? Shall we not bless Him

who has said, " I will be to you a God " ? Shall not

every heart reply, "My Elohim, in Him will I

trust " ? \*

1 Psalm xci. 2.

Lord or Jehovah. 85

»

LORD OR JEHOVAH.

The second name of God revealed in Holy Scripture,

the name " Jehovah," which we translate " Lord,

shews us qualities in God, which, though they are

contained, can hardly be said to be expressed, in the

first name, " Elohim." l For the name " Elohim,"

as we have seen, in its very import and by its plural

form, spoke of One whose very Being involved a

1 I may perhaps say here, for those who do not read Hebrew,

that, in our Authorised Version, wherever we find the name

" God " or " Lobd " printed in capitals, the original is " Jehovah,"

(as in Gen. ii. 4, 5, 7, 8, &c. ; vi. 6, 6 ; xv. 2 ; xviii. 1, 13, 19, 22, 26 ;

Ezek. U. 4 ; iii. 11, 27 ; Obad. i. 1.) Wherever we find "God,"

(as in Gen. i. throughout, and in countless other passages,) it is

"Elohim." Where we find " Lord," (as in Gen. xv. 2; xviii. 3 f

27, 30, 31, 32 ; and constantly in the prophecies of Ezekiel,) it ig

" Adonai." Thus "Lobd God" (in Gen. ii. 4, 6, 7, 8, and else-

where,) is " Jehovah Elohim ; " while " Lord God " (in Gen. xv. 2,

and Ezek. ii. 4, and elsewhere,) is " Adonai Jehovah." I may

add that wherever the name " Jehovah " stands alone, (as in Gen.

iv. 1, 3, 4, 6, 9, &o.) or is joined with " Elohim," (as in Gen. ii. 4,

5, 6, &c.,) it is always written in Hebrew with the vowel points

of " Adonai : " where " Adonai " is joined to " Jehovah," (as in

Gen. xv. 2 ; Ezek. ii. 4, &c.) u Jehovah " is written with the vowel

points of " Elohim." For the Jews scrupulously avoided pro-

nouncing the name "Jehovah," always reading "Adonai" for

" Jehovah," except where " Adonai " is joined to \* Jehovah," (as

in Gen. xv. 2, and like passages,) in which case they read " Adonai

Elohim."

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covenant-relationship, which never could be broken.

" Jehovah " on the other hand, as we shall see, shews

One, who, being Love, is righteous also, and must

therefore judge evil, wherever it exists, and at what-

ever cost, whether to the creature or to the Creator.

Of course God is the same God, whether seen as

" Jehovah " or " Elohim ; " but " Elohim " gives us

only one view, blessed as that is, of God our Saviour.

We must know Him as " Jehovah " also, if we would

know ourselves, or what it costs the blessed God to

make us " partakers of His holiness." !

Let me try to shew more exactly what the dif-

ference between these two names is, and how the

One unchanging God, who in Himself is perfect

Love, may, as we apprehend Him, appear in very

different aspects or characters, either as Love or

Truth, as " Elohim " or " Jehovah." St. John tells

us, " God is love." 2 This is what He absolutely is.

But in the expression of love we may see that love is

righteous also. As to His Being, God is Love, and

"Elohim" declares this. "Jehovah" reveals Him

as the Truth ; and Truth is not so much the Being

of God as the Expression of His Being. And as

apprehended by us these appear different, though in

themselves they are and must be one. Some may

not yet see this. But all I think will see how Love

must shew itself in truth and righteousness. Thus

the selfsame Love in its Being and in its Expression

may seem different. If we think of its Being, we

1 Heb. xii. 10. \* 1 John iv. 8, 16.

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shall see a will which cannot change, because it

springs from and reste on being and relationship.

If we think of its Expression, we shall see how

variously it acts, and changes, or seems to change,

in virtue of certain qualities or conduct in the loved

one. A father's and still more a mother's unchanging

love illustrates the first, a love which cannot change,

spite of faults and failings in the loved one. This is

love in its Being. But the Expression of this love

varies in virtue of certain qualities in the beloved.

If therefore a child rebels, or a friend deceives, or if

a wife becomes unfaithful, there will be a breach of

love. You must, much as it may pain you, part

from them, and judge the evil ; for if you do not, you

countenance their evil doings.

Now Holy Scripture presents us with both these

views of God. We have first the view of " Elohim,"

who, in virtue of His Being, in the might of love in

virtue of relationship, cares for and works on His

fallen creature, lost and fallen as it is, because it is

His creature, and He is Love, and therefore He can

never leave it nor forsake it. This is the view of

God so fully shewn us in the first chapter of the

Bible, and recognised and illustrated wherever we

read of " Elohim " and His doings. But there is the

second view, as to the Expression of love, namely,

love in its relation to certain qualities in the loved

one ; and this it is which the name " Jehovah " so

wondrously reveals everywhere ; shewing that God,

who is perfect love, is and must be a "God of

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truth," 1 and that in all truest love there must be

righteousness. And with creatures such as we are

the result is plain. If in God there is perfect love,

such love in its expression must regard conduct and

quality ; in other words, if there is in His love an

element of righteousness, there may arise a breach

between " Jehovah " and His creature ; and if the

creature sin, there must be a breach and separation.

Here then we meet with the first, and perhaps

the greatest, of those apparent antagonisms in God,

of which, not Scripture only, but Nature also, is so

full everywhere. God surely is love ; but if He loves

only in virtue of quality, how can He love, what can

He have to say to, sinners? Must He not hate

us for our evil ? On the other hand, if He only

loves ill virtue of relationship, what becomes of His

righteousness, which must abhor and judge evil ? It

seems a hard riddle.- But without this apparent

antagonism we could not know God. For to crea-

tures in our present state, who only see things as

they appear, the full truth, or things as they are,

can only be taught by the union of apparent

opposites. The view we first need of God is to see

Him as " Elohim." With this name therefore God

begins the revelation. But fully to know God,

something more than this is needed. So long as

only this view of Him is seen, there can be no proper

knowledge either of righteousness or sin. For in

" Elohim " what we chiefly see is One whose love.

1 Isa. Ixy. 16.

Lord or Jehovah. 39

works with and overcomes all, and whose will pre-

vails, whatever the hindrances. More than this is

needed : even the knowledge of righteousness and

sin, and how our sin, which is the opposite of

righteousness and love, wounds, not the creature

only, but "Jehovah." All this comes out in the

knowledge of the second name of God, which Holy

Scripture reveals " to make the man of God perfect." l

This name " Jehovah," which thus supplements

the primal name " Elohim," is first brought before

us in the second and third chapters of the book of

Genesis. In these chapters God is always " Lord

God," in the Hebrew, " Jehovah Elohim," except

where the serpent twice speaks of " God " to Eve, 2

and where the woman parleys with the serpent. 8 In

both these cases, Eve and the serpent omit the name

" Jehovah," and only speak of " God," as if they

would shut their eyes to all except His covenant

relationship : — " Yea, hath God said, Ye shall not

eat of every tree of the garden ? " and " God hath said,

Ye shall not eat of it, nor touch it, lest ye die." All

this is significant, as throwing light on the temptation.

We are however now looking rather at the import of

the name " Jehovah." And this name, like " Elohim,"

carries within itself its own meaning. It is formed

of two tenses of the Hebrew verb, (Havah,) " to be," 4

and means, " One who is what He is," thus contain-

ing the substance of the well-known words to Moses,

1 2 Tim. iii. 17. 2 Gen: iii. 1,5. » Gen. iii. 3.

4 See Parkhurst's and Gesenios' Lexicon\*, under the word.

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40 The Names of God.

" I AM THAT I AM." > For these words, " I am

that I am," are the expression of what God is. And

this, if I err not, is the special and exact import of

the name " Jehovah." " Jehovah " is the expression

of God's being. And because He is true being,

though He is love, He must be just and holy also, for

evil is not true being, but the negation or privation

of it. 2 If we do not see, we may yet believe, that

" I AM THAT I AM " involves all this ; for touch-

ing " Jehovah," Cherubim and Seraphim continually

do cry, " Holy, Holy, Holy, Lord ; " 8 and He says

Himself, " Be holy, for I am holy." 4 " Jehovah "

therefore is One, who " being what He is," " loves

righteousness and hates iniquity," 5 and finds in all

evil, if it exists, something antagonistic to His nature,

which, because it is not true, must be opposed and

judged. But this recognition of something to which

He is opposed, and which opposes Him, opens a depth

which is never seen until we know " Jehovah."

What this possibility of a will antagonistic to His

own involves, not to the creature only, but to

" Jehovah," is here told as only God could tell it. It

1 Exod. iii. 14.

8 The great answer of the early Church to the Manichaean

error always was, that evil is rb ^ 6y, that is, not true being ;

therefore not eternal. God is true being ; 6 &v. So Athanasius,

Or at. e. Gerties, c. 4 and 6 ; Basil, Horn. " Quod Dens non est anctor

malorum," c. 6; Gregory of Nyssa, Orat. Catech. c. 28; and

Augustine, Be Moribm Manioh. lib. ii. § 2 and 3, and Confer.

lib. vii. c. 12.

9 Isa. vi. 2, 3 ; and Rev. iv. 8. \* Lev. xi. 44, 45.

• Psalm xlv. 7.

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is a wondrous vision, but it is most distinctly presented

wherever "Jehovah" shews Himself; not least in

those early chapters of Holy Scripture where this

name is first revealed to us.

Let us then look more closely at the second and

third chapters of Genesis. Man as well as God are

seen here in an aspect very different to that which is

set before us in the first chapter. There after the

" waters " and the " earth " by the Word of God had

"brought forth the moving creatures which had life," —

literally " the moving creatures which have a living

soul," l — " God created man in His own image,"

and " set him to have dominion over the fish of the

sea, and the fowl of the air, and over all cattle, and

over every creeping thing that creepeth upon the

earth." a But in the second chapter, where " Jehovah "

appears, man is shewn as " formed of the dust of the

ground," 3 then there is "breathed into his nostrils

the breath of lives, 4 and man became, (what the

creatures had been before him,) a living soul." \* This

1 Heb. fVPl &PB3; literally translated "living soul," in the

margin of the Authorised Version, w. 20 and 30.

2 Gen. i. 26, 28.

8 Three different words,— namely jn3 " created ;" nSW»

" made ; " and up» "farmed," — are used, surely not without a pur-

pose, as to God's work, in Gen. i. and ii. The first, probably con-

nected with 13, "a son" is to \*' create," or " generate : " the

second is to " make " out of existing material : the third is to

" mould " or " form," as a potter moulds the clay. All these three

words occur in one verse, in Isa. xliii. 7 : — " 1 have created h\m

for my glory ; I have formed him ; yea, I have made him."

4 Plural in the Hebrew : D"n HDC50.

\* Gen. ii. 7. The word here translated, "living soul" is

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is not Been until "Jehovah" is revealed\* Then,

having " become a living soul," man so " formed " is

at once put nnder law. Instead of "God blessed

him/' as in the first . chapter, 1 we have now,

" Jehovah God commanded the man." \* Can we for-

get here the Apostle's words, " The law is not made

for a righteous man " ? 8 After which " every beast

and fowl is brought to man, to see what he would

call them ; " but among them all " for Adam there

was not found a help meet for him." What had taken

place I do not fully know, but this at least is certain,

that whereas, when " God created man in His own

image," He said that " all was very good," 4 " Jehovah

Elohim " now first says, " It is not good ; " 6 and the

result is, that the man is thrown into " a deep sleep,"

— a sleep which the Church has always viewed as

figuring the cross and death of Christ, 6 for indeed all

sleep is the brother of death, — after which the man

originally made in God's image, is divided, the woman

taken out of the man, so that we have division where

till now there had been oneness.

exactly the same as that used respecting the beasts, in Gen. i.

20, SO. The text describes the genesis of what St. Paul calls

the "natural" (or psychical) man. See 1 Cor. xv. 44-46; and

1 Cor. ii. 14. If I err not, Gen. i. 27 speaks of the creation

of the " spiritual " man.

1 Gen. i. 28. Gen. ii. 16, 17.

• 1 Tim. i. 9. \* Gen. i. 31.

\* Gen. ii. 18.

6 So Augustine, in Psalm cxxvii. (E. V. cxxviii.,) § 11 ; and in

Psalm cxxvi. (E. V. cxxvii.) § 7. This interpretation is common

to nearly all the Fathers.

XoRD or Jehovah. 43

So much as to the altered view here given of

man. What is shewn of " Jehovah " is, if possible,

even more significant. Every word presents Him as

One who marks quality and looks for righteousness.

Even in Paradise He has, beside the " tree of life,"

the " tree of the knowledge of good and evil " also, 1

thus from the very beginning calling attention to the

difference between these. Then, as we have already

seen, He puts man under law, saying both " Thou

shalt," and " Thou shalt not," \* with a warning and

threat that disobedience must surely bring judgment.

And then, when man disobeys, "Jehovah" pronounces

judgment, sending him forth from Eden to eat bread

by the sweat of his brow, until he return unto the

ground from whence he was taken ; 3 yet not without

hope, for in the very judgment there is a promise of

deliverance : — " The seed of the woman shall bruise

the serpent's head." 4 But the vision throughout is of

One whose love is in virtue of quality ; whose will

therefore can be obeyed or crossed, and whose will

actually is crossed, by His creatures, though not with

impunity ; and who therefore, (if one may say so,) is

subject to His creature's acceptance and rejection, — foi\*

He may have His Paradise stripped and emptied of

its heir, — and so may be affected by the destructions

which sin brings with it into God's creation. Oh,

what a picture these early chapters of Genesis give

ns of " Jehovah." Ha makes for the man whom He

1 Gen. ii. 9. \* Gen. ii. 16, 17.

• Gen. iii. 17-19. \* Gen. iii. 15.

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has formed a Paradise, with every tree that is

pleasant to the sight and good for food. He puts

him there to walk in converse with Himself. Because

He is Himself holy, He gives man a commandment,

which is holy, just and good. And the serpent's word

is preferred to " Jehovah's." So Paradise is emptied

of its heir : " Jehovah's " work is marred : His will

is crossed : His holy law is broken.

Such is the first record we have of " Jehovah,"

every detail of which marks the view of God

which this name reveals everywhere. All that Holy

Scripture further records respecting this name only

emphasizes its contrast to " Elohim," and reveals

more fully those characteristics of " Jehovah " which

the story of the Fall brings out so clearly. Take the

fourth and fifth chapters of Genesis as an example,

the former of which speaks only of " Jehovah," ex-

cept where Eve says something of " another seed ; " \*

the latter no less exclusively of " Elohim." In the

former we have the record of the woman's seed :

in the latter, the generations of the Son of Man.

Throughout the former we are told of the woman

" conceiving," and then of her varied seed, which is

set before us as marked by varying tastes and quali-

ties. Thus we read, " Adam knew his wife, and she

conceived and bare Cain; and she again bare his

brother Abel. And Abel was a keeper of sheep, and

Cain a tiller of the ground. • . . And Cain knew his

wife, and she conceived and bare Enoch, and he

1 See verse 25.

Lord or Jehovah. 45

builded a city. And unto Enoch was born Irad. . . .

And Lamech took two wives, Adah and Zillah ; and

Adah bare Jabal : he was the father of such as dwell

in tents : and his brother's name was Jubal : he was

the father of all snch as handle the harp and organ.

And Zillah, she also bare Tubal-Cain, an instructor

of every artificer in brass and iron." 1 All this

variety of quality in the woman's seed, in strictest

conformity with the name under which it is revealed,

is set before us under " Jehovah," who loves in virtue

of quality, and who therefore " has respect to one,"

while to another He " has not respect ; " \* who

accepts one, while He judges and rejects another.

How entirely different is the other record, in the fifth

chapter, where we have the generations of the Son of

Man, under " Elohim," where no reference is made to

quality, but only to relationship ; the one great fact,

repeated generation after generation, being that the

man "begat sons and daughters," and "lived" so

long, and then " died." 3 Every word is distinctive and

significant. It is thus also in the judgment of the

Antediluvian world: how marked is the revelation

respecting " Jehovah." We read, " And Jehovah saw

that the wickedness of man was great in the earth.

And Jehovah said, My Spirit shall not always strive

with man; yet his days shall be a hundred and

twenty years. And Jehovah said, I will destroy man

whom I have created . . . and it repented Him that He

> Gen, iv. 1-22. Gen. iv. 4, 5.

• Gen. v. 4, 7, 10, 13, &c.

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had made man." What is all this in substance but

a repetition of what we saw in Eden ? Jehovah is

righteous: He must judge evil. But the sin of

man crosses and grieves Him. If His creatures

suffer, He too suffers. So it is added, "And it

repented Jehovah that He had made man, and

it grieved Him at His heart." 1 Need I shew

how all this differs from the vision of " Elohim " ?

" Jehovah " loves righteousness. If sin come into

His creation, it crosses Him, and therefore must be

judged.

I cannot go into all the details, yet I may perhaps

notice in, the record of the Flood, how the names

" Elohim " and " Jehovah " are again and again inter-

changed in a way which cannot but strike a thought-

ful reader. For instance, in Genesis vi. 8, we read,

that " Noah found grace in the eyes of Jehovah,"

while in the very next verse it is written, that " Noah

walked with Elohim." For " Jehovah " is the " Holy,

Holy, Holy, Lord," before whom even the heavenly

cherubim " veil their faces : " 2 He Himself says, " No

man can see my face and live:" 8 while in"Elohim"the

revelation is of a love in virtue of relationship. Noah

therefore and Enoch may " walk with Elohim, and

beget sons and daughters ; " 4 but " Noah found grace

in the eyes of Jehovah," for " Noah was a just man and

perfect in his generations." 5 Again, in Genesis vi. 5,

1 Gen. vi 3, 5, 6, 7. • Isa. vi 2.

» Bzod. zzziii 20. \* Gen. v. 22.

• Gen. vi 8, 9.

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we read, \* c Jehovah saw the wickedness of man, that

it was great upon the earth. . . . And Jehovah said,

I will destroy man whom I have created ; "while only

a few verses later, 1 we read, " And Elohim saw the

earth, and behold it was corrupt, for all flesh had

corrupted his way. And Elohim said, I will destroy

them with the earth : make thee an ark of gopher

wood ; for with thee will I establish my covenant."

Here the righteous " Jehovah " says only, " I will de-

stroy ; " while when " Elohim " utters the same words,

He adds directions as to " the Ark," and a promise as

to the establishment of His " covenant." Every word

is characteristic. So again, in Genesis vi. 22, we

read, " Thus did Noah according to all that Elohim

commanded him ; " while in chapter vii. 5, we have,

" And Noah did according to all that Jehovah

commanded him." But here again the context shews

the reason for the change of name. For in " Elohim's "

command only " two of every living thing were to be

taken into the ark," 2 for these " two " would continue

the race, according to the will of Him who loves in

virtue of relationship. " Jehovah's " added command

is, - c Of every clean beast thou shalt take to thee by

sevens," 3 for c < Jehovah " the truth-requiring God

looks for sacrifices. Therefore after the flood, " Of

every clean beast Noah offered burnt-offerings to

Jehovah," 4 when righteous judgment had purged the

earth of its pollution.

\* Gen. vi. 12-18. 2 Chap. vi. 19.

» Chap. vii. 2. 4 Chap. viii. 20.

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But Israel, to whom this name was especially re-

vealed, is the great illustration of what " Jehovah "

really is, though here, as in every revelation, eyes

are needed to see, and ears to hear, what Holy Scrip-

ture sets before us. The revelation however is most

distinct, whether in the Law, the Prophets, or the

Psalms. Hear first the Law. In it " Jehovah " always

speaks as the One who loves righteousness, and re-

quires His own likeness in His people : — " Hear,

Israel, Jehovah our God is one Jehovah. And

thou shalt love Jehovah thy God with all thy heart,

and with all thy soul, and with all thy might ; " !

that is, Thou shalt be like the Lord thy God.

Every word is a demand for a love like " Jehovah's "

own, and testifies of a requirement of righteousness

and love in the beloved. This is the thought all

through the Law, in its threatenings and promises as

much as in its commandments. Therefore we read

again, " And it shall come to pass, if ye shall hearken

diligently to my commandments, to love Jehovah

your God, and to serve Him with all your heart, that

1 will give you the rain of your land in due season,

that thou mayest gather in thy corn and wine and

oil." 2 " But if ye will not obey the voice of Jehovah,

but rebel against His commandments, then shall the

hand of Jehovah be against you, as it was against

your fathers." 8 Indeed the great offence of Israel,

after being redeemed by " Jehovah," " to be a nation

1 Deut. vi. 4, 5. See too Deut, z. 12 ; and Josh. zxii. 5.

8 Dent. xi. 13. \* 1 Sam. xii. 15.

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of priests and a holy nation to Jehovah," l is that

they are not a holy, people, and that they do not

walk as the people of " Jehovah," the truth-requiring

God. 2 And all that is enjoined, whether as to " the

offerings of the Lord," or, " the priests of the Lord," or,

"the temple of the Lord," or, " the altar or table of the

Lord," in a word all the appointed service of "Jeho-

vah," expresses requirement, — a requirement which

is for our good, yet a requirement to be satisfied, and

which calls for ceaseless sacrifices, even to the pouring

out of life, and of giving our best with gladness to Him.

Sacrifice therefore even unto death, — a shedding of

blood, that is a pouring out of life, in His service,

in the sweet-savour offerings as much as in the sin

and trespass offerings, — very specially marks the wor-

ship of Jehovah. His people must be holy : — " Ye

shall be holy, for I, Jehovah your God, am holy." 3

And again, "I am Jehovah your God. Ye shall

therefore sanctify yourselves, for I am holy." 4

If we grasp, even in measure, the meaning of

this name, " Jehovah," we may better understand

what " Blohim " said to Moses, " I am Jehovah,

and I appeared unto Abraham, unto Isaac, and unto

Jacob, by the name God Almighty ; but by my name

Jehovah was I not known to them." 5 God had

always been " Jehovah," but in the character which

this name declares, that is, as the God whose love

would be in virtue of certain qualities, even His

1 Exod. xix. 6. \* Amos ill. 2. \* Lev. xix. 2.

\* Lev. xx. 24, 26. 5 Exod. vi. 2.

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50 The Names of Qod.

elect, Abraham, Isnac, and Jacob, had not as yet known

Him. To them He had been known rather as

" Elohim," that is, in covenant, or as " El Shaddai,"

that is, God Almighty. Not nntil the redemption

out of Egypt, when He gave the law, and said, " Be

ye holy, for I am holy," was the full import of the

name " Jehovah " revealed to Israel. Eve had known

it, 1 for she knew judgment. Noah too knew it, 2 for he

had seen the Flood. But the life of faith, and sonship,

and service, (and Abraham, Isaac, and Jacob, figure

these, 3 ) often goes far before it fully knows " Jehovah."

So much as to the revelation of " Jehovah " under

the Law. But the same love of quality is no less

seen in what the Prophets witness of Him : — " If a

man be just, and do that which is lawful and right,

and hath walked in my statutes and kept my judg-

ments, he is just, he shall surely live, saith the Lord

Jehovah, . • . but he that doeth not any of these

duties, ... he shall surely die ; his blood shall be

upon him." 4 This is the ceaseless witness of the

" prophets of Jehovah." \* They cry aloud and spare

not, lifting up their voices like a trumpet, to shew

Jehovah's people their transgression, and the house

of Jacob their sins ; 6 saying, " I have loved you

with an everlasting love ; " 7 and yet " the soul that

sinneth, it shall die." 8 For " I, Jehovah thy God,

1 Gen. iv. 1. \* Gen. ix. 26.

8 See Types of Genesis, pp. 159, 160.

• Ezek. xviii. 6, 9, 11, 12.

• 1 Sam. iii. 20; 1 Kings xxii. 7 ; 2 Chron. xxviii. 9.

• Isa. lviii. 1. 7 Jer. xxxi. 3. • Ezek. xviii. 4, 20.

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am a jealous God, visiting the iniquity of the fathers

upon the children, unto the third and fourth genera-

tion of them that hate me, and shewing mercy unto

thousands of them that love me and keep my com-

mandments." l This testimony never changes. The

Psalms are full of it : — " Upon the wicked, Jehovah

shall rain snares, fire and brimstone, and an hor-

rible tempest : this shall be the portion of their cup.

For the righteous Jehovah loveth righteousness, His

countenance doth behold the upright." 2

And yet with Israel, even as in Eden, and with

the world before the Flood, while He most inflexibly

inflicts judgment, we are shewn again and again,

what so few think of, that sin grieves and wounds

" Jehovah," and that He also suffers, if His people

are disobedient. He Himself is pained by the de-

structions which sin must bring with it. Unless we

see this, we do not know " Jehovah." But here, as

throughout the whole record of " Jehovah," the tes-

timony is most clear. Again and again, when Israel

sinned, " the angier of Jehovah was kindled against

His people, and Jehovah sold them into the hands of

their enemies ; " but it is not Israel only that is " sore

distressed ; " for of " Jehovah " also it is written,

" And His soul was grieved for the misery of Israel." 3

So again the Prophet declares, " Behold, I am pressed

under you, as a cart is pressed that is full of sheaves ; " 4

that is, He is pressed and burdened, and goes groan-

1 Ezod. zz. 5. \* Psalm zi. 7.

\* Judges z. 6, 7, 9, 16. \* Amos ii. 13.

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ing. So again the Psalmist says, " Forty years long

was I grieved with this generation in the wilder-

ness." l " In all their afflictions He was afflicted." \*

Who can measure the anguish of His words : — " How

shall I give thee up, Ephraim ? how shall I deliver

thee, Israel? how shall I make thee as Admah? how

shall I set thee as Zeboim ? My heart is turned

within me, my repentings are kindled together." 8

We are slow to see all this. And yet if Jesus

Christ really reveals "Jehovah:" if He is indeed

" the brightness of His glory, and the express image

of His person : " 4 if He is, as the Apostle says, " the

image of the invisible God : " 5 then His cross and

sufferings shew, not only that sin brings death and

sorrow upon men, but (if we may say it) sorrow and

trouble also on "Jehovah." Christ's cross is the

witness of " Jehovah's " cross, though by His cross

He conquers all. " Surely He hath borne our

griefs." 6 Was it no grief to Him that His people

rejected Him ? " When He was come near and be-

held the city, He wept over it." 7 Was He not

crossed ? He makes a feast, and none will come but

those who are compelled. He says, " Come, for all

things are now ready ; and they all with one consent

began to make excuse." 8 Can we misunderstand His

oft repeated words: — "How often would I have

1 Psalm xcv. 10. • Isa. hriii. 9.

• Hob. xL 8. 4 Heb. i. 3.

• Col. i. 16. ' Isa. liii. 4. ' St. Luke xix. 41.

• St. Matt. zxii. 4, 5 ; St. Luke zlv. 16-18.

Lord or Jehovah. 53

gathered yon, and ye would not " ? ! His complaint

is, "All the day long have I stretched forth my

hands to a disobedient and gainsaying people." 3

For a time at least His will is crossed. Oh wonder

of all wonders ! " Jehovah " suffers as only righteous

Love can suffer.

But there is more even than this in the revela-

tion of " Jehovah," though the crowning glory of the

revelation is only yet dimly seen by many of His

people. Not only is He the God who requires

righteousness ; not only is He Himself affected by

the destructions which sin has brought upou His

creature ; but still more, blessed be His name, His

righteousness is not fully declared until He makes

His creatures righteous with His own righteousness.

What we first see in Him is law, and that, because

He is righteous, He must condemn evil. But we

should greatly err if we therefore concluded that

this could be the end, for the new covenant of grace

is His also. 8 It is " Jehovah " who says, " This is

the covenant that I will make after those days," —

(that is after law has done its work of condemnation,)

— "I will put my law into their mind, and will write

it in their hearts, and I will be to them a God, and

they shall be to me a people." Righteousness is not

complete, if it only judges and condemns ; for the

devil also can condemn. The highest righteousness,

i St. Matt, xxiii. 37 ; St. Luke xiii. 34.

' Isa. lxv. 2 ; Bom. x. 21.

« Jer. xxxi. 31-34 ; Heb. viii. 8-12.

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while it judges sin, can never rest until it also makes

the sinner righteous. The saints have always felt

this, and that God's righteousness is for them, not

against them ; saying, " I know, Jehovah, that

thy judgments are right, and that in very faithful-

ness thou hast afflicted me." \* " Quicken me, O

Jehovah, for thy name's sake : for thy righteousness

sake bring my soul out of trouble." \* " In thy name

shall thy people rejoice all the day, and in thy

righteousness shall they be exalted." 8 Because He

is righteous, evil must be judged : the evil-doer must

be punished. But the evil being thus judged, and

the sinner condemned, the righteous God is no less

righteous, — rather He is yet more righteous, — in

making the judged creature a "partaker of His

holiness." 4 Therefore St. Paul calls the Gospel

" the ministration of righteousness, which exceeds

in glory," even while he declares that the law, or

" ministration of condemnation," has its own, though

an inferior, " glory." d Therefore he says again, that

our " being made righteous freely by His grace " is

"to declare God's righteousness." 6 Thus, though

" sin reigns unto death, grace no less reigns through

righteousness unto eternal life, by Jesus Christ our

Lord." 7 For " Jehovah " is not content to be

righteous Himself. Unlike the Pharisee, who thanks

God that "he is not as other men," 8 "Jehovah"

1 Psalm cxix. 75. \* Psalm cxliii. 11.

• Psalm lxxxix. 15, 16. \* Heb. xii. 10.

• 2 Cor. iii. 7-9. • Rom. iii. 24, 25.

r Rom. v. 21. • St. Luke xviii. 11.

Lord or Jehovah. 55

will have the creature made like Himself, by coming

into its place, and making it sharer in His own

righteousness. In a word, " He is just, and (there-

fore) the justifier." l " He leadeth me in paths of

righteousness for His name's sake." 2 For to sum

up all, {is the Prophet says, "This is the name

whereby He shall be called, The Lord, that is,

Jehovah, our righteousness." 8 This, and nothing

less, is " the end of the Lord." 4 He condemns to

justify ; He kills to make alive ; that is to make the

creature righteous as He is righteous. 5 But, as I

have said, there are not a few from whom this part

of the revelation of "Jehovah" is more or less

hidden. Even men of faith, like Abram, do not see

it for awhile. It comes out after the name " El

Shaddai," that is " God Almighty," is revealed, and

the man of faith is changed from Abram into

Abraham.

Such is a brief outline of the revelation of

" Jehovah." When it is seen in its completeness, it

shews, what we so slowly learn, that God's love of

righteousness is for us, as much as the love which

springs from, and is in virtue of, relationship : nay

more, that even the judgment and the curse involve

a blessing ; in other words, that " Jehovah " is a

Saviour as truly as " Elohim." 6 It shews too how

1 Rom. iii. 26. \* Psalm xxiii. 8.

Jer. xxiii. 6. 4 St. James v. 11.

\* The whole of Scripture is full of this thought. See Psalm

lxxxiii. 16-18; cxviii. 18-20; Isa. xxvi. 9.

6 How mysterious are Jehovah's ways. " Neither to Adam nor

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the names of God, like the Four Gospels, overlap

each other, each more or less containing something

of that unutterable love, the fulness of which can

only be expressed from stage to stage in successive

revelations as we can bear it. Certainly in " Elohim's :?

dividing the light from the darkness, and the waters

below from the waters above, and the fruitful earth

from the Bait and barren waters, 1 we see something

of that discriminating love which is characteristic of

" Jehovah," though, as we have seen, the revelation

in " Elohim " is a love in virtue of relationship. So

in « Jehovah," while this name expresses tone being,

and reveals One, who, because He is the Truth, must

condemn all evil and unrighteousness, we may yet

see, even in His judgments to make His creatures like

Himself, tokens of the unforsaking love of which

Elohim is the witness ; while in His giving His own

nature and righteousness to His creatures we have

still further glimpses of that vision which the follow-

ing name " El Shaddai," or " Almighty," more dis-

tinctly declares to us. For God's perfections are

inseparable. All really are in all, though we learn

them by degrees, and as our need calls for the grow-

ing revelation.

I will only add here, that when "Jehovah" is

first revealed, as in the second and third chapters of

to Eve was there one word of comfort spoken. The only hint of

such a thing was given in the act of cursing the serpent. The

curse involved the blessing." — The Eternal Purpose of God, by

A. L. Newton, p. 10.

1 Gen. i. 4, 6, 9.

Lord or Jehovah. 57

Genesis, His primal name, "Elohim,"is always added

also, except, as we have seen, where the woman or

tfce serpent speak, who speak only of "Elohim."

Every act and word is of " Jehovah Elohim ; " to shew

that, though He is all that " Jehovah " expresses,

rOne who is righteous and must judge sin, He never

ceases to be " Elohim " also, who loves unforsakingly,

because He loves in virtue of relationship; that

therefore to the very end, even if man falls, there is

" hope for him in God," l who says, " There is no

Elohim besides me : look unto me, and be ye saved,

all the ends of the earth, for I am God, and there is

none else ; " who yet says, in the same breath, " I am

Jehovah, a just God and a Saviour ; " and again,

" Surely shall one say, In Jehovah have I righteous-

ness and strength. ... In Jehovah shall all the

seed of Israel be justified and shall glory." 2 The

names are often intermingled, but always with a

purpose, to bring out something distinctive in our

God, the knowledge of which adds to His people's

strength or gladness. " Blessed are the people who

know the joyful sound : they shall walk, Jehovah,

in the light of thy countenance. In thy name shall

they rejoice all the day, and in thy righteousness

shall they be exalted." 3 Shall we not then pray

with Moses, " I beseech thee, shew me thy glory,"

•when, as with Moses, " Jehovah passes before us,"

and proclaims His name, — " Jehovah, the Lord God,

» Psalm iii. 2 ; xlii. 11. « Isa. xlv. 21, 25.

8 Psalm lzzziz. 15, 16.

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merciful and gracious, long suffering, and abundant

in goodness and truth, keeping mercy for thousands,

forgiving iniquity and transgression and sin, and

that will by no means clear the guilty." ! Shall we

not say with the Psalmist, "I will sing unto the

Lord as long as I live : " " I will say of Jehovah, He

is my refuge." 2

1 Exod. xxxiii. 18 ; and xxxiv. 6, 7.

8 Psalm civ. S3 ; and zoi. 2.

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GOD ALMIGHTY OE EL SHADDAL

We have already seen how the revelation of the

first two names of God, " Elohim " and " Jehovah,"

involves what looks like an antagonism. " Elohim"

is One who is in covenant-relationship, and loves in

virtue of relationship ; who therefore carries on His

new creation work accordingly to His own purpose,

till all is very good. " Jehovah," on the other hand,

reveals true being; One therefore who must be

opposed to all that is false and evil, that is, to all

that is not true being; and who must judge it,

because His will is crossed by evil, even though He

Himself suffers with His creatures in the judgment.

We cannot deny that there is something which looks

like a contradiction here, between a God who carries

out His purpose according to His will, and One whose

heart is grieved and whose will is crossed by the dis-

obedience of the creature. But Holy Scripture does

not shrink from repeating this apparent contradiction.

We see it in the seeming opposition between the truth

of God's free grace and man's free will, and in the no

less seeming contradiction that our Lord's sacrifice

and death was at the same moment both a sweet-

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savour and a non-sweet-savour offering. How, it has

been asked, can it be true that all is of God's grace ;

" not of him that willeth, nor of him that runneth,

but of God that sheweth mercy ;" l and yet that God

can say, " Ye will not come unto me, that ye might

have life ; " a " How often would I have gathered you,

and ye would not " ? 3 How is it possible that our Lord's

sacrifice, even unto death, could have been voluntarily

offered by Him, as the most perfect freewill offering

of love, and therefore most acceptable to God, as a

sweet savour upon His altar ; and yet that at the

same time it should be penal, the divinely required

and necessary vindication of a broken law? Yet

Holy Scripture distinctly teaches that Christ's sacri-

fice has both these aspects; and, as we pass from

things as they appear to things as they are, we see

that no sacrifice can be perfect, unless it is at the

same time both voluntary and involuntary. So as to

God Himself. It is only in the union of apparent

opposites, (as I have already said,) that we can get

even glimpses of His unmeasured and immeasurable

fulness. To contend therefore only for one view or

side of truth against another, simply because under

the limitations of our present nature we cannot at

once logically reconcile the two, is to shut ourselves

out from that more perfect knowledge to which God

leads us by varied revelations. But how many are

thus "straitening themselves," 4 losing thereby the

1 Bom. ix. 16. \* St. John v. 40.

8 St. Matt, xziii. 87. 4 2 Cor. vi. 12, IS.

God Almighty or El Shaddai. 61

fulness of the light, which the acceptance of every

ray of His truth, however much one may seem to

differ from another, must always bring with it.

And both saints and sinners may err in this way,

through one-sided views of truth. On the one hand

careless souls, with their vague hope of some future

salvation, on the ground that God is merciful and

can " never leave us nor forsake us," shut their eyes

to the no less certain fact that He is righteous, and

must judge, not all evil only, but evildoers also, to

the uttermost. On the other, those who have learnt

that God is righteous, and that His will is crossed by

sin, which He must judge, conclude that, because it

is now so crossed, it will be crossed for ever, and that,

because He is righteous, though He desires to save

all, He must for ever lose a portion of His creatures.

If these careless souls could only see that their

thought ignores God's holiness, and that all evil

sooner or later must be judged, because the Lord is

righteous, they could hardly live as they do in their

present carelessness, but would judge themselves,

that they might not be judged of the Lord. On the

other hand, if those who think of God as just, and

that He must condemn evil, could but go on to

know the Lord as He is revealed under the names

" Almighty " and " Most High," they would see how

their view of " Jehovah " yet lacks something, and

that there are powers in the " Almighty " and the

" Most High," which cannot permit God to be crossed

for ever, but which, first in His elect, and then by

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them, can and must accomplish His will, that all

men should be saved, and should come to a know-

ledge of the truth, 1

For the third and fourth names under which God

is revealed in Holy Scripture, the name " Almighty,"

by which He revealed Himself to Abram, the man of

faith, and the name " Most High," by which He was

known to the Canaanite King, Melchisedek, if we

can read them aright, give God's solution of the

seeming contradiction, first, to the elect, and then to

those who are as far off as the Canaanite. But to

know " El Shaddai," we must be like him to whom

this name was first revealed, and, even if we are such,

there are many stages to be trodden before this

revelation is vouchsafed to us. For the man of faith

" gets him out of his country," and then " from his

kindred and his father's house," and has some expe-

rience of Canaan, and has gone down thence to Egypt,

and has denied Sarai, and is yet without the promised

seed, though he has sought it by Hagar, that is by

law, and by his own energy, 2 before he hears the

words, " I am God Almighty," and learns in self-

judgment how the strength of God is made perfect

in our weakness. If we know nothing of this path,

there may be things yet beyond us in the revelation

of " El Shaddai," even though we may be Abrams,

that is men of faith, who seek to be obedient. But

a time comes when the name is known, when we

learn, not in word but deed, how the self-willed crea-

> 1 Tim. ii. 4-6. s See Gen. xii. 1, 5, 11, 12 ; and Gal.iv. 24.

Ood Almighty or El Shaddai. 63

ture can be blessed, and " Jehovah's " will, crossed by

man's sin, shall henceforth by grace be crossed no

more. The Lord Himself, the " Almighty," help me,

while I try to open what may be opened here respect-

ing this name, " El Shaddai," or " Almighty."

And, first, to say what this name, " Almighty,"

does not mean, (for there may be some misappre-

hensions respecting this,) that we may better see

what it does mean.

" Almighty " is supposed by some to mean One

who has the power to do anything and everything.

But such an idea of Almightiness is not that which

Holy Scripture presents to us. Holy Scripture

says that God is Truth l and Love. 2 As the true and

righteous God, the very Truth, He "cannot lie." 3

He " cannot" Does this " cannot " limit His

Almightiness ? Would He be more Almighty, if

He could lie ? Certainly not. Falsehood is weak-

ness. Almightiness therefore is not the power of

doing anything or everything. Almightiness is the

power to carry out the will of a Divine nature. It

is no part of God's nature to be false or lie. It is

therefore no limiting of His Almightiness to say,

He " cannot lie."

But God is also Love. His will is to bless all. 4

Would it be any proof of His Almightiness, if, in-

stead of being able to save and bless His creatures,

He could only punish and destroy them ? Take an

1 Isa. lxv. 16. \* 1 St. John iv. 8.

« Tit. i. 2 ; Numb, xxiii. 19. « 1 Tim. ii. 4 j 2 St. Pet. iii. 9.

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illustration. Suppose a sculptor, who desired to form

an image of himself ont of some material, whether of

wood, or stone, or metal. Would it be any proof of

his power as a sculptor, if, because the stone, or

wood, or metal, were hard to work on, he dashed his

image all to pieces ? Would such an act shew his

ability ? Quite the reverse. And so with God. To be

" Almighty," He must be able to carry out His own

will and purpose to the uttermost. And this will is

to save His creatures, and to restore and re-form His

image in them. If He cannot do this, and " turn the

hearts of the disobedient to the wisdom of the just," l

He is not able to fulfil the desire of His nature, and

so would not be Almighty. I say, " If He cannot

do this." Thank God, "He is able to subdue all

things unto Himself." » And, because He is Love,

to " subdue all things to Himself" is to subdue all

things to Love.

Now this third name, " God Almighty," in the

Hebrew " El Shaddai," taken in connexion with the

circumstances under which it was revealed to the

man of faith, opens the secret how He does this.

The name itself says not a little. " El," which is

so often and rightly translated "God," primarily

means " might," or " power," and is used in this

sense in not a few passages of Holy Scripture. So

Laban says, " It is in the power (El) of my hand to

do you hurt." 8 So again Moses, foretelling the judg-

ments which should come on Israel, for their sins,

i St. Luke L 17. \* FhiL iii. 21. \* Gen. xxxi. 29.

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says, " Thy sons and thy daughters shall be given

to another people, . . . and there shall be no might

(El) in thine hand." \* Where the word is applied to

the One true God, as it continually is, it always

assumes His power. So David says, " It is El that

girdeth me with strength ; " a and again, " Thou are

the El, that doest wonders." 8 When it is applied to

1 Dent, xxviii. 82. For farther examples of this use of " El,"

see Neh. v. 5, where we read, \*' Some of our daughters are brought

into bondage, neither is it in our power (El) to redeem them."

So too Prov.iii. 27 : — "Withhold not good from them to whom it

is due, when it is in the power (El) of thine hand to do it ; " and

again in Micah ii. 1 : — " They practise evil, because it is in the

power (El) of their hand." Parkhurst's note on the root idea of

this word, " El," as expressing Interposition or Intervention, even

when applied^ as it so constantly is, to God, is well worth turning

to. See his lexicon, under the word pg.

\* Psalm xviii. 32.

• Psalm lxxvii. 14. To a mere English reader there will

always be a difficulty in knowing whether the name \*' God " in

our English version is " Elohim " or M El " in the original. For

both these names have been alike translated " God," while there

is an important difference in their signification. When I state

again that " Elohim" is translated " God" about two thousand

two hundred and fifty times, and that " El " is also translated

by the same word, " God," no less than two hundred and twenty-

five times in our Authorised Version of the Old Testament, and

that there is nothing in our translation to mark the difference

between these two names, it will at once be evident that it must

be impossible for a mere English reader to know whether some

given passage, where the name "God" occurs in our version,

speaks of "El" or of "Elohim." If a Revised Version of the

Old Testament is ever issued by authority, it would surely be

well in some way to mark where the original reads \*\* El," and

where it is " Elohim." See further as illustrating this name " El,"

Dent. iii. 24 ; Psalm 1 xviii. 35 ; lxxviiL 19 ; lxxxix.7 j Neh. ix. 32 ;

Job xxxvi. 5, 26 ; xl. 9 ; Isa. xl 18 xlvi. 9 ,\* &c.

•f

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angels or men, the same idea of power is always

present in it ; l as also when it is used of lower

creatures, such as " Behemoth," who in virtue of his

power is called, " chief of the ways of El," a or of the

"great mountains" or "goodly cedars," which are

called " mountains of El," or " cedars of El," because

they surpass others in magnificence. 8 The thought

expressed in the name "Shaddai" is different, 4

though it also describes power ; but it is the power,

not of violence, but of all-bountifulness. " Shaddai "

primarily means "Breasted" being formed directly

from the Hebrew word " Shad" that is, " the breast"

or, more exactly, a " woman's breast" 5 Parkhurst

thus explains the name : — " Shaddai, one of the Divine

titles, meaning c The Tourer or Shedder forth, that

is, of blessings, temporal and spiritual." But inas-

much as the pourings forth even of the breast, if not

properly received, may choke a child; as the rain

from heaven, if not drunk in by the earth, may form

torrents, and cause ruin and destruction ; the same

word came to have another meaning, namely to

sweep away or make desolate ; 6 and this thought also

1 Psalm mx. 1 ; lzzxii. 1 ; Ixxxix. 6. \* Job xl. 19.

8 Psalm xxxvi. 6 ; and lzxz. 10. 4 Heb. \*»H?>

• Heb. IP- See Gen. xlix. 25; Job Hi. 12; Psalm xxii. 9;

Cant. i. 13; iv. 5; vii. 3, 7, 8 ; viii. 1, 8, 18; Isa. xxviii. 9; Lam.

iv. 3 ; Ezek. vi. 7 ; and zziii. 3, and other passages ; in all

which the word translated "breasts" is "Shad," the direct

root of " Shaddai." Oar English word to " shed " is said by some

to come from the same root, which can be traced also in

Sanscrit.

\* For instances of this secondary sense of \*W see Job v. 22 ;

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may be connected with the name "Shaddai," for

blessings and gifts misused become curses. The

kindred name, " Sheddim," ' referred to as objects of

idolatrous worship in other parts of Scripture, (and

in our Authorised Version translated " devils," 2 ) de-

scribes "the many-breasted idols, representing the

genial powers of nature," which were " worshipped

among the heathen, as givers of rain, and pourers

forth of fruits and increase." 8 "El Shaddai " is the

true Giver of His own life, of whom these heathen

" Sheddim " were the idolatrous perversion. In this

name the men of faith have ever trusted, of His

fulness to receive grace for grace.

If this is seen, I need hardly explain how this

title, the " Breasted," or the " Pourer-forth," came

to mean " Almighty." Mothers at least will under-

stand it. A babe is crying, — restless. Nothing can

quiet it. Yes : the breast can. A babe is pining, —

starving. Its life is going out. It cannot take

man's proper food : it will die. No : the breast can

give it fresh life, and nourish it. By her breast the

mother has almost infinite power over the child.

Some perhaps will remember the old Greek story,

Psalm xii. 5 ; Isa. xiii. 6 ; xxii. 4 ; Jer. vi. 7 ; Joel i. 15 ; and in

other places.

1 Heb. QHtP\* \* See Dent, xxxii. 17 ; and Psalm cvi. 37.

See Parkhnrst's Hebrew Zeoiioro, under the words " Shaddai "

and ° Sheddim." The " Vale of Siddim," which is mentioned in

Gen. xiv. 3, 10, and which was "well watered as the garden of

the Lord," (Gen. xiii. 10,) seems to have received its name, which

is from the same root, IP, from its extreme fertility.

F2

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which has come down to us in different forms, 1 of

the babe laid down near some cliff by its mother,

while she was busy with her herd of goats. The

babe, unperceived, crawled to the edge. The mother,

afraid to take a step, lest the child should move

further and fall over the precipice, only uncovered

her breast, and so drew back the infant to her. It

is this figure which God Himself has chosen in this

third name, by which to express to us the nature

of His Almightiness. The Almightiness which will

make His creatures like Him is not of the sword or

of mere force. " Jehovah " bears a sword. 2 But " El

Shaddai," the " Almighty," here revealed to Abram,

is not the " sworded " God. His Almightiness is of

the breast, that is, of bountiful, self-sacrificing, love,

giving and pouring itself out for others. Therefore

He can quiet the restless, as the breast quiets the

child : therefore He can nourish and strengthen, as

the breast nourishes : therefore He can attract, as the

breast attracts, when we are in peril of falling from

Him. This is the " Almighty." And so St. John,

when he receives the vision of One who declares, " I

am Alpha and Omega, the beginning and the ending,

which is, and which was, and which is to come, the

Almighty," marks that He, who says, "I am the

Almighty," is " clothed with a garment down to the

foot, and girt about the paps with a golden girdle." \*

1 See the Greek Anthology, lib. i., cap. 14, § 1.

\* Deut. zzxii. 41, 42; Ezek. xxi. 3, 5.

\* Eev. i. 8, 13.—" Girt about the paps." St. John here uses

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Here is the woman's dress and the woman's breast,

while yet the speaker is " The Almighty." This is

" El Shaddai," the " Pourer-forth," who pours Him-

self out for His creatures ; who gives them His life-

blood ; \* who " sheds forth His Spirit," a and says,

"Come unto me and drink:" 8 "Open thy mouth

wide and I will fill it:" 4 and who thus, by the

sacrifice of Himself, gives Himself and His very

nature to those who will receive Him, that thus His

perfect will may be accomplished in them. The

blessed Sacrament of the body and blood of Christ

is the ceaseless witness of this His giving Himself

to us. We may, and we must, " Eat His flesh and

drink His blood," if He is to live and work His

works in us. Only so, " if we eat His flesh and drink

His Hood," can we " abide in Him and He in us." 5

Only so, in virtue of His indwelling, can He fulfil

His purpose, and be Almighty in us. And yet this

giving of Himself involves judgment : self-judgment,

if we are obedient : if disobedient, the judgment of

the Lord. 6

This is the truth which the name, " El Shaddai,"

or "Almighty," everywhere proclaims. But it no-

where comes out more clearly than in the record of

the Lord's dealings with Abram, when this name,

the word fuurrbs, which is the woman's breast or \*' paps," while

txa(bs is used more indiscriminately for the breast of either man

or woman.

1 Acts xx. 28. \* Acts ii. 17, 83.

» St. John vii. 37. \* Psalm lxxxi. 10.

• St. John vi. 53-67. • 1 Cor. xi. 31, 32.

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" Almighty," was first revealed to him. Abram had

long been the heir of promise. As yet he knew not

" Jehovah," but the Lord had promised to bless him,

and to give him an inheritance, and a seed which

should be as the dust of the earth for multitude. 1

But Abram was yet childless. Moved, however, by

the promise of God, in his own energy, and by a

bondmaid, he makes efforts to obtain that which was

to come to him, not in his own strength, but by

God's Almightiness. Then comes the revelation of

" El Shaddai." God gives Himself to Abram, and

then Abram perfectly gives himself to God, and by

God is made fruitful. First, the Lord says, " I am

God Almighty." Here is the revelation of the

source from which Abram is to receive everything.

Then He adds something to Abram's name. He

puts something into Abram, which at once changes

him from Abram to Abraham,. What He adds is

the letter fle, (n), the chief letter of His own name

" Jehovah," — that sound which can only be uttered

by an outbreathing, — thus giving to the elect some\*

thing of His own nature, (for name denotes nature,)

and so, by the communication of Himself and of His

outbreath or spirit, moulding His creature to His

own pleasure, that he may be a channel of blessing

to many others. 2 At once Abram yields himself to

1 Gen. zii. 7 J and xiii. 15, 16.

• May I refer the reader to my Type\* of Genesis (pp. 221,

222,) for a further exposition of the import of this change in

Abram's name.

God Almighty or El Shaddai. 71

"God Almighty " in everything : — first, in the outward

act of circumcision, that figure of self-judgment and

perfect self-surrender, which testified that his hope

was not in the flesh, or its energies, but only in the

Messed Giver of Himself, by whom alone we can

bring forth the fruit that is accepted of Him : — and

then no less in the giving up and sacrifice of the

much-loved son, who had so long been waited for,

and of whom it had been said, " In Isaac shall thy

seed be called ; " that thus, in the utter renuncia-

tion of himself and of his own will, the power of

" Almighty God " might be brought in, and the elect

in his weakness be made strong, and in his giving

tip of all be filled with all the fulness of his God\*

This was the lesson Abram learnt from the re-

velation of the name, "El Shaddai." This is the

lesson we must all learn, if we too are to know God

as " Almighty," able to fulfil His purpose in us, and

from fruitless Abrams to make us Abrahams, that is

the " fathers of a multitude." l Prom the " Pourer

out" of His own Spirit we must receive that Spirit,

which will make us give up 'ourselves in all things ;

and that Spirit, though freely given, we only receive

in the measure that we are emptied of all self-will

and self-confidence. Thus are the elect made fruit-

ful. So long as we lack this breath of God, though

heirs of promise, we struggle on for our own will,

and even in our efforts to gain the promise, as in

Abram's dealings with Hagar, are really crossing

1 See Gen. zviL 5, margin.

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Jehovah. When He reveals Himself as the One

who gives Himself and His own life to us, and by

grace we drink into His Spirit, that " renewing of

the Holy Ghost, which He sheds forth abundantly

through Jesus Christ our Saviour," l then the crea-

ture's will is yielded to God, and indeed becomes

one with God's will, and therefore God can do what

He will, both in us, and with us. Thus God gives

Himself to us, just in measure as we give ourselves

to Him. Thus His Almightiness comes to us in

what appears to be our helplessness. The less of

self, the more of God. And the one only thing

needed on man's part, to receive all this Almighti-

ness, is the faith to yield oneself to God, and to let

Him do what He will with us. Can we so believe

as to let God do what He pleases with us ? Then as

" all things are possible with God," a so " all things

are possible to him that believeth." 8 " Nations and

kings shall come out " of him who is " as good as

dead." 4 Nor are the elect alone blessed in all this.

Abram is witness, that by this sacrifice of self,

through receiving God, blessing comes down on

others who are yet far off. All the kindreds of the

earth are blessed in the elect, when he can give

himself, and his strength, and his life, and all he

has to God, that Jehovah's will, so long crossed, may

have its way everywhere.

Such is the lesson of the name " El Shaddai,"

" Tit. iii. 5, 6. \* St. Mark x. 27.

• St. Mark iz. 21. 4 See Gen. zvii. 6 ; and Heb. zi. 12.

God Almighty or El Shaddai. 7

rt

and its connexion with circumcision, that is the self-

judgment of the elect, and with the higher fruitful-

ness which at once results from it. Its subsequent

use in Holy Scripture only illustrates the same great

truth, that God by giving Himself and His life to us

can make us like Himself, givers of ourselves and of

our lives, first to Him, and then by Him to others.

The name, " Almighty," occurs fifty-seven times in

Holy Scripture ; and of these, thirty-one are in the

book of Job, and eight in the Revelation; but wherever

it occurs, all the allusions to it repeat implicitly or ex-

plicitly this same teaching. I have already referred

to the words to Abram, when " El Shaddai " speaks

and says, " This is my covenant which ye shall keep.

Ye shall circumcise your flesh, and I will make thee

exceeding fruitful, and nations and kings shall come

out of thee." 1 But the same thought of fruitfulness

is present wherever " El Shaddai " is spoken of. So

when Isaac sends Jacob away to Padan-aram to seek

a wife, it is upon " El Shaddai " that he calls, saying,

" God Almighty bless thee, and make thee fruitful,

and multiply thee, that thou mayest be a multitude

of people." a So it is " God Almighty " who says to

Jacob, " Be fruitful and multiply : a nation and a

company of nations shall be of thee." 8 It is to " God

Almighty" that the same Jacob looks to save his

children, when he hears that Simeon is detained in

Egypt, and his loved Benjamin is required to go

1 Gen. xvii. 6. \* Gen. zxviii. 3.

. » Gen. xxxv. 11.

74 TJte Namen of Qod\*

there. 1 And in his blessing upon his sons, it id

under this name, " Almighty," that he blesses Joseph,

with " blessings of the breasts and of the womb." 2

The name is ever linked with fruit and fruitfulness,

even in cases where it is the loss of fruit that is

lamented. Thus Naomi twice speaks of her sons 9

deaths as " affliction from the Almighty," saying " The

Almighty hath afflicted me." ..." The Almighty

hath dealt very bitterly with me;" 3 while, on the

other hand, a " seed that is great, and an offspring ad

the grass of the field," is the portion of him who

"despises not the chastening of the Almighty." 4

For indeed, as with Abram, so with the elect, an

acceptance of the judgment of our flesh is the one

way to receive, and then to minister, the special

blessing which " God Almighty " has prepared for us.

But it is in the book of Job, and in the Revelation,

as I have already said, that we most often find the

name " Almighty," and in both cases for the same

reason. First as to Job. One can hardly understand

the continual reference to " El Shaddai " in this book,

without some apprehension of its distinctive lesson.

The aim of the book is to shew the sacrificial use of

God's elect, and how a " perfect and upright " man,

not yet dead to self, by suffering in the flesh is

purged from self, and thus made an instrument,

first to silence Satan, and then, as a priest, appointed"

by God, to pray and intercede for those who have

1 Gen. zliii. 14. \* Gen. zlix. 25.

« Bath L 20, 21. \* Job v. 17, 25.

God Almighty or M Shaddau 75

condemned him. All know the story, how Job is

stripped, first of his wealth and of his sons, and then

smitten with a loathsome disease, which is a daily death

to him. Three friends come to assist him. " Miser-

able comforters are they all." 1 They all, in their

replies to Job, — Eliphaz more often than the other

two, — refer to and dwell upon the name " Almighty." 9

They seem to use it as a sort of proof, that Job's

troubles are a judgment for his sins, for « Shaddai »

the " Pourer-forth," would (so they argue) surely

bless the upright ; and if, instead of blessing, He

pours out judgments upon Job, then Job must be an

evildoer. ElipL's onHdea of God's government is

the exercise of power, especially in punishing the

wicked ; for when he speaks of the great doings

of God, his words are mainly of "crushing," and

" destroying," and " causing to perish." 8 Bildad

dwells rather on God's justice. 4 Zophar's reproof

of Job is based on God's wisdom. 6 But the three

friends agree that Job's sorrows must come from sin

on his part. None of them have any idea of the

sacrificial use of God's elect, or how by the sufferings

1 Job xvi. 2.

• Eliphaz uses this name in chap. v. 17 ; xv. 25 ; xxii. 3, 17,

23, 25, 26 ; Bildad, in chap. viii. 3, 6 ; Zophar in chap. xi. 7. I

notice too that while Job's three friends constantly refer to

" El," e.g. chap. v. 8 ; viii. 3, 5, 13, 20 ; xv. 4, 11, 13, 25 ; xviii. 21 ;

xx. 15, 29 ; xxii. 2, 13, 17 ; xxv. 4, &c., they only twice name

" Elohim," and in both these instances they speak of " El " in the

same verse. See chap. v. 8 ; and xx. 29.

• Job iv. 19, 20; v. 4 ; xv. 21. \* Job viii. 3, 6, 7, 20.

• Job xi. 6-12.

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of His saints God may be stilling the enemy and the

avenger. Of these three friends God says, that, with

all their zeal to justify God, " they have not spoken

of me the thing that is right as my servant Job

hath." Eliphaz is singled out for special reproof; !

though his view of God's " Almightiness," as being

\*nere power to " crush " and to " destroy," is still

with many the approved doctrine. Job is accepted

and blessed, spite of all his self-assertion, and his

perplexity, how " God Almighty," being what He is,

can allow him to suffer such varied agonies. 3 But he

understands at last. His pains have wrought his

cure. He needed to be emptied to be better filled ;

and "God Almighty," having emptied, fills His

servant in due time with double blessings.

Fox the day had been when Job could say, " When

the ear heard me it blessed me : and when the eye

saw me it gave witness to me." 8 The day comes,

when his flesh is judged, and he cries out, " But now

mine eye seeth thee : wherefore I abhor myself, and

repent in dust and ashes." 4 Job, even as we, with all

his uprightness, had to learn how self can live and

please itself, not only in an irreligious and worldly

life, but even in what looks like, and indeed is, real

devotedness. Of this religious self he has to be

stripped. And he is stripped by " El Shaddai." The

judgment of his flesh, which is " the circumcision made

" Job xlii. 7.

8 Job xxiv. 1 ;xxxi.2, 35. Thirteen times does Job specially

refer to this name, M Almighty."

• Job xxix. 11. \* Job xlii. 5, 6.

Ood Almighty or JEl Shaddai. 77

without hands, in putting off the body of the Bins of

the flesh," by that death to self, which is indeed " the

circumcision of Christ," 1 brings him to the self-

emptying and self-despair, where the Lord, as the

u Pourer-forth," can fill him out of His Divine ful-

ness. Job at once is freed, and made a blessing.

He " prays for his friends, and is accepted," and his

« latter end is blessed more than his beginning ; " for

he receives " twice as much as he had before, fourteen

thousand sheep, and six thousand camels, and a

thousand yoke of oxen, and a thousand she asses : he

had also seven sons, and three daughters. And after

this Job lived a hundred and forty years," — that is,

twice the allotted " three-score and ten," — " and saw

his sons, and his sons' sons, even four generations." 2

H^ere was fruitfulness indeed, " El Shaddai," whom

he had invoked, though He had tried him, had indeed

blessed him.

The other book, where the name " Almighty "

recurs so often, is that which describes " the Revela-

tion of Jesus Christ, which God gave Him," 3 and

which thus opens the course and stages of the mani-

festation of the Divine life in this outer world, where

sin and death are now working. Here the other

view of " El Shaddai." as the " Pourer-forth " of

judgments, is most prominent ; for the Revelation

shews the coming in of God's life, not so much with

the elect, (which is seen in Abram, Job, and others,)

but rather into the world, which will not willingly

1 Col. ii. 11. \* Job xlii. 10-16. » Bev. i. 1.

\*H

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receive it, or which, if in some sense it is accepted,

only perverts it. And the result is, that as the pour-

ings forth of the breast, not properly received, may-

choke the babe : — as^the rain from heaven, not drunk

in by the earth, may cause a torrent, which for the

time brings only desolation : — as drinking Christ's

cup may be a drinking of judgment or damnation : l

—so the pouring out of the Divine life and Spirit into

the world may, and;Ha^d must, bring judgment,

that so through judgment, if in no other way, the

true Kingdom may be brought in. The elect who

willingly receive the Word and outbreath of " El

Shaddai," shew that even an obedient reception in-

volves the judgment of the flesh. How much sorer

must this judgment be to the world which will not

receive God ! If the Word or Spirit comes to such,

it must be in double judgment. It is judgment

to the willing elect : how much more to those who

will not open their hearts to welcome it ! For " all

flesh is grass, and the goodliness thereof is as the

flower of the field. The grass withereth, the flower

fadeth : because the Spirit of the Lord bloweth upon

it." \* Therefore in the Revelation of Jesus Christ,

which God gives Him in the world, we read so often

of the " Almighty," and of the outpourings of " El

Shaddai," as causing judgments. His most precious

gifts bring chastening and judgment to His rebellious

creatures. Yet spite of the judgment, nay rather by

it, the Kingdom comes.

» 1 Cor, xi. 29. , \* lea. xL 6, 7.

God Almighty or El Shaddai. 79

In the Revelation we are shewn the successive

stages of its coming. And it is especially at the end,

when the best gifts are given, that there is the sorest

judgment. Three stages of the coming of the Lord

are revealed, under the figures of the Opening of the

Sealed Book or Word, 1 the Sounding forth of Trum-

pets, and the Pouring forth of Golden Vials. Con-

nected with all these is the name " Almighty : " once

in connexion with the Loosing of the Seals : s once with

the Trumpets : 8 and four times in connexion with the

Pouring out of the Vials, and the final coming of the

Lord. 4 The Lamb first comes as the Looser of the

Seals. He who had been the Pourer out of His own

blood from the beginning, for He is " the Lamb slain

from the foundation of the world," 6 begins by giving

forth His Word in opening the Seals, that is the

mystery of God. 6 These are judgments to the

world. 7 But there is still sorer judgment when the

Breath of God goes forth through the Trumpets, and

smites a " third part " of the earth, and the sea, and

rivers, and sun, and all things of this world. 8 Lastly

1 •• Book " or " Word " are the same in Hebrew, "m ; see Gen.

xv. 1, 4 ; xxiv. 30, 52 ; 1 Chron. xxix. 29 ; 2 Chron. ix. 29 ; xii. 6,

Sec. A book is a word.

Rev. iv. 8. • Rev. xt 17.

4 Rev. xv. 5 ; xvi. 7, 14 ; xix, 15 ; Isaiah and Joel also both

foresee, that " the. day of the Lord shall come as a destruction

from the Almighty.\*\* Isa. xiii. 6 ; and Joel i. 15.

\* Rev. v. 9 ; and xiii. 8.

\* Rom. xvi. 25, 26 ; and Eph. iiL 4, 5. ' Rev. vi. 1-17.

\* Rev. viii. 2, to ix. 21. Compare this "third part'' with

what St. Paul says of man's nature, M spirit, soul, and body," in

1 Thess. v. 23.

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we have the final pouring out of the Golden Vials of

the true temple, which smites, not a " third part "

only, but the whole creature or creation. In these

is filled up the wrath of God. 1

And yet, as William Law said long ago, " the

Love that brought forth the existence of all things

changes not through the fall of its creatures, but is

continually at work to bring back all fallen nature

and creatures. All that passes for a time between

God and His fallen creature is but one and the

same thing, working for one and the same end ;

and though this is called ' wrath,' and that called

' punishment,' \* corse,' and ' death,' it is all from the

beginning to the end nothing but the work of the

first creating Love, and means nothing else, and does

nothing else, but those works of purifying fire, which

must and alone can burn away all that dark evil,

which separates the creature from its first-created

union with God. God's providence, from the fall to

the restitution of all things, is doing the same thing

as when He said to the dark chaos of fallen nature,

1 Let there be light.' He still says, and will con-

tinue saying, the same thing, till there is no evil of

darkness left in nature and creature. God creating,

«-j -ii-minating, God sanctifying, God threatening

ishing, God forgiving and redeeming, are all

and the same essential, immutable, never-

working of the Divine Nature. That in God,

Uuminates and glorifies saints and angels in

1 Rev. zr. 1 ; and i\i. 1 .21.

Ood Almighty or El Shaddai.- 81

heaven, is that same working of the Divine Nature,

which wounds, pains, punishes, and purifies, sinners

upon earth. And every number of destroyed sinners,

whether thrown by Noah's flood or Sodom's brimstone

into the terrible furnace of a life insensible of any-

thing but new forms of misery until the judgment

day, must through the all-working, all-redeeming

love of God, which never ceases, come at last to know

that they had lost and have found again such a God

of love as this." 1 The end is a "new creation,"

where "there shall be no more death, nor sorrow,

nor pain;" 2 where "the Lord God Almighty and

the Lamb shall be the glory and the light" for

ever. 8

Such is " El Shaddai," " God Almighty," who works

His will in His elect by giving Himself to them,

that they may give themselves to Him, and then by

Him be blessed to others, in and by that circumcision

or self-judgment, which makes them vessels, through

which He can minister His own fulness. In a word,

like Christ, they are made sacramental, — pledges of

what God can do in man, and means by which others

may receive the same bluing. God, by the sacrifice

of Himself, has made them partakers of His nature.

They, as His sons and daughters, make others par-

takers of the same nature. Their separation to Him

fits them for their work ; as He says, " Come out, and

be separate, and touch not the unclean thing, and

1 Law's Address to the Clergy, pp. 171, 172.

» Eev. xxi. 4, 5. » Rev. xxl 22-24.

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ye shall be my sons and daughters, saith the Lord

Almighty." l Thus they also become " breasted " and

"pourers forth." In them is fulfilled the promise to

Jerusalem, that " those who love her may suck and

be satisfied with the breasts of her consolations ; that

they may milk out and be delighted with the abun-

dance of her glory." \* Out of their belly flow rivers

of living water. 3 By faith they minister the Spirit

and work miracles. 4

If all this is seen we may better understand why

the Church makes such use of this name, " Almighty,"

and begins so many of her prayers with the words,

" Almighty and most merciful Father," or " Almighty

God." 6 For by this name she claims His Spirit,

confessing that He gives all, while by the same name

she reminds her children, how, in His very gifts,

those who eat and drink unworthily may eat and

drink their own judgment. As we call upon this

name let us remember all its rich and solemn im-

port, and by grace be made, not only, like old

Adam, "living souls," but, like Christ our Lord,

" quickening spirits " also to all around us. 6

Shall we not bless God for this name revealed

to men of faith ? Shall we not " abide under the

shadow of the Almighty'\*?

1 2 Cor. vi. 17, 18 ; the only place in the New Testament

where the name " Almighty " occurs, except in the Apocalypse.

8 Isa. lxvi. 10, 11. • St. John vii. 88.

\* Gal. iii. 5.

\* See the Prayer Book generally, and specially the Communion

Service. • 1 Cor. xv. 45.

Most Eigh Qod, or El fflytm. 83

MOST HIGH GOD, OE EL ELYOK

We have seen how the view of God, revealed to

Abram under the name " El Shaddai,"or " Almighty,"

reconciles, so far as the elect are concerned, the ap-

parent contradiction suggested by the first two names

of God, and by the varying aspects of His nature

which are brought before us in them. The name,

" Most High," which we are now to consider, throws

yet further light on the same point, revealing God in

relation to those who are not Abram's seed, who

nevertheless possess a priesthood of an order which

is earlier and greater than that of the elect, and yet

not in opposition to it. This name, " Most High

God," is revealed in connexion with Melchisedek, the

King of Salem, in the days of Abram. Melcbisedek,

we are told, was " priest of the Most High God ; "

and it was through him that Abram also received

the knowledge of this name ; for it was only after

Abram's meeting with Melchisedek that he says, " I

have lifted up my hand unto the Lord, the Most

High God, possessor of heaven and earth." l The

elect's knowledge of this name therefore is somehow

connected with his knowledge of Melchisedek, and of

1 Gen. xiv. 22. ^j

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the special nature of his priesthood, as " priest of the

Most High."

Now that there is something very deep and special

in the knowledge of this name, and of this priest-

hood, is obvious from the way in which the writer of

the Epistle to the Hebrews introduces what he has to

say respecting it. The passage is in the fifth, sixth,

and seventh, chapters of that Epistle. There we

see that the writer, having in the earlier portion of

his Epistle spoken, first, of " God," who " has built

all things," and who " made them by His Son," l

whose " word is quick and powerful," for He is " ap-

pointed Heir of all things ; " 2 and then, secondly, of

the "Lord," who "remains the same, and whose

years shall not fail," 8 who " is and shall be what He

is," to whose words therefore " we ought to give the

more earnest heed, lest at any time we let them

slip ; " 4 and then, thirdly, of One who gives His

Spirit to men, so that the elect are partakers of His

life, as he says, " He that sanctifieth, and they which

are sanctified are all of one," 5 which is the truth

taught under the title, " The Almighty," who in the

power of His outbreaking makes His elect partakers

of His nature ; — the writer, having thus referred to

the three names of God which we have already con-

sidered, namely, " God," " Lord," and " Almighty,"

says that he wishes, " if God permit," to go on to

speak of One, who, being a " Priest after the order

1 Heb. i. 2 ; and iii. 4. \* Heb. iv. 12.

8 Heb. i. 12. « Heb, ii. 1. • Heb ii. 11.

Most High Qod> or El Elyon. 85

of Melchisedek," is " Priest of the Most High God ; " »

" of whom," he adds, " we have many things to say,

and hard to be uttered, seeing that ye are dull of

hearing; for when for the time ye ought to be

teachers, ye have need that one teach you again

which be the first principles of the oracles of God ;

and are become such as have need of milk, and not

of strong meat." But at this point the writer sud-

denly breaks off, and makes a long digression, which

occupies the latter part of the fifth, and the whole

of the sixth, chapter of his Epistle.

What he says in this digression is in substance

this : — " You ought, considering the time you have

been believers, to be able to go on from the first

principles of the doctrine of Christ, which are as

milk for babes, to the deeper truths of revelation,

which are the meat for men of full age." The " first

principles " consist of three things : first, " repent-

ance from dead works;" secondly, "faith towards

God ; " and thirdly, a certain " doctrine " or teaching,

as to " baptisms, and the laying on of hands, and the

resurrection of the dead, and eternal judgment."

Of these the first, touching " repentance," is con-

nected with " Jehovah," the just and holy LoKD : the

second, namely " faith towards God," takes us back

to " Elohim's " changeless love in virtue of relation-

ship: while the third, containing a fourfold doctrine,

— as to " baptisms," which are purifications ; as to

" laying on of hands," which are gifts bestowed ; and

1 Heb. v. 6, 10 ; and vii. 1.

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as to " resurrection " and " eternal judgment," which

are the varying results of the working of God's Spirit

on the creature, whether obedient or disobedient, — is

all directly connected with the knowledge of " El

Shaddai," the " Pourer-forth " of His own life, to

make His creatures fruitful. These truths, which

comprise all that the majority of Christians now

consider essential, are by the Apostle here all spoken

of as simply" first principles." "Leaving these," he

says, " let us go on unto perfection." " And this,"

he adds, " we will do, if God permit." But God

may not permit. For there is a peculiar peril in the

carnal reception of the higher truth, which is con\*

tained in the name " Most High," and in the doctrine

of the " priesthood of Melchisedek," which is con-

nected with this revelation. " For," as the Apostle

goes on to say, " it is impossible for those who were

once enlightened, and have tasted of the heavenly

gift, and been made partakers of the Holy Ghost, and

have tasted the good word of God, and the powers of

the world to come, if they shall fall away, to renew

them again to repentance; seeing they crucify to

themselves the Son of God afresh, and put Him to

an open sbame ; " for this knowledge may be like the

rain, which not only makes the ground bring forth

herbs meet for them by whom it is dressed, but may

also stimulate it to produce an increased growth of

thorns and briars ; so that by this higher knowledge

a man may be even worse than he was before, " nigh

unto cursing, whose end is to be burned." There is

Most High Qod, or El Myon. 87

therefore a special peril, as well as blessing, in the

knowledge of this name, " Most High." An awful

pride may be the result of an unsanctified reception

of it. If our self-will is chastened by it, we may be

made more perfect and enlightened ; but if our will

is only stimulated to greater self-confidence and self-

assertion by the deeper truth received, a more awful

judgment can only result from such knowledge. As

old John Bunyan said, when asked, what doctrine

was the worst, — " I know of none so dangerous as

the truth of God received carnally." The knowledge

of the " Most High " is therefore " a secret." l A

Divine warning mercifnlly meets us on our approach

to it.

With this warning, which is that of the Apostle,

when he would speak of the " priest of the Most

High," I proceed to say what little I may respecting

this name of God, and the circumstances under

which it is revealed in Holy Scripture. Both the

name itself, and its special connexion with things

and persons outside the election, if we can read their

import, are full of significance.

First, as to the name itself, " Most High God : " in

Hebrew, " El Elyon : " 2 the " El " here is the same

as in the name " El Shaddai," and, here as there,

expresses the same idea of God as " Might " or

"Power." 8 What is further revealed here is that

this " God," or " El," is the " Most High," and as

1 Psalm xci. 1. a Heb. j^y ^.

\* See above, pp. 64, 65.

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such u Possessor of heaven and earth." l Now this

name " Elyon," or " Most High," like some others

which are used of God, is at times applied in Holy

Scripture to things and persons of this world ; but,

wherever it is so used, its special and distinctive

sense is always, that the person or thing it speaks of

is the highest of a series or order of like natures. It

is used of the " highest basket " of a tier of baskets :\*

of the " nation high above all nations ; " 8 of the " king

higher than other kings ; " 4 of " chambers higher

than other chambers." 6 A different word is used

when it is said that the " heavens are higher than

the earth ; " 6 or that the " clouds are higher than a

man." 7 Thus the word, " Elyon," or " Most High,"

here applied to God, reveals, that, though He is the

"Highest," there are others below Him, endowed

by Him with like natures, and therefore in some

way related to Him; but that, because He is the

" Highest," He has power to rule and turn them as

He will, should they be disobedient or seek to exalt

themselves against Him. For " the Most High

1 Gen. ziv. 19, 22. » Gen. 3d. 17.

\* Deut. zzvi. 19. \* Psalm lzzziz. 27.

\* Ezek. zli. 7 ; and zlii. 5. For other illustrations of this,

compare, the " upper watercourse," 2 Chron. zzzii. 30 ; the " upper

pool," 2 Kings zviii. 17 ; Isa. vii. 3 ; and zzzvi. 2 ; the " upper

gate," 2 Kings zv. 35; 2 Chron. zziii. 20; the "upper court," Jer.

zzzvL 10 ; and the " high house," Neh. iii. 25 ; in all which places

the word " Elyon " is used, to describe the '\* pool," or " gate," or

»« court," or " house," higher than other \*\* pools," or u gates," or

° courts," or " houses."

\* Isa. lv. 9. 7 Job zzzv. 5.

Most High God, or El fflyon. 89

doeth according to His will, in the armies of heaven,

and among the inhabitants of the earth ; and none

can stay His hand, or say unto Him, What doest

thou ? His dominion is an everlasting dominion,

and His kingdom is from generation to generation." l

Who then are those below Him, who are endowed

with like natures ? First, angels are " sons of

God : " a even fallen angels, whatever the depth of

their fall, are partakers of a nature which is descended

from Him. 3 This it is which makes their fall so

awful. These are the powers of heaven, 4 which ex-

alted themselves, figured by the kings of Tyre and

Babylon of old, whose " heart was lifted up because

of their beauty, and who corrupted their wisdom by

reason of their brightness ; " who " said, I am El : I sit

in the seat of God : " "I will exalt my throne above

the stars of El : I will ascend above the heights of

the clouds : I will be like the Most High." 6 But

there are others, who " for a little while are lower

than the angels," 6 who are also " children of the

Most High." This is the point constantly referred to

in the Psalms which speak of the " Most High,"

especially in the Psalm which our Lord quotes, where

men are called " gods : " — " Is it not written in your

law, I said, Ye are gods, and all of you the children

of the Most High ?" 7 For man was " created in the

1 Dan. iv. 34, 35.

9 Job xxxviii. 7 ; Psalm xxix. 1 ; and lxxxix. 6.

" Job i. 6 ; and ii. 1. « Eph. vi. 12.

\* See Ezek. xxviii. 2-17 ; and Isa. ziv. 12, 13.

• Heb. ii. 7. 7 Psalm lxxxii. 1, 6 m , and St. John z. 34.

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4

image of God." 1 He may not know it, for he is

fallen, and become " even as a beast ; " a for awhile

without his true inheritance ; yet is he in his fall a

fallen son ; for " Adam was son of God," 8 and " the

gifts and calling of God are without repentance." 4

Therefore even to unconverted Gentiles, bowing to

idols, Paul could quote as truth their poet's words,

" For we also are His offspring," 8 and say again to

carnal Corinthians, that " the head of every man is

Christ," and that " man is the image and glory of

God," 6 like the " lost silver," 7 bearing something of

the image of his Maker, dimmed and defaced as that

image may be through sin. Certainly when one

thinks what man can do, even in his fall, and in this

life, which is " but as a vapour, which appeareth for

a little while, and then vanisheth away," 8 how he

can weigh the earth, measure the stars, calculate to

a moment when some planet in its rapid course shall

pass between us and the sun, and tell where on one

part of the surface of this moving globe this shall be

seen, while on other parts of the same globe it shall

be invisible : how he can make the lightning carry

his words, under the sea or over the earth : how he

makes the sunlight give us pictures of every seen

creature : nay more, how he can speak the words of

1 Gen. i. 27. I have already referred to the connexion be-

tween K"G> to ereate, and -q, a turn.

• Psalmxlix. 12, 20; and lxxiii. 22.

• St. Luke iii. 38. \* Bom. xi. 29.

• Acts xvii. 28. • 1 Cor. xL 3, 7.

T St. Luke xy. 8. \* St. James iv. 14.

Most High God, or M Mym. 91

God Himself, for God speaks both through him and

to him : — when but for a moment one considers this,

what does it all witness, but that man is even here a

son of the " Most High," — a fallen son, even a dead

son, leprous, palsied, mad, or blind, not knowing his

Father, — nevertheless a son ; and because a son, never

to be forsaken by Him from whom he came; for " the

fathers must lay up for the children, and not the

children for the fathers." l There is surely peril in

this high truth, yet there is rich blessing also ; for

the " Most High " cannot deny Himself, and there-

fore, even if we forget our relationship to Him, can

and surely will overthrow and overturn and overcome

us, till He has again His due place in us for our

blessing. For He is "over all," 2 the "God of

gods," 3 the " King of kings and Lord of lords," 4

" of whom, and through whom, and to whom are all

things." 6

This is the truth first revealed in Scripture

through Melchisedek, who was " king of Salem, and

priest of the Most High." Apparently of Canaan's

race, 6 for he dwelt among them as one of their

1 2 Cor. xii. 14. s Bom. ix. 5. \* Psalm cxxxvi. 2.

4 Rev. six. 16. \* Bom. zi. 36.

• This was the view of some of the most learned of the

Fathers, Hippolytus, Eusebius, Theodoret, and others, (see Jerome,

in his Epist. lxxiii, on this subject,) and seems also to have been

the opinion of Josephus. (Antiqq. i. 10. § 2.) The name of the

king of Jerusalem in the days of Joshua, Adonizedek, supports

this view ; Adonizedek being substantially the same as Melchi-

sedek, the one meaning " lord," the other " king," of righteous-

ness.

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kings, lie does not seem to have known,— certainly

he does not speak of, — " Elohim," the covenant-

keeping God, or of " Jehovah," the righteous Lord,

who yet suffers with His fallen creatures, or of

" El Shaddai," the Pourer-forth, who gives His own

Spirit to His people. All these are names which are

the special portion of the elect. But he knew

" Elyon," the " Most High," whose name preserved,

even among the Gentiles, the truth, however much

abused, that in God's creation there are "thrones

and dominions and principalities and powers/' called

" gods," l which are more or less akin to God ;

and that though for a season lower than these,

and under a curse for sin, men also are " children

of the Most High," and as such predestined to an

inheritance which must be one of rich blessing.

Strange and yet most certain, that this truth, so

dimly seen by Israel, should have been kept by the

Gentile world. Yet so it was. The old mythologies

are full of stories of men who were sons of gods,

these gods being sons of a higher God, who was the

Lord of all. Melchisedek shews how even a son of

Canaan kept up the same tradition of man's high

nature ; while what is recorded of his people reveals,

how in this faith, often to their own hurt, they

sought, by "witches, and consulters with familiar

spirits, and wizards, and necromancers," » to hold

converse with the unseen powers, which they recog-

1 CoL i. 16 ; and Psalm zcvii. 7.

' Deut. xviii. 10-12.

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nised as above, and yet not wholly severed from,

them. Their idea of God was terribly perverted,

but it was the perversion of a great truth, that God

had sons, and that man was one ; a truth which the

elect nation, through their bondage in Egypt, had

lost perhaps even more than far-off Gentiles. The

name, " El Elyon," preserved this truth of God's

relation to " thrones and dominions " far below Him,

and that even men, under a curse, and fallen from

Him, are indeed " His offspring."

All this, and secrets of grace, even more pro-

found, are revealed yet hidden in what is recorded of

Melchisedek. For the fact that man is son of God

involved a further relationship. Man as son of God

must be a priest; for as God, because He is love,

cannot but sacrifice, so man, the son of God, and

inheriting His nature, must also sacrifice. The

name, "El Shaddai," revealed much. It told how

God is specially related to the elect, and that through

circumcision, that is the judgment of the flesh, a

new life shall be brought forth, a life, like Isaac's, of

sacrifice, and yet of rest, in and through whom all

nations shall be blessed. The name " El Elyon "

reveals more, — namely, that Gentiles, like Canaan,

though doomed to judgment here, have, in their re-

lation to the " Most High," the pledge of sure and

high blessing, even to be priests in virtue of their

sonship. This truth shadowed in Melchisedek, who

is brought before us in Scripture, as "without

genealogy or descent, having neither beginning of

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days, nor end of life, but made like onto the Son of

God," l is the blessed truth which is perfectly revealed

in Christ, the Son of God, who, because He is One

to whom God says, " Thou art my son, to day have I

begotten thee," is " priest after the order of Mel-

chisedek."\* Christ is the witness of man's true

nature — that he is son of God. He serves as

priest, because he is a son of God. His priest-

hood, as the Apostle says, is " not after the law of a

carnal commandment, but after the power of an

endless life." 8 The priesthood after the order of

Aaron is a priesthood based on a commandment; 4

that commandment being required by man's fall, and

the consequent separation between God and man,

and man and man. But the priesthood of man, as

man, that is, as son of God, for " Adam was son of

God," 5 is based on the participation of the Divine

nature. And though that nature is spoilt and per-

verted by the fall, and man, in ignorance of God

through the serpent's lie, regarding Him as an

Exactor rather than a Giver, ceases himself to be a

giver or offerer of himself in willing sacrifice ; yet

is his nature in its source and essence still Divine.

Even in its fall it is the fall of something heavenly.

The priesthood of one so related to God must be in

virtue of a life, not of a commandment, and as such

far greater than any priesthood or righteousness of

law. The " priest of the Most High " preserves this

1 Heb. vii. 8. » Heb. v. 6, 6. • Heb. vii. 16.

\* Heb. vii. 5. • St. Luke iii. 88.

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truth, and is the means of teaching it even to him

who had received the promises.

Now a priest in virtue of sonship, inheriting God's

nature, will necessarily inherit all the varied virtues

of that nature. The Apostle calls our attention to

this fact in pointing out that the "priest of the Most

High » is " King of righteousness " and " King of

peace. 9 ' l In this double title we see again the union

of the two great truths revealed apart in " Jehovah "

and " Elohim." For " Jehovah " is righteous : and the

" priest of the Most High " is " king of righteousness."

Elohim's covenant and oath pledge unbroken union

and peace : and the " priest of the Most High "

is also " king of peace." Thus he is witness that

" righteousness and peace shall kiss each other," 3

through the power which is in the " Most High " to

reconcile all antagonisms. It is hard to utter even

a little of the wonders which are figured here.

Melchisedek, though a Gentile, and of Canaan's

cursed seed, " blesses Abram," who has already

received the promise, that the land of Canaan shall

be his for ever ; — a promise only to be fulfilled by

the casting out of Canaan and his seed; — and further

"blesses the Most High God, who has delivered

Abram's enemies into his hands ; " while Abram, the

heir of promise, " pays tithes," as a debtor to one,

whose people are to be judged and cast out for the

fulfilment of the promises, 8 To crown all, Canaan,

1 Heb. vii. 2. \* Psalm lxxxv. 10.

« Gen. xiv. 19, 20.

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the land of the cursed, for " Cursed is Canaan," l

becomes the land of promise, and the inheritance of

the elect. 3 But Christ has opened all the secret.

Man as man is son of God. He may be, and is,

for awhile like Canaan under a curse ; but even so,

because his God is the " Most High, 9 ' he is also the

heir of boundless blessing. With such a God the

very curse becomes a blessing ; judgment is mercy ;

and death the way of life. The cursed are to be

blessed, and blessed through the elect, who are but

" a kind of firstfruits of God's creatures ; " 8 while the

elect, who have accepted the judgment of their flesh,

in circumcision, are appointed to judge those who

cannot judge themselves, for " the saints shall judge

the world ; " 4 that so " the creature may be delivered

from the bondage of corruption, into the glorious

liberty of the children of God." 5 Therefore those

who must be judged, like Canaan and his seed, bless

both the elect, who shall judge them, and the " Most

High," who gives His elect victory over the foe which

has led their brethren captive. 6 The true "Priest

after the order of Melchisedek," the Son of Man and

Son of God, has set this in a light never to be dimmed,

though few as yet see all its significance. As in the

flesh, and linked with all, He was accursed, and yet

is blessed : 7 condemned in the flesh, yet justified in

1 Gen. ix. 25. \* Psalm cv. 11.

• Bom. xi. 16 ; St. James i. 18 ; Rev. xiv. i. 4.

• 1 Cor. vi. 2. • Rom. viii. 21.

• Gen. xiv. 17, 18 ; and Heb. vii. 1.

v Gal. iii, 13 ; Rev. v. 12.

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the Spirit. 1 As the elect, He will judge the world ;

and His judgment, when with the sword, which goeth

out of His mouth, He will smite all flesh, both of free

and bond, will save the world. 2 He Himself is the

witness how the judged through judgment shall be

blessed, and how the Judge only judges to bring in

righteousness and peace.

And the further title, which is added when

the name " Most High " is first revealed, namely

" Possessor of heaven and earth," 8 throws yet clearer

light on the view of God here opened to us. For the

word translated "Possessor," 4 comes directly from

a verb, which, though in our Authorised Version

variously rendered to " buy," or " purchase," or " pos-

sess," 8 means primarily to " contain " or " hold" 6 It

therefore describes One " in whom we live, and move,

and have our being ; " 7 " in whom all things consist ; " 8

" for whom are all things, and by whom are all

things." 9 The " Most High " is " Possessor " of all,

"of heaven and earth," of church and world: and this

His rightful claim He never foregoes, though angels

1 lTim.iii.l6;lPet.iii.l8.

\* Rev. xix. 15, 18 ; and Psalm lxxxii. 8.

\* Gen. xiv. 19. \* Heb. njp.

\* See Gen. zzv. 10 ; xxxiii. 19 ; xxxix. 1 ; xlvii. 19, 20, 22 ;

Exod. xv. 10 ; zzi. 9, ; Lev. xzii. 11 ; Deut. xxxii. 6 ; Neh. v. 8 ;

Psalm lxxiv. 2 ; Ixxviii. 54 ; and in many other places.

4 tto Parkhurst : see Heb. Lex. in loc. This primary sense of

this word, as meaning to " contain? or " hold? explains its use

in Gen. iv. 1 ; Prov. i. 5 ; iv. 5, 7 ; xvi. 16, and in other places,

where it is translated u get " or " attain?

7 Acts xvii. 28. » CoL i. 17 • Heb. ii. 10.

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or men for awhile may act as self-proprietors. Thus

this name answers the question of the Apostle, " Is

He the God of the Jews only ? Is He not also of the

Gentiles? Yes, of the Gentiles also." 1 For He

is " the God of the spirits of all." 2 He has said,

"All souls are mine." 8 "All lands" should "know,"

that "it is He that hath made us, and not we

ourselves : we are His people, and the sheep of His

pasture." 4 And the true elect, like Abram, though

through long years they may not have seen this, — for

the elect are slow to receive things outside their own

election, — when it is shewn them by the " Priest of the

Most High," at once accept the blessed truth, saying,

" I have lifted up my hand to the Most High, Possessor

of heaven and earth." 6 Thus does Abram learn from

a Gentile what the chief Apostle learnt later through

the centurion of the Italian band, that the elect

" should call no man common or unclean ; " 6 " for

the same Lord over all is rich unto all that call upon

Him ; for whosoever shall call upon the name of the

Lord shall be saved." 7

Such is the first mention of the " Most High " in

Holy Scripture; but in every passage where the

name occurs, its special import is the same, revealing

the relationship of God to all, even to the world out- v

side the election, and that, where men either cannot

or will not judge themselves, the "Most High" even

through judgment will carry out in them His own

1 Rom. iii. 29. \* Numb. zvi. 22. \* Ezek. xriii. 4.

4 Ptolm c. 1, 3. • Gen. xiv. 22.

• Acts x. 28. f Rom. x. 12.

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purpose. Every reference to the name repeats this

teaching. In the books of Moses we find it only in

three places, — first in the words we have considered,

in connexion with Melchisedek, then in Balaam's

prophecy, and lastly in the song of Moses, — but in

each case this name is either in the mouth ot a

Gentile, or in reference to the Gentile world, and

God's relation to it. Balaam, who " came from Aram,

out of the mountains of the east," l says, that he " had

heard the words of El, and knew the knowledge of

the Most High, and saw the vision of the Almighty. ,,

What does he see but the judgment of the nations,

of "Sheth, and Moab, and Amalek, and Asshur,"

while " out of Jacob shall come He that shall have

dominion " ? 2 The words of the song of Moses no less

distinctly link the nations with the " Most High : "

— u When the Most High divided the nations their

inheritance, when He separated the sons of Adam, He

set the bounds of the peoples according to the number

of the children of Israel ; " thus caring for Gentiles,

though at the same time witnessing that " Jehovah's

portion is His people," and that He has chosen

Jacob for a special purpose and for special blessings. 3

In the Historic Books, from Joshua to Esther, the

name " Most High " never occurs, except in a Psalm

of David's, which is inserted in the history ; 4 but the

omission is characteristic, for these books are the

record of the elect, and of their relation to " Jehovah,"

1 Numb, xxiii. 7. \* Numb. xziv. 16.

\* Deut. zzzii. 8, 9. \* 2 Sam. zxii. 14.

h 2

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and the name " Most High " rather belongs to the

world outside the election. In the Psalms the name

is oftener referred to ; but, wherever it is used, we

find, if not a direct mention of the Gentile world,

and its final subjection to the " Most High," yet a

recognition of its claims and of God's universal

providence. Thus in the eighty-third Psalm, where

we read of the "enemies of God," "Edom, Moab,

and the Hagarenes, the Philistines with the inha-

bitants of Tyre, and Asshur," the end is foreseen,

that " they shall be confounded, and put to shame,

and perish ; that they may seek thy name, and know

that thou, whose name alone is Jehovah, art the

Most High over all the earth." \* It is the same in

the eighty-seventh Psalm, where, foreseeing that

" of Zion it shall be said, The Highest (or " Most

High") Himself shall establish her," "mention " is

no less made of " Rahab, and Babylon, and of Philistia,

and Tyre, with Ethiopia," that " this man was born

there." \* To the same effect, in the Psalm already

referred to, from which our Lord quotes the words,

" I said, Ye are gods, and all of you the children of

the Most High," the conclusion is, " Arise, God, and

judge the earth, for thou shalt inherit all nations." 3

Thus again in the Psalm, which speaks perhaps more

clearly than any other of God's kingdom over all

nations, the Psalmist's reason why all should praise

Him is, that " the Lord, Most High, is terrible : He

1 Psalm lxxxiii. 6. 7, 16, 17, 18

» Psalm lxxx/ii 4,5. • Psa'm lxxxii. 6, 8.

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is a great King over all the earth. He shall subdue

the peoples under us, and the nations under our feet;

for God is the King over all the earth ; and the princes

of the peoples are gathered together to be 1 the

people of the God of Abraham ; for the shields of

the earth belong unto God. He is greatly exalted." 2

And I notice that the elect themselves, when,

either for their own or for Israel's sin, they are cast

out, almost as Gentiles, "far from God's holy hill and

from His tabernacle," seem instinctively to turn to

this name " Most High," as a ground of hope, whatever

may be their trouble or unworthiness. Thus David,

"when the Philistines took him in Gath," cries to the

"Most High." 8 Again, "when he fled from Saul

in the cave," his words are, " I will cry unto God,

Most High ; unto God that performeth all things for

me." 4 Again, when fleeing from his son Absalom,

he hears "the words of Cush, the Benjamite," he

accepts the Gentiles' place, invoking the "Most

High." 5 For under this name all may find hope.

It is the witness for ever, that, whatever our condition,

, there yet is help for us in Him from whom we came.

But there is perhaps no better illustration of the

import of this name than the way it is used in the

case of Nebuchadnezzar, who is set before us in the

book of Daniel as the great head of Gentile power.

, > So the Revised Version. 2 Pealm xlvii. 1-9.

\* Psalm lvi. 2, and title. 4 Psalm Mi. 2, and title.

8 Psalm vii. 17, and title. Compare also Psalm iz. 2, 5;

t zviii. 13 ; and xxi. 7.

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In him we find the Adamic dominion almost repeated :

— " Thou, king, art a king of kings, for the God of

heaven hath given thee a kingdom, and wheresoever

the children of men dwell, the beasts of the field, and

the fowls of heaven, hath He given into thine hand,

and hath made thee ruler over all." l But his heart

is lifted up : through self-exaltation he loses his

understanding, till by judgment he is brought to

know the " Most High." What is written of him

requires no comment. " The king spake, and said,

Is not this great Babylon, that I have built, by the

might of my power, and for the honour of my

majesty ? While the word was in the king's mouth,

there fell a voice from heaven, saying, king

Nebuchadnezzar, to thee it is spoken ; The kingdom

is departed from thee. And they shall drive thee

from men, and thy dwelling shall be with the beasts,

and seven times shall pass over thee, until thou know

that the Most High ruleth in the kingdom of men,

and giveth it to whomsoever He will. The same

hour was Nebuchadnezzar driven from men, and did

eat grass as oxen, till his hairs were grown like

eagles' feathers, and his nails like birds' claws. And

at the end of the days I Nebuchadnezzar lifted up

mine eyes to heaven, and mine understanding re-

turned unto me, and I blessed the Most High, whose

dominion is an everlasting dominion, and His king-

dom from generation to generation." \* Are there not

1 Dan. ii. 37, 38.

1 Dan. iv. 30-34. See too Dan. v. 18-22, where the same

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yet such souls, some of the grandest of the sons of

men, who know neither " Elohim," nor " El Shaddai,"

nor " Jehorah," but who like Nebuchadnezzar shall

be broaght to know that the " Most High " ruleth,

and through His rule shall regain their understand-

ing? This, if I err not, is the " secret of the Most

High." 1 Souls outside the election shall own His

power ; and the saints, — here, in their relation to the

world, called the " saints of the Most High," — shall

have judgment given to them, and shall " possess the

kingdom." \*

I will only add that the indirect allusions to the

worship of the " Most High," wherever we find such

in Holy Scripture, always shew something wider and

simpler than that which was divinely ordained for

the elect people. To recur to the first place in

which the name occurs. Melchisedek, "priest of the

Most High," is presented to us, not only u without

genealogy," 8 as the Apostle says, but also without

a temple, and without blood, offering simply " bread

and wine," when He blesses the " Most High," and at

the same time pronounces upon Abram the blessing

of the " Most High." 4 For " the Most High dwelleth

not in temples made with hands ; " 6 " neither is He

worshipped as though He needed anything, seeing

He giveth to all life, and breath, and all things." 6

name, " Most High/' is used by Daniel when he interprets to

Belshazzar the " writing on the wall."

1 Psalm xoi. 1. \* Dan. vii. 18, 22, 25, 27.

» Heb. vii. 3. 4 .Gen. xiv. 18, 20.

• Acts vii. 48. ' Acts xvii. 25, 26.

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Therefore in the Psalm which says, "The Mighty

God hath spoken, and called the earth from the

rising of the sun unto the going down thereof," His

question, to thofie who would satisfy Him with

"bullocks out of their house, and he-goats out of

their folds," is, "Will I eat the flesh of bulls, or

drink the blood of goats ? Offer unto God thanks-

giving, and pay thy vows unto the Most High ; and

call upon me in the day of trouble : I will deliver

thee, and thou shalt glorify me." l What the

"Most High" delights in is a life in accordance

with His own. This is the witness of His beloved

Son, in the Gospel which links Him with all men,

and in which the title "Most High" is oftenest

repeated, 2 as where He says, "Love your enemies,

and do good and lend, hoping for nothing again;

and ye shall be children of the Most High, for He is

kind unto the unthankful and to the evil." 8 "In every

nation he that feareth Him, and worketh righteous-

ness, is accepted with Him." 4

Such is the teaching of the name " Most High."

In it more than in any other Vame, we have the re-

velation of God's relationship t)k man as man, and of

the unchangeableness of that relationship, spite of

the change which sin has wrought in man's condi-

tion. Need I say again that a special peril attends

this truth ? It is like the rain which the Apostle

speaks of, which, if it does not make the earth bear

1 Psalm 1. 1, 9, 13, H. \* St. Luke i. 32, 35, 76.

• St. Luke vi. 85. 4 Acts x. 35.

Most High God, or El fflyon. 105

fruit, cannot bat stimulate a greater growth of thorns

and briars. 1 If rightly received, it will increase our

faith. and hope in God, who though He is so high,

spite of our fall, yet owns and claims us as His

children. If abused, it may lead us to regard our

fallen state as good, and so to consider the voice of

our passions as the voice of God. The great coming

apostasy will, if I err not, be the final perversion of

this truth, when the last Antichrist, whose claim

and boast will be a Divine humanity, will assume as

man, in the fallen life of independence, that which

can only be truly possessed by us, as partakers of the

life of God, in Christ Jesus. There is therefore peril

as well as blessing in the mystery of the " Most

High," which, as we have seen, is so closely connected

with the " priesthood after the order of Meichisedek."

And yet, until we know this calling, and what we

really are, we shall not understand the depth and

fulness of God's purpose, and that, though fallen,

man is a son of the " Most High."

And the way in which, both in the Old Testament

and in the New, this name is joined with the other

names, "Elohim " or " God," " Jehovah " or " Lord,"

and " El Shaddai " or " Almighty," shews that while

some may abuse this truth, it is no less an integral

part of the one harmonious whole of God's fulness, in

which not only righteousness and love are one, but

where also the election of some and the final salva-

tion of all may both be seen as consistent parts of

1 Heb vi. 7, 8

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one purpose. Thus the Psalmist in a single sentence

speaks of the " secret of the Most High," of the

"shadow of the Almighty," of the "refuge in

Jehovah," and of the " trust in God." l For there is

a " secret " in the " Most High," as to man's partici-

pation in the Divine nature, and the power of the

" Most High " to abase him in the dust, if he abuse

his gifts and calling, even though those " gifts and

calling are without repentance." There is a " shadow

of the Almighty ; " a shadow in a double sense ;

either a cloud, with some darkness in the shadow,

for there is pain both in self-judgment and in God's

judgment ; or a shadow, as the " shadow of a great

rock in a weary land ; " 2 for the " Almighty " is such

a shadow also, " under which we may sit with great

delight." 8 Such as know this can " say of Jehovah,"

who "judges evil," "He is myrefuge and my fortress:"

such can say of " God," who loves in virtue of rela-

tionship, " In Him will I trust." And the song of

those whom St. John sees standing on the " sea of

glass, having the harps of God," and who " have gotten

the victory over the beast and over his image," is

again little more than a triumphant repetition of

these same names of God, as all subserving our sal-

vation and deliverance; for they say, "Great and

marvellous are thy works, Lord, God, Almighty ; just

and true are thy ways, thou King (or " Most High ")

of nations. 4 Who shall not fear thee, Lord, and

1 Psalm xci. 1, 2. » Isa. zzzii. 2. \* Cant. ii. 3.

4 There is a question whether the true reading is K " King of

Most High God, or M Elyon. 107

glorify thy name? for all nations shall come and

worship before thee, for thy judgments are made

manifest." l This is the " song of Moses and of the

Lamb." These are the names, full of light and love,

which the Word, whether as Law or Gospel,- opens

to us.

And the Church on earth re-echoes the same. In

her Communion Service, which, in this part at least,

comes down to us unaltered almost from Apostolic

days, once and again we are taught to repeat the

same four names in union ; first, when we say, " It

is very meet, right, and our bounden duty, that we

should at all times, and in all places, give thanks to

thee, Lord, Holy Father, Almighty, Everlasting

God. Therefore with angels and archangels, and

with all the company of heaven, we laud and mag-

nify thy glorious name, evermore praising thee, and

saying, Holy, Holy, Holy, Lord, God of hosts:

heaven and earth are full of. thy glory: Glory be

to thee, O Lord, Most High ; " and again, in the

" Gloria in excelsis," where we say, " Glory be to

God on high, and on earth peace, good will towards

men. We praise thee, we bless thee, we worship

thee, we glorify thee, we give thanks to thee for thy

ages," or " King of nations. 1 ' Alford, in his text, adopts the

reading, " King of nations," which is supported by a mass of

MSS., and is given also in the margin of the Authorised Version;

but in a note he adds, that " in the conflict of authorities it is

impossible to decide " whether 4$p&v or al&vwv was the original :

the context seems to me to shew that it must have been idv&v.

1 Rev. xv. 2, 4.

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great glory, Lord, God, heavenly King, God, the

Father, Almighty. . . . For thou only art holy, thou

only art the Lord, thou only, Christ, with the

Holy Ghost, art Most High, in the glory of God the

Father."

Blessed for ever be the " Lord/' " God," " Al-

mighty," the " Most High," for such a revelation of

Himself, that men may know and trust and joy in

Him.

Lord or Adonau 109

LOED OE ADONAI.

The names of God, which we have so far noticed, have

mainly revealed His nature : " Elohim," His unchang-

ing love ; " Jehovah," His righteousness and truth ;

" El Shaddai," that He is a giver or pourer out of Him-

self for others ; " El Elyon," that though Most High,

He is yet of a kindred nature with us. The names

which remain for our consideration speak rather of His

relationships, to things or persons, whether in heaven

or earth. Not that we can say of any view of God

that it excludes the others, or that this or that name

speaks only of His nature, while some other name

dwells exclusively on His relationships. God's per-

fections are so united that we cannot know one

without seeing in it something of all, though one

may and does more prominently bring out one aspect,

and another some other aspect, of His fulness. It is

here as in the Four Gospels, where each differing

view of our Lord contains or gives hints of all.

Thus the names "Elohim," "Jehovah," "El Shaddai,"

and " El Elyon," though they do not exclude the re-

lationships which are in God Himself, and in which

He likewise stands both to His fallen and unfallen

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creatures, rather reveal this or that perfection of His

nature ; while the names which follow, " Adonai," " El

Olam/' and " Jehovah Sabaoth," speak more directly

of His relationships, either to men or angels, or to the

differing and successive ages, in and through which He

works. His purposes. These latter, though in them-

selves not perhaps so wondrous as some of the pre-

ceding, may touch us more directly, as shewing what

is becoming in those, who by grace are called to know

God's mind, and to have such close and abiding

relationships with the Lord and God of all.

The name which we are now to consider is

" Adonai," which our Authorised Version translates

"Lord," — not by any means the same word as

« Lord," which is the usual rendering of the name

" Jehovah." l This name, " Adonai," is first found

in Abram's address to God, when, after his interview

with Melchisedek, " the word of Jehovah came to

Abram in a vision, saying, Fear not, Abram : I am

thy shield, and thy exceeding great reward; and

Abram said, Lord God, (that is " Adonai Jehovah,")

what wilt thou give me, seeing I go childless ? " and

again immediately after, when " Jehovah said, I am

1 I have already said, in speaking of the name " Jehovah,"

that the Jews of old not only wrote the name " Jehovah," where-

ever it occurred alone in Scripture, with the vowel points of

•'Adonai," but actuaUy read "Adonai" instead of "Johovah,"

except where, as in Genesis xv. 2, 8, and like places, the word

" Adonai " is united with " Jehovah," in which cases they wrote

M Jehovah" with the vowel points of "Elohim," and read

\* Elohim " tor " Jehovah."

. Lord or Adonai. Ill

the Lord, that brought thee out of Ur of the

Chaldees, to give thee this land to inherit it : and

Abram said, Lord God, (that is " Adonai Jehovah,")

whereby shall I know that I shall inherit it?" 1

Abram again uses the same name repeatedly in his

addresses to God, when he intercedes for Sodom ; \*

and it is, as we shall see, a name which is continually

in the mouth of all God's servants generation after

generation. The question is, or rather it is no

question, What does this name reveal ? " Adonai "

is simply the plural of the Hebrew word, " Adon,"

which means " lord " or " master," and which both in

the singular and plural is constantly applied to God. 3

When Applied to man, as it constantly is, this word

is used to express two well-known earthly relation-

ships ; first, the relation of a master to his slave or

servant ; 4 and then that of a husband to his wife. 6

1 Gen. xv. 1-8. \* Gen. xviii. 27, 30, 31, 32.

9 For the singular, " Adon," piKi as used of God, see Exod.

xxiii. 17 ; xxxiv. 23 ; Joshua iii. 11, 18 ; Neh. viii. 10 ; Psalm viii. 1,

9 ; xcvii. 6 ; cxiv. 7 ; cxxxv. 5 ; cxlviL 5 ; Isa. i. 24 ; iii. 1 ; x. 16 ;

and elsewhere. The plural, " Adonai," >ytN» occurs, as a title of

God, in countless places. Gesenius says that " the \* in <oitf is

the ancient termination for D\ and this form of plural is used

exclusively of God, both when He is addressed or spoken of."

When the word in the plural is used of men or angels, as in Isa.

xxvi. 13 ; Jer. xxvii. 4 ; Amos iv. 1 ; Psalm cxxxvi 3 ; Prov. xxv.

13; and similar passages; the usual plural termination, Q\*, is

used. (Heb. Lex. on the word.)

\* Gen. xxiv. 9, 10, 12, 14, 27, 35, &c. ; xxxix. 2, 3, 7, 8 ; Exod.

xxi. 4, 6, 6 ; Judges xix. 1 1 ; and. in many other places.

1 Gen. xviii. 12 ; Judges xix. 27 ; 1 Bangs i. 17, 18 ; Psalm

xlv. 11 ; 1 St. Peter iii. 6 ; &c.

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To see its meaning as applied to God, we have only

to understand what these relationships exactly were,

which God has chosen to express His relations to-

wards us.

Of old both slave and wife occupied a position

somewhat different from that which is accorded to

wives and servants at the present day The title,

" Adon," or " Lord," whether as meaning " master "

or " husband," expressed a personal relationship,

which involved rights of lordship and possession.

The slave or wife were "not their own." 1 Both,

voluntarily or involuntarily, belonged to, and were the

property of, their lord. In the slave the relationship

was binding quite irrespective of his own will. As a

rule he or his parents were either purchased for money,

or were captives taken from an enemy ; \* for in those

days there were but two ways of dealing with captives

in war, namely, either putting them to death, or re-

ducing them to slavery. In the case of the wife,

though she too generally was given or sold by her

father, 8 there might be more of the element of free

will; for the woman, as we see in Bebekah's case,

might be asked, " Wilt thou go with this man ? " 4

But, once a man's wife, she was his for life, unless she

should be put away for some evil in her, or for unfaith-

fulness. 5 With their will however, or without it, slave

or wife stood in a relation of subjection to their lord,

1 1 Cor. vi. 19, 20. \* Lev. zzv. 44-46. Numb. zxzi. 35.

\* Gen. xxviii. 16-20 ; Bzod. zzi. 7-11.

\* Gen. xariv. 68, \* Dent. xxiv. 1.

Lord or Adonai. 113

where faithfulness received due honour and reward,

while unfaithfulness would no less surely be visited

with just judgment.

Now the name " Adonai," or " Lord," teaches that

a relationship answering to that of servants to their

lord, and of wives to their husbands, exists between

God in heaven and His creature man upon the earth.

Not only do the elect, in their approaches to Him,

constantly use this name in addressing God, to ex-

press their relation to and dependence on Him, as

well as their faith in the faithfulness of One, who,

because He is their rightful Lord, is bound to sustain,

and keep, and help them ; but God also no less, when

speaking of Himself, continually claims this title, 1 as

declaring His relationships of Master and Husband to

us, — relationships, which, while they set us in the

place of honour, for to be even a servant, much more

to be the beloved, of the " King of kings " is great

honour, no less involve most solemn responsibilities,

if; called with such a calling, we are unfaithful to it.

In nothing more therefore than in the confession or

denial of this name do we see the radical contrast

between the Church and the world. The Church is

Church because it acknowledges relationship : 2 the

world is world because in practice it denies it. The

great mark of the elect is that they " know the Lord," 3

1 See Isa. viii. 7 ; Job xxviii. 28 ; and in countless other places.

\* The English word, " Church," an abridgment or corruption

of the Greek word icvpiaicfi, simply means "belonging to the

Lord." 1

8 1 Sam. ill. 7 ; Jer. ix. 24 ; xxiv. 7 ; zzxi. 34 ; St John xvii. 3. 1

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while the world yet knows Him not, 1 and acts as

far as may be in independence of Him. The world's

way is to do as it likes, think as it likes, speak as

it likes, without regard to any higher will above

it. Its great ones do "according to their will." 2

They say, " Our lips are our own : who is lord over

us ? " 8 They live as if they were their own. All

obedience with such seems more or less degrading.

The very opposite marks all God's saints. All own

a Lord. All say, " Lord, what wilt thou have me to

do ? " 4 All with Christ, their Master, come to do,

not their own will, but the will of Him that sent

them ; for they know that not in self-will, but in

God's will, and in it alone, is perfect rest. Let us look

briefly at some of the teaching of Holy Scripture upon

this point, though indeed thelesson is so clear andsooft

repeated, that it hardly needs exposition or illustration.

First then to look at the name, " Adonai," as ex-

pressing the relationship of Master. Not one only,

but all God's saints, in trial of all kinds, turn in-

stinctively to this name, as assuring them of the help

which they must require and will receive in their

appointed service. "Who goeth a warfare at his

own charges?" 5 Who serveth a master at his

own cost? "The eyes of servants look unto the

hand of their masters ; " 6 and God's servants are no

less cared for. As not their own, but purchased by

their Lord, they are parts of His household in a way

1 St. John viii. 19, 55; xvii. 25 ; Acts xvii. 23; 1 Cor. i. 21 ;

2 Thess. L 8.

\* Dan. viii. 4; xi. 3, 16, 36. » Psalm xii. 4.

4 Acts ix. 6. • 1 Cor. ix. 7. • Psalm oxxiii. 2.

Lord or Adonai. 115

no hired servant can be. For, strange as it may

seem to our modern views, the purchased slave of old

stood in a nearer relation to his lord than the hired

servant, who, as he worked for wages, could come or

go according to his own will. For the hired servant

might not eat of the Passover or of the holy things

of his master's house, while the purchased slave, as

belonging to his lord, was free of both these privi-

leges. 1 Abram, the father of the faithful, in the

scene where the name " Adonai " first meets us, shews

how blessed is the relationship which he confesses

when he says, " My Lord," and " Lord God." For

at the time two burdens were pressing on his heart.

A seed and an inheritance had been promised him ;

and years had passed, and he was still childless and

without tfxe promised land. But because in his

" Lord " he has One who cannot fail, he pours out

his complaint, saying, "Lord (Adonai) God, what

wilt thou give me ? " and again, " Adonai God, whereby

shall I know that I shall inherit it ? " and receives in

vision once and again enlarged assurances, that both

seed and inheritance, far larger than he hoped, shall

surely be given to him by his Lord : a seed even as the

stars of heaven for multitude, and for an inheritance

the land of many nations. He is yet but a servant :

he calls himself a " slave : " \* but on his " Lord s "

faithfulness and power he relies for everything.

It is so with all God's servants. Their sufficiency

1 Exod. xii. 45 ; Lev. xxii. 10, 11.

1 Heb. lay. See Gen. zviii. 3, 5 ; and elsewhere.

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is in their Lord, 1 who fits each specially for the varied

work committed to them. So Moses, called to bear

God's message to Israel, says, " my Lord, (Adonai,)

I am not eloquent, neither before nor since thou hast

spoken to thy servant. And the Lord said unto

him, Who hath made man's mouth ? or who maketh

the dumb, or deaf, or the seeing, or the blind?

Have not I, the Lord ? Now therefore go, and I

will be with thy mouth, and will teach thee what

thou shalt say." 2 So again, Joshua, when he is

appointed to lead God's people into the land, and

they are smitten at the outset by the men of Ai,

turns to this name, saying, " Lord, (Adonai,) what

shall I say, when Israel turneth their backs before

their enemies ? " and at once receives directions how

he may discover the " accursed thing," which, though

hidden, has been the cause of the defeat of God's

people. 8 So again Gideon, when he is called to de-

liver Israel from the Midianites, and answers, "0

my Lord, (Adonai,) why is all this befallen us ? " and

again, " my Lord, (Adonai,) wherewith shall I save

Israel ? behold, my family is poor in Manasseh, and

I am least in my father's house," receives for answer

these words, — " Surely I will be with thee : go in

this thy might : have not I sent thee ? " 4 The ser-

vant's strength is in his Lord. All God's servants

prove this. Those in whom God's power has most

been seen most freely confess it. Manoah childless ; \*

1 2 Cor. iii. 5, 6. \* Exod. iv. 10. » Josh. vii. 7, 8.

\* Judges vi. 13-16. \* Judges ziii. 8.

Lord or Adonai. 117

Samson in his bonds ; l Samuel in his youth with

Eli; 2 above all David, so greatly tried; all confess

this name "Adonai," as their encouragement and

hope in every weakness. It seems as if David could

not too often repeat this name : — " Then went David

in, and said, Who am I, Adonai Jehovah, and

what is my house, that thou hast brought me

hitherto? And this was yet a small thing in thy

sight, Adonai Jehovah ; but thou hast spoken also

of thy servant's house for a great while to come;

and is this the manner of man, Adonai Jehovah ?

And what can David say more unto thee ? for thou,

Adonai Jehovah, knowest thy servant. For thy

word's sake, and according to thine own heart, hast

thou done all these great things, to make thy servant

know them." 3 The Psalms continually repeat thi3

language : — " Lord, our Lord, (Adonai,) how ex-

cellent is thy name in all the earth." Thy servants

are weak, but Thou art their "Lord." Therefore

even "out of the mouths of babes and sucklings

hast thou ordained strength. . \* . What is man that

thou art mindful of him ? Man is like to vanity :

his days are as a shadow that passeth away. But

thou, Lord, our Lord, hast put all things under

his feet. ... Lord, our Lord, how excellent is thy

name in all the earth." 4

1 Judges xvi. 28. \* 1 Sam. iii. 9, 10.

\* 2 Sam. vii. 18-21. We find the same constant repetition

of this name " Adonai " in Daniel's prayer, Dan. ix. 3-19.

4 Psalm viii. 1-9; cxliv. 3, 4. See also Psalm xxxv. 23;

xxxviii. 9, 15, 22 ; xxxix. 7 ; xl. 17 ; li. 15 ; lxviii. 17, 19, &c.

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The prophets still more bring out the blessings

which lie hid in the relationship which is confessed

under the name " Adonai." From or in connexion

with it, they draw their inspiration. To take one

or two examples out of many. It is the vision of

" Adonai," and of the service which is rendered Him.

by heavenly hosts, which moves Isaiah, when all

things around him seem dark, to say, " Here am I :

send me." ! He thus describes his call : — " In the

year that King Uzziah died, I saw the Lord,

(Adonai,) sitting upon his throne, high and lifted

up." The earthly lord is taken away. Signs are

abroad that for Israel's sins even the semblance of

power may ere long pass away from God's elect.

But the prophet's eye is opened to see a "Lord,"

who is yet " high and lifted up," and whose " train

filled the temple." "Before Him stood the sera-

phim : each one had six wings ; with twain he

covered his face, and with twain he covered his feet,

and with twain he did fly ; and one cried to another,

saying, Holy, Holy, Holy, is the Lord of Hosts : the

whole earth is full of His glory ; " all revealing, not

only the shrinking from self-display, which marks

the spirits nearest to the throne, but no less their

power and readiness to go anywhere to fulfil their

Lord's bidding. The immediate result of such a

vision is to make the prophet cry, " "Woe is me, for

I am undone ; for I am a man of unclean lips," till

" there flew one of the seraphim, having a live coal

1 Isa. vi. 1-8.

Lord or Adonai. 119

which he had taken from off the altar," the touch of

which upon the prophet's lips, not only imparted

new power, but also purged away his sin. And then

he " heard the voice of the Lord, (Adonai,) saying,

Whom shall I send, and who will go for us ? " What

could he say, but, that which all who have seen such

a vision always must say, " Here am I : send me."

With such a Lord, and with such help, and with

such hosts to serve His servants, who can refuse to

bear their Lord's message, whatever the cost of its

delivery.

The same name meets us in the mission of the

other prophets. In none perhaps do we more

clearly see its special import than in the call of

Jeremiah. Here was a man by nature timid, whose

words and ways constantly reveal even a womanly

tenderness and susceptibility. In his case it was no

natural self-confidence or self-conceit which brought

him out before his king and people as a prophet of

the Lord. More even thaji Moses he shrunk from

the burden laid upon. him. But " the word of the

Lord comes to him," saying, " Before I formed thee

in the belly I knew thee ; and before thou earnest

forth out of the womb I ordained thee a prophet to

the nations." And Jeremiah answered and said,

"Ah Lord (Adonai) God, behold I cannot speak, for

I am a child." But He answered, " Say not, I am a

child, for thou shalt go to all that I send thee, and

whatsoever I command thee thou shalt speak. Be

not afraid, for I am with thee." And then He

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touched his month and said, " Behold, I have put

my words in thy mouth. See, I have set thee this

day over the nations, to root out, and to pull down,

and to destroy, and to build, and to plant." 1 It is

the same in Ezekiel's case. He, like Jeremiah, lived

in evil days, when Israel was a " rebellious house," 2

and the prophet with his people was "among the

captives by the river Chebar." There " the heavens

opened, and he saw visions of God." " The word of

the Lord came to him," 8 with a message from One,

who claimed to be both his and Israel's "Lord,"

" whether they would hear, or whether they would

forbear ; " and who throughout the whole of this

prophecy, more perhaps than in any other part of

Holy Scripture, again and again repeats that He is

" the Lord (Adonai) God," 4 not of Israel only, but

no less of the nations around, who have forgotten or

denied that they too must be His servants. " Other

lords (Adonim j have had dominion " over God's elect,

and over the world, 5 but God does not therefore

surrender His rightful lordship over all. His mes-

sage whether to Israel, 6 or to Ammon, or Moab, or

Edom, 7 or to Tyre or Egypt, 8 is always prefaced by

His rightful title, " the Lord (Adonai) God."

1 Jer. i. 2-10. a Ezek. ii. 7, 8. » Bzek. i. 1, 3.

4 Ezek. ii. 4. This name, " Adonai God," is used in more than

two hundred other places in this one prophecy.

ft Isa. xxvi. 13.

• Ezek. ii. 4 ; in. 11, 27 ; v. 7, 8, 11 ; vi. 3, 11 ; vii. 2, 6, &c

» Ezek. xxv. 3, 6, 7, 8, 12, 13.

• Ezek. xxvi. 3, 5, 15 ; xxvii. 3 ; xxix. 3, 8, 13, &c

Lord or Adonai. 121

It is in the Gospels however above all that the

import of this title is brought out most fully. For

not until the Lord Himself came in the flesh, and

" took the form of a servant," l and had his " ear

bored " to seal His service, 2 was the full blessing of

this relationship revealed. Till then, so deeply had

men fallen, all service was counted more or less a

disgrace and badge of inferiority. God was serving

all ; feeding even ravens, clothing lilies, opening His

hand to satisfy the desire of every living thing. 3

But men perceived it not. So the Lord of all revealed

Himself in the service of Him who was His image,

saying, " Behold my Servant, whom I uphold ; mine

elect, in whom my soul delighteth : I have put my

Spirit upon Him, and He shall shew judgment to the

Gentiles. He shall not strive nor cry, neither shall

any man hear His voice in the streets. A bruised

reed shall He not break, and smoking flax shall He

not quench. He shall not fail nor be discouraged,

till He have set judgment in the earth." 4 He was

among us " as One that serveth," 6 revealing, as till

then it had never been revealed, the blessedness of

subjection to our true and heavenly Lord, which not

only gives man what he needs, a Master, to " uphold

and put His Spirit on us," but which makes selfish

fallen men, even if they know it not, conformed in

some measure to Him, who, like a shepherd, can rule

1 Phil. ii. 7. \* Bxod. xxi. 6 ; Psalm xl. 6 ; and Heb. x. 5.

s Psalm cxlv. 16 ; cxlvii. 9 ; St. Luke xii. 24, 27.

4 Isa. xlii. 1-4 ; St. Matt xii. 17-20. • St. Luke xxii. 27.

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and govern, because He serves, all. None have ever

spoken of service like the Lord. The Gospel which

is devoted to witness of His Lordship shews this.

Hear Him saying, "The disciple is not above his

Master, nor the servant above his Lord : it is enough

for the disciple that he be as his Master, and the

servant as his Lord." l " "Whosoever therefore will

be great among you, let him be your minister, and

whosoever will be chief among you, let him be

your servant; even as the Son of Man came not

to be ministered unto, but to minister, and to

give His life a ransom for many." \* " Blessed are

those servants, whom the Lord when He cometh

shall find watching. Verily I say unto you, that He

shall gird Himself, and make them to sit down to

meat, and will come forth and serve them." s The

approval of faithful service is the same in the use of

ten talents or of one. " Well done, good servant :

thou hast been faithful over a few things. Enter

thou into the joy of thy Lord." 4 Well may all the

saints rejoice in the relationship, that God is indeed

their "Lord," and that, with all their weakness,

they may say with Paul, " His I am, and Him I

serve." 6

But the name " Adonai " reveals another even

more blessed relationship. The title " Lord" is used,

not of Master only, but of Husband. It tells, that,

1 St. Matt. x. 24, 25. \* St. Matt. zz. 26-28.

» St. Luke xii. 37. 4 St. Matt. xxv. 19-23.

\* Acts xxvii 23.

Lord or Adonai. 123

weak and fallen as we are, the Lord of all calls us

to the closest and most endearing communion with

Himself; to be "no more twain," but "joined to the

Lord," and "one spirit ; " l that as a wife is not her

own, but her husband's, so we too are " not our own,"

but both in body and spirit are the Lord's. 2 The

language of Holy Scripture upon this point is such

as could never have entered into the heart of men,

had they not been possessed and taught by God s

Spirit. Take the words to Israel, the appointed

figure of God's elect : — " Thus saith the Lord, I

remember thee, the kindness of thy youth, the love of

thine espousals, when thou wentest after me in a land

that was not sown." 3 " Thy Maker is thy husband." 4

" I am married to you, saith the Lord ; " 5 and again,

" I was a husband unto them." 6 " Thus saith the

Lord (Adonai) God; . . . I made thee to multiply:

thy breasts are fashioned, and thine hair is grown.

Now when I passed by thee, and looked upon thee,

behold, thy time was the time of love, and I spread

my skirt over thee, and covered thy nakedness ; yea,

I sware unto thee, and entered into a covenant with

thee, saith the Lord (Adonai) God, and thou be-

camest mine. And I clothed thee with broidered

work, and shod thee with badgers' skin, and I girded

thee about with fine linen, and I covered thee with

silk ; I decked thee also with ornaments, and I put

1 St. Matt. xix. 5, 6 ; 1 Cor. vi. 17. a 1 Cor. vi. 19.

» Jer. ii. 2. « Isa. liv. 5.

\* Jer. iii. 14. • Jer. xxxi. 32.

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bracelets upon thy hands, and a chain about thy

neck ; and I put a jewel on thy forehead, and ear-

rings in thine ears, and a beautiful crown upon thy

head. Thus wast thou decked with gold and silver ;

and thou didst eat fine flour, and honey, and oil ;

and thou wast exceeding beautiful through my

beauty, which I had put upon thee, saith the Lord

(Adonai) God." l

"Words like these are common to the prophets,

revealing something of that love, wherewith the

Lord has loved us, in giving Himself to us, that we

may give ourselves to Him for ever. For to us too

the words are spoken, " Hearken, daughter, and

consider: forget thine own people and thy father's

house ; so shall the King greatly desire thy beauty,

for He is thy Lord, (Adonai,) and worship thou Him." 2

Language fails to express the unutterable preciousness

of such a relationship, and the unspeakable blessings

which it pledges to those who accept it, and by grace

are faithful to it. For it is not only certain gifts

which come upon the " beloved of the Lord ; " 8 but

in the relationship itself, as " married to Him," pro-

vision is made to meet our folly, so long as, spite of

all our weakness, we are faithful to Him. What for

instance can be more blessed than the law respecting

a woman's vows, " if she have a husband," and is

living with him. Though in her folly she may " bind

her soul with any vow, if her husband disallows her on

1 Bzek. xvi. 7-14. \* Psalm xlv. 10, 11.

\* Deut. zzziii. 12 ; Jer zzzi. S.

Lord or Adonai. 125

the day he hears it, then he shall make her vows,

wherewith she hath bound her soul, of none effect :

her husband hath disallowed it, and the Lord shall

forgive her." l Her foolish purpose " shall not stand."

It is by grace " forgiven " in virtue of the will of him

to whom she stands so closely related. " But every

vow of a widow, or of her that is divorced, wherewith

they have bound their souls shall stand ; " 2 for with

those who have been put away for their unfaithfulness,

or, having been united to that which is dead, are

without their " head," — for " the husband is the head

of the wife," 8 — there is no " Lord " to set aside and

disallow their folly, and thus their foolish purpose

"binds their souls."

The Song of Songs from first to last is the ap-

pointed witness of the delight, which both lover and

beloved draw from this most intimate of all relation-

ships. The earthly joy shadows the heavenly. For

if all creatures are voices, silently witnessing to us of

Him who is the great Archetype, — if sun and air,

and bread and wine, lilies and cedars, sowing and

reaping, all are telling something of the glory and

fulness of Him, who is Himself our Lord, our Refuge,

and our Portion, 4 — much more must man, who is God's

image, 5 in that which most marks him, that is in his

love for one above all others, shadow forth that

Highest Love, which of twain makes one, and thus

fills both with gladness. God at least does not shrink

1 Numb. xxx. 6-8. a Numb. xxx. 9. » Eph. v. 23.

4 Psalm xvi. 2, 5 ; cxix. 57 ; cxlii. 5. • 1 Cor. xi. 7.

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from speaking of His joy in making us His own, and

in giving Himself to us as ours for ever. " All the

promises of God in Christ are in Him Yea, and in

Him Amen." l And He hath said, " As a bridegroom

rejoiceth over the bride, so shall thy God rejoice over

thee." \* And the Song of Songs shews how the loved

one reciprocates this love, as she sings, " I am my

Beloved's, and His desire is toward me." 8 Blessed

therefore as it is to know the Lord as "Master,"

it is as nothing to the joy of knowing the still

nearer relationship of " Husband," to which the name

" Adonai " calls us. For, as one has said, while " work

is the result of one ruling or directing another, fruit is

only the result of a union between two." 4 We may

do good work as servants, if we are obedient to our

Lord; but to produce and bring forth the "new

man," which is His image, there must be that perfect

self-surrender, and union with Him, of which the

marriage bond is the appointed figure. And we may

be espoused, while yet we are not married, to Him.\*

But without union with our Lord we are, and must

be, barren. Fruit, bearing His likeness, can never be

produced by any soul until it is perfectly the Lord's.

Such are some of the blessings which gather

round the name "Adonai," or "Lord:" such the

privileges of knowing God as " Master," and stillmore

as " Husband." But for this very reason, because

1 2 Cor. i. 20. Isa. lxii 5. » Cant. vii. 10.

\* Charles George Gordon, Reflections in Palestine, p. 74.

\* Compare 2 Cor. zi. 2 ; and Rev. xix. 7.

Lord or Adonai. 127

these relationships are so intimate and full of mutual

confidences,— for husbands must needs trust their

wives, and masters their servants, — the least unfaith-

fulness in such relationships involves the greatest

sin, — sin for which neither diligence, nor beauty,

nor cleverness, can make the slightest compensation.

In wife or servant perfect faithfulness is the first

thing, and indispensable. And the more a soul is

favoured, the greater the gifts entrusted to it,, the

closer its union with its Lord, whether as Master or

as Husband, the greater is the sin of the very least

and apparently most trifling unfaithfulness. An act

which in a stranger might be nothing, in a trusted

servant would be a crime : a look or word, or the

lack of such, which would be unnoticed in those not

related to us, in a loved wife might be unpardonable.

Sins are relative. Hence such words as those of the

prophet : — " You only have I known of all the

families of the earth : therefore I will punish you

for your iniquities." l Times of ignorance God winks

at or overlooks, 2 even as we overlook the faults of

little children. Even unfaithfulness in those not

trusted or nearly related to us does not greatly touch

us. But evil in one's own house must be judged, if

we would not be partakers in it. Hence, as the

Lord's Supper teaches, communion involves judg-

ment. If we can judge and correct ourselves, we

are not judged of the Lord. If we do not correct

ourselves, the nearer our relation to the Lord, the

1 Amos iii. 2. 2 Acts xyii. 30.

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surer and sorer will be His judgment and correc-

tion. 1

It is of this judgment, as well as of the blessings

of nearness to the Lord, that the name " Adonai" is

the special witness. For indeed blessings may be

judgments, and must be, if we are unfaithful ; even

as judgments are blessings, for they are sent to bring

souls out of their unfaithfulness. Therefore both

to servant or wife, if faithless, " Adonai " must be

judge. Need I quote the words of prophets, or of

the Lord of prophets, to shew that the sin of His

servants must bring its own judgment: — "Thus

saith the Lord, If I be a Master, (Adon,) where is

my fear? priests that despise my name; and ye

say, Wherein have we despised it ? Ye offer polluted

bread upon mine altar, and ye say, Wherein have

we polluted thee ? Te offer the blind and the lame

for sacrifice. Is it not evil ? Offer it now to thy

governor ; will he be pleased with thee or accept thy

person ? saith the Lord of hosts. Who is there even

among you that would shut the doors for nought ?

Neither do ye kindle fire upon mine altar for nought.

I have no pleasure in you, saith the Lord of hosts ;

neither will I accept an offering at your hand. For

ye said also, Behold what a weariness it is ; and ye

have snuffed at it, saith the Lord of hosts ; and ye

brought that which was torn, and the lame and the

sick. Should I accept this at your hand ? saith the

Lord. Therefore now, O ye priests, this command-

1 Cor. zi. 31, 32.

Lord or Adonai. 129

ment is for you. If ye will not hear, and if ye will

not lay it to heart, to give glory to my name, saith

the Lord, I will even send a curse upon you, and I

will curse your blessings : yea, I have cursed them

already, because ye do not lay it to heart." l What

judgment can be sorer, than that one's blessings

should become a curse. And yet thus it must be

with those, who, called to nearness to their Lord, are

unfaithful to their high calling. We know WTio it

is that says, — " But and if that evil servant say in

his heart, My Lord delayeth His coming, and shall

begin to smite his fellow-servants, and to eat and

drink and to be drunken, the Lord of that servant

shall come in a day that he looketh not for him, and

in an hour that he is not aware of, and shall cut him

in sunder, and shall appoint him his portion with the

hypocrites : there shall be weeping and gnashing of

teeth. And that servant, which knew his Lord's

will and prepared not himself, shall be beaten with

many stripes ; but he that knew not, and did commit

things worthy of stripes, shall be beaten with few

stripes. For unto whomsoever much is given, of

him shall much be required, and to whom men have

committed much, of him they will ask the more." 2

It is even worse with the unfaithful wife, though

her husband's love remains unchanged. The prophets

seem to labour under this burden when they would

utter it : — " Surely as a wife treacherously departeth

> Mai. i. 6-12 ; and ii. 1, 2.

\* St. Matt. xxiv. 18-51 ; and St. Luke xii. 45-48.

E

130 Tlie Barnes of God.

from her husband, so have ye dealt treacherously

with me, house of Israel, saith the Lord." 1

" Thine own wickedness shall correct thee, and thy

backslidings shall reprove thee : know therefore and

see that it is an evil thing and bitter, that thou hast

forsaken the Lord thy God." \* For " thou didst trust

in thine own beauty, and playedst the harlot, and

pouredst out thy fornication on every one that passed

by. And it came to pass, after all thy wickedness,

(woe, woe, unto thee, saith Adonai God,) that thou

hast made thee a high place in every street. And thou

hast not been as a harlot, in that thou scoraest hire,

but as a wife that committeth adultery, who taketh

strangers instead of her husband. Wherefore, O

harlot, hear the word of the Lord. Thus saith the

Lord (Adonai) God, Because thy filthiness was poured

forth, through thy whoredoms with thy lovers, and

with all the idols of thine abominations ; therefore,

behold, I will gather all thy lovers, with all whom

thou hast loved, and them also that thou hast hated,

and I will judge thee as women that break wedlock

and that shed blood are judged, and. I will give thee

blood in fury and jealousy. And I will give thee

into their hands, and they shall strip thee of thy

clothes, and take thy fair jewels, and leave thee

naked and bare ; and they shall execute judgments

upon thee, and I will cause thee to cease from playing

the harlot any more." 8

» Jer. iii. 20. » Jer. ii. 19,

» Ezek. xvi. 15-41

Lord or Adonai. 131

And yet, because " Adonai " is God, even thus,

and from all this, shall the fallen wife be saved at

last by Him who first loved her : — " As I live, saith

Adonai God, Sodom thy sister hath not done, she

nor her daughters, as thou hast done, thou and thy

daughters. Neither hath Samaria committed half

thy sins. They are more righteous than thou. Yea.

be thou confounded, in that thou hast justified thy

sisters. Nevertheless I will remember my covenant

with thee in the days of thy youth, and I will establish

unto thee an everlasting covenant. Then shalt thou

remember thy ways and be ashamed, when thou shalt

receive thy sisters, thine elder and thy younger ; that

thou mayest remember, and be confounded, and never

open thy mouth any more because of thy shame,

when I am pacified toward thee for all that thou hast

done, saith the Lord (Adonai) God." 1 Well may

saints and angels cry with wonder, "Holy, Holy,

Holy, Lord " ! Who is like unto our " Master " and

our " Lord " !

Such then is the relationship between the Creator

and creature, which the name " Adonai," or " Lord,"

reveals to us. And though it falls far short of that

still more wondrous vision, of the " Father " and the

" Son," which is opened in the gospel, yet in the name

" Master" and " Husband " we have enough, and more

than enough, to make us " strong in the Lord," and

1 Ezek. zvi. 60-63. See too Isa. i. 24-27, for similar words

of threatening and promise from " Adonai."

k2

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to " rejoice in Him, alway." l For if the servant of

a prophet, as his master was taken from him, could

cry, " My father, my father, the chariot of Israel,

and the horsemen thereof:" 2 — if even in a Syrian

slave of old there could be such confidence and love,

that the servant could call his lord, " Father," saying,

" My father, if the prophet had bid thee do some

great thing, wouldest thou not have done it?" 8 —

what should be our faith and hope in Him, who

calls us His " servants," and His " beloved " ? And

especially in these last days, when the spirit of

lawlessness is growing, and all the bonds which have

held society together seem in peril of being broken,

it is more than ever our wisdom to remember the

"Lord," "whose service is perfect freedom," and

whose love for His beloved " passeth knowledge."

Blessed be His name, the day is coming, when

" there shall be no more curse," but His " seivants

shall do Him service, and shall see His face, and His

name shall be upon their foreheads." 4 If we be-

lieve not, yet He abideth faithful : He cannot deny

Himself. 6 He hateth putting away. 6 His gifts

and calling are without repentance. 7 Even un-

faithful Israel shall obtain mercy. 8 For thus saith

the Lord, "In that day thou shalt call me Ishi;

(that is My husband ;) and shalt call me no more

Baali ; (that is, My lord ;) and I will betroth thee

1 Eph. vi. 10; and Phil. iv. 4. « 2 Kings ii. 3, 12.

« 2 Kings v. 13. « Rev. xxii. 3, 4. • 2 Tim/ii. 13.

• Mai. ii. 16. v Rom. zi. 29. • Rom. xi. 31.

Lord or Adonai. 133

unto me for ever ; yea, I will betroth thee unto me

in righteousness, and in judgment, and in loving

kindness, and in mercies. And I will say to them

which were not my people, Thou art my people;

and they shall say, Thou art my God." l Oh, day o£

wonders, when " the marriage of the Lamb is come,

and His Wife hath made herself ready." \*

I conclude with the words of one who knew

" Adonai," and who in the day of his trouble found in

this name, and in the other names of God, which in

his anguish seemed instinctively to rise upon his lips,

that help and comfort which he had not in himself,

and could not find in creatures. How many in

every age have found comfort in the words : — " Will

Adonai, (my Lord and Husband,) cast off for ever ?

Will He be favourable no more? Is His mercy

clean gone for ever? Doth His promise fail for

evermore ? Hath Elohim, (who is in covenant with

me,) forgotten to be gracious ? Hath He in anger

shut up His. tender mercies ? And I said, This is

my infirmity : but I will remember the years of the

right hand of the Most High ; (even of Him wjiose

offspring we all are, even though as Gentiles we

may have wandered from Him.) Yea, I will re-

member the works of Jah, (Jehovah, the righteous

One, who gives Himself to be our righteousness;)

surely I will remember thy wonders of old." 8 So

cried a soul of old who knew "Adonai." Would

to God that those to whom these names have been

1 Hos. ii. 16-23. 2 Rev. xix. 7. 8 Psalm lxxvii. 7-11.

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matter for self-exalting criticism, rather than for

faith and hope in Him, who is only truly known as

we obey Him, might be brought even by trouble to

know themselves, and the grace of Him, who reveals

His fulness to His creatures as they need it. They

that know His name will put their trust in Him.

And they that trust in Him shall never be con-

founded.

Everlasting God or El Ohm. 135

EVERLASTING GOD OR EL OLAM.

Thjb next name of God in Holy Scripture is " El

Olam," which in our Authorised Version is translated

" Everlasting God," l a name but seldom repeated,

and which as yet has been little noticed even by

students of " the oracles of God," a but which reveals

a truth and fact, as to God's ways with fallen man,

shewing Him patient and wise as well as righteous

and all-loving. For this name tells us that God

reveals Himself to men by varying dispensations,

" at sundry times and in divers manners," 8 as they

can bear it ; in all carrying out His one unchanging

purpose, to bring us out of our fall and make us

partakers of His own blessedness. We shall see, if

God permit, how this name reveals this truth ; though

the wisdom of His ways is still hidden from not a

few, who can yet bless Him that they are and shall

be His for ever.

This name, " El Olam," first meets us in Abram's

life, after his name is changed from Abram to

1 Heb. tb'W ^K> literally, M God of the age." In the Septua-

gint, Qehs al&vios. In the Vulgate, " Deus aeternus."

« Bom. iii. 2. » Heb. i. 1.

Y

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Abraham, when the man of faith, long barren, has

received the heir of promise, Isaac, and, as a conse-

quence, the bondmaid and her son are cast out.

" At that time" the Gentile comes to Abraham, and

a covenant is made with him at Beersheba, the

" Well of the Oath," and " there Abraham called on

the name of the Lobd, the Everlasting God." l The

truth which this name teaches therefore belongs to

a certain stage in the life of faith, when the life of

sonship, which Isaac figures, is brought forth by

Sarah, that is the Gospel, 9 and the carnal seed, the

fruit of law, is judged and cast out. For, as St. Paul

teaches, all these are shadows of spiritual truths ; the

birth of Isaac of the " free woman," and the rejec-

tion of the " son of the bondmaid," being appointed

figures of the change from law to gospel. We do

not know at first, that, in God's dealing with His

elect, there may and will be diversities of operation

and a change of dispensation ; and that though for a

season law is needed, it must give place to gospel,

and that grace itself will be succeeded by a fuller

revelation of God's glory ; each varied stage being

needed for man's perfecting. As we advance this

opens to us, and we learn, that, precious as are

the truths revealed under the names "Elohim,"

"Jehovah," "El Shaddai," or "Adonai," there is

yet more to be revealed, full of instruction for us, if

like Abraham we will still walk with God.

Now both the fact that in God's dealings with

1 Gen. xxi. 10, 22, 33. « Gal. iv. 22, 30.

Everlasting Ood or El Olam. 187

His creatures there are successive " times " or " ages "

or dispensations, and that this is a "mystery," or

" secret/' which is only opened as we grow in grace, is

involved and taught in the name " El Olam." For

the word " Olam," which is rendered " Everlasting,"

contains in itself both the idea of a " secret," and

also of " time," or of " an age." The " El," which we

translate " God," here, as in the names " El Shaddai "

and "El Elyon," expresses "Power," l even the Power

of Him, "who doeth as He will in the armies of

heaven and among the inhabitants of the earth." »

The word " Olam " has two senses, though the con-

nexion between the two is obvious. Its first and

original sense is to " conceal," or " hide" or some-

thing " hidden" 8 Hence it came to mean " time

hidden from man" or " time indefinite." In our Version

it is often translated "for ever" and in certain places

it may mean " time unmeasured," " for an age," or

" for ages." But that strictly speaking it expresses

a limited time is clear, not only from many passages

1 See pp. 64, 65 above. » Dan. iv. 35.

\* See Lev. iv. 13 ; v. 2 ; zz. 4 ; 1 Sam. xii. 3 ; Psalm zc. 8 ;

and many other places. In Eccl. iii. 11, it is still a question

how the word should be translated. Our Authorised Version

translates it " world," as it translates Mv in St. Matt. ziii. 39,

and elsewhere : the Revised Version translates it " world," or

\*\* eternity : " the Septuagint render it by aiwv : while Parkhurst

(see his Lexicon, on the word,) translates it " obscurity," reading

the whole verse as follows : — " He hath made everything beautiful

in its season, but He hath even put such obscurity (olam) in the

midst of them, that man cannot find out the work that God

doeth from beginning to end."

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where the time referred to can only be a life-time, or

till the year of Jubilee, or for the period of the

Jewish dispensation, but from other passages, where

the word is redoubled or used in the plural, (which

it could not be if it meant " for ever,") where its

meaning is " for ages," or " from age to age." l A

few examples of the varied uses of the word may shew

us its real force, and how it throws light upon the

name of God which we are now considering.

The word " Olam " then is used of a limited time

in the following places among many others, though

our Authorised Version in some of them has rendered

it " for ever ; " as for example, where we read of the

" Hebrew servant whose ear is bored," of whom it is

said, that " he should serve his master for ever ; " and

again where we have the law respecting the hafthen

bondslaves, whom Israel shall possess, of whom it is

written, that " they shall be your bondmen for ever : "

in both which places ihe word can only mean " for

life," or " until the year of Jubilee." \* We find the

word again in Hannah's utterance, where she says,

" I will not go up until the child be weaned, and

1 For instances of the plural use of the word, D'D^#> see

Psalm lxxvii. 7, 8 ; Isa. xlv. 17 ; Dan. iz. 24, &c.

2 Exod. xxi. 6; and Lev. xxv. 46. In the former of these

passages the word is explained by Josephus, (Antiqq. iv. 8. § 28,)

and by the Babbinists, (see the article on the word " Slave," in

Smith's Dictionary of the Bible, p. 1331,) to mean " until the

year of Jubilee" partly from the universality of the freedom then

proclaimed, and also because it was the duty of the servant, as a

free-born Israelite, then to resume the cultivation of his re\*

covered inheritance.

Everlasting God or El Olam. 139

then I will bring him, that he may appear before the

Lord, and abide there for ever ; " words which she

afterwards explains by saying, " As long as he liveth,

he shall be lent nnto the Lord." l So again Achish

says of David, when he came to Gath, " He shall be

my servant for ever." 9 The same word is sometimes

simply translated " time" as in the law of redemption

of inheritances, where we read, that " the houses in

their cities the Levites may redeem at any time." 8

It is also used in reference to the past, as in the

words, " Your fathers dwelt on the other side of the

flood in old time ; " 4 and again, " See, it hath been

already of old time ; " a and again where the Lord by

the prophet says to Tyre, " I will bring thee down

to the pit with the people of old time ; " 6 and again,

where the Psalmist says, " I remember the days of

old" 7 We find a kindred use of the word where

Isaiah says, " I have a long time holden my peace ; " 8

and again where the same prophet, speaking of the

past, uses the plural form of the word, saying, " Awake,

O arm of the Lord, as in the generations of old" 9 In

one place the word is translated " world" as when the

Psalmist says, " These are the ungodly who prosper

in the world" 10 meaning " in this present age" or

" life-time." In all these places the word, " Olam,"

1 1 8am. i. 22, 28. \* 1 Sam. xxvii. 12.

• Lev. xzv. 32. 4 Josh. xxiv. 2.

• Eccl. i. 10. • Ezek. xxvi. 20.

T Psalm cxliii. 5. See too Gen. vi. 4 ; and Dent, xxxii. 7.

• Isa. xlii. 14. • Isa. li. 9 : Heb. D'oby.

10 Psalm lxxiii 12.

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simply expresses " time." It has no reference what-

ever to what we call eternity.

Still more abundant proof of the meaning of the

word is to be found in its constant use respecting

the period and appointments of the Jewish dispensa-

tion. For it is used of the Aaronic priesthood, 1 and

of the office of the Levites, 2 and of the Passover, 3

and of the meat-offering, 4 and the Tabernacle service,

and other ordinances of the old outward worship,

which now is " done away," 6 all of which in our

Authorised Version are said to be "for ever" The

same word is used of the inheritance given to Caleb ; 6

of Ai being a desolation ; 7 of the punishment of

Eli's house ; 8 and of the leprosy of Gehazi, of which

it is said that it " shall cleave to him and to his seed

for ever." 9 So again, of the land of Canaan it is

said, that " the seed of Abraham shall inherit it for

ever" 10 while the self-same word is repeated in the

curse threatened upon Israel for their disobedience,

as when we read, " These curses shall come on thee,

and pursue thee, till thou be destroyed, and they

shall be upon thee for a sign, and upon thy children

for ever" ll In like manner of Ammon and Moab it

is said, " Thou shalt not seek their peace for ever ; " 12

and again, " They shall not come into the oongrega-

1 Exod. xl. 15. " 1 Chron. xv. 2.

« Exod. xii. 14, 17. 4 Lev. vi. 18.

• 2 Cor. iii. 7. • Josh. xiv. 9.

f Josh. viii. 28. • 1 Sam. iii. 13, 14.

• 2 Kings v. 27. n Gten. xiii. 15 ; Exod. xxxii. 16.

11 Deut. xxviii. 45, 46. \*\* Dent, xxiii. 6.

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tion of the Lord for ever. " l These and countless

similar uses of the word, "Olam," shew that it

expresses "time," a "life-time" or an "age," but

always speaks of some passing period, which runs its

course and fulfils its purpose in God's dealings with

the creature.

The question is, What is the exact meaning of the

word when it is applied to God, as in the passage

where it first occurs in Abraham's life, and in the other

places where it occurs in Holy Scripture. 2 I answer,

the name itself, if only literally translated, contains

and gives the key to the mystery, which is revealed,

yet hidden, in it. " El Olam " is the " Age-God," or

" God of Ages," 8 that is, the God who works His will,

not all at once, but through successive times and

varied dispensations. For in the restoration of His

fallen creatures there are stages. As " Jehovah,"

He is ever " I AM," the witness, not of past or future,

but of the truth itself, which cannot pass, but is

eternal. " El Olam " shews Him rather as the God

of " times and seasons," in which He works to meet

a fall, which prove that they are not the true life

by " waxing old and vanishing away." 4 Thus this

' ' Dent, xxiii. 3.

\* See Psalm xc. 2 ; Isa. xl. 28 ; lxiii. 16 ; Jer. x. 10 ; Micah v. 2 ;

Bom. xvi. 36 ; 1 Tim. i. 17, &c.

» Dr. Robert Young, in his new 'translation of the Bible,

renders the word \*\* Olam," " age-during. n See his version passive

e.g. Gen. xxi. 33 ; Exod. xii. 14, 17 ; xl. 14, &c. I should rather

render it " age-morHng"

4 Heb. viii. 13. The following words of St. Augustine upon

this point are so striking that I subjoin them. He \*ays, "Any-

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name foretells exactly what the Apostle Paul calls

the "purpose of the ages," 1 namely, that in His

dealings with men for their salvation, while His

purpose remains absolutely unchanged, God yet

reveals Himself in varying degrees, according to

man's capacity to receive the growing revelation;

first in the flesh, then in the Spirit; now giving law,

now gospel ; at one time with an election, at another

with a call to all people. In a word this name " £1

Olam "teaches, that in the restoration and redemption

of mankind there is an appointed order, a first and

a last, both component parts of one purpose, and that

these " times " and " times of times," some past,

some future, are the direct working of the " King

of ages, the only wise God," a who thus reveals the

" manifold wisdom," and " unsearchable riches," of

His only-begotten Son. 8

thing whatever hath not true being, if it change. If that is not

which was, a kind of death hath taken place. Something is

made away with there, that was, and now is not. Something is

changed, and is, that formerly was not. O Truth, Thou only art.

For in all the movings of the creature I find two times, past and

future. I seek the present. Nothing stayeth. . . . Past and

future I find in all the motion of things. In the Truth which

abideth I find not past and future, but only present, and this

without fear or possibility of change. Take point by point the

mutations of things. Thou wilt find Hath been and Witt be-

Take God, and thou wilt find I am, where Hath been and Will be

cannot be." — Tractat. in Jplian. xxxviii. § 10.

1 Eph. iii. 10, 11.

« 1 Tim. i. 17. Gr. ry ficuriKu rwv Mvwv.

1 Eph. iii. 8, 10, 11. I may observe here that the title of our

Lord, in Isaiah ix. 6, "11P3& which our Authorised Version trans-

lates, " Everlasting Father," is literally, the " Father of the age,"

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Let us notice some of the illustrations which

Holy Scripture gives us of this "purpose of the

ages," first as it is set before us under the shadows

of the law, and then as it is more clearly opened in

the writings of the New Testament.

No one I think can have studied the complex

appointments of the Mosaic law, without feeling,

that, if all this ceremonial came from God, there

must be some hidden wisdom, not only in what is

commanded as to offerings and priesthood, but no

less in the varied times and seasons, which are

ordained for successive cleansings and redemptions,

whether of persons or their lost inheritance, and in

the law respecting the First-fruits and the First-born.

Some of these are so remarkable that we can scarcely

conceive that they can have been appointed with-

out a purpose. But we are not left in doubt upon

this point. The New Testament distinctly teaches

that all these things are Ck shadows of good things to

come," \* and that in them God is revealing the way

of man's return to Him, and the varied steps and

times through which it is accomplished. I need not

here speak of the " offerings " and "priesthood," for

with direct reference to the " age " or " dispensation " spoken of.

Bishop Louth's note here is as follows : — " The Septuagint render

the words, Uar^p peteorros cduvos, i.e., \* the Father of the world

to come,' and the Vulgar Latin follow this translation." The

Bishop adds, " I am persuaded it is from the authority of this

text, that the Kingdom of the Messiah is called in the New

Testament by the title of \* the age (or world) to come. 1 "

1 Col. ii. 17 ; and Heb. x. 1.

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these only indirectly bear upon the name " El Olara."

It will be enough to shew how the "times" and

"seasons" of the law are the shadows of those

" ages," through which God works, and in virtue of

which He is the " God and King of ages."

I have spoken so fully on this point elsewhere, 1

that I can hardly avoid some repetition here ; but the

subject is so important, and so little understood, that

it will bear some repetition. Observe then how in

the law both cleansing and redemption in differing

cases take effect at different times. I refer to those

mystic periods of " seven days," 2 " seven weeks," 8

" seven months," 4 " seven years," ft and the " seven

times seven years," 6 which last complete the Jubilee,

all which are differing times for cleansing and de-

liverance. In the case of the leper, and of him

that was unclean by the dead, there were varied

times and stages of purification. 7 In the purifica-

tion of the woman, if a son was born, her cleansing

was complete at the end of forty days : if she bore

a female child, not till twice forty. 8 In some cases

the debtor or bondman might go free at the return

of the Sabbatic year : 9 in other cases not until the

year of Jubilee. 10 So again, if the next of kin re-

1 In my volume on the Restitution of all Things, pp. 30-68.

« Lev. xii. 2 ; xiii. 5, 21, 26 ; xiv. 8, &c.

» Lev. xxiii. 15. 4 Lev. xvi. 29 ; xxiii. 24.

• Lev. xxv. 4 ; Dent. xv. 9, 12. • Lev. xxv. 8, 9.

T Lev. xiii. and xiv. ; and Numb. xix. 12.

• Lev. xii. 1-5. • Exod. xxi. 2.

» Lev. xxv. 89, 40.

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deemed the lost inheritance, it might be regained at

once. 1 If this was not done, and the inheritance

had been sold, it was lost until the year of Jubilee. 2

More striking still are the varied seasons, which- are

entitled " Feasts of the Lord," 8 when the fruits

which are brought forth out of the earth are gathered

in due order: first, the sheaf or handful of un-

leavened ears, the first to spring up out of the dark

earth, which lay the shortest time under its dark-

ness, soonest ripe to be a sacrifice on God's altar,

was offered at the first great Feast, which is the Pass-

over: 4 then, fifty days later, the leavened cakes,

offered at the Feast of Weeks, that is at Pentecost : 5

and lastly, in the seventh month, the Feast of Taber-

nacles, or of Ingathering, " in the end of the year,

when all the field is gathered in." 6 In all these

Feasts the seed of nature figures the seed of grace,

and the first-fruits of the one are but a shadow of

the other ; that " seed of the kingdom," which is " not

quickened except it die," and which returns to Him

who made it, " every man in his own order ; Christ

the first-fruits; then they that are Christ's; after

which cometh the end," when it shall be seen, that,

as " the first-fruit is holy, the lump is also holy ; " 7

according to the working whereby He is able to

1 Lev. xxv. 25-27.

\* Lev. xxv. 28. \* Lev. xxiii. 2, &c.

4 Lev. xxiii. 10, 11 ; and St. Luke xxii. 1.

\* Lev. xxiii. 17.

\* Exod. xxiii. 16 Lev. xxiii. 39 ; Dent. xvi. 13.

T 1 Cor. xv. 22-28 ; Rom. xi. 16.

L

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subdue all things unto Himself. I do not Here

attempt to explain all this. I have done so else-

where. And this mystery of the " ages " is a

"secret." I only say, these "times and seasons"

all speak of better things, and are the divinely ap-

pointed witnesses of the great truth which is set

before us in the name " El Olam," the " Everlasting

God."

But even creation, in its varied stages, tells us the

same story. In it " the Age-working God, the Lord,

the Creator of the ends of the earth," l works, not in

one act, but by degrees, and through successive and

appointed days or seasons. In creation each day has

its own work, to bring back some part of the fallen

creature, and one part before another, from emptiness

and confusion, to light and form and order. Six days

of labour precede the day of rest. All things do not

appear at once. Much is unchanged after " light,"

and a " heaven," are formed upon the first and second

days. 2 But these first works act on all the rest, for

both the " light " and " heaven " are fellow-workers

with God's word in all the change that follows, till

" all is very good." The Patriarchal lives even more

clearly foretell the same mystery. There is a time

when God still Bears with the old world, though " the

earth is filled with violence," 8 and a time when that

world is judged by a flood, and a new earth emerges

from the waters. There is a time when Hagar, the

bondmaid, and a fleshly seed, have their permitted

1 Isa. xl. 28. • Gen. i. 4-8. • Gen. vi. 11.

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place in the elect house, and a time when "that

which is born after the flesh " is cast out, to make

way for that which is " born after the Spirit." l There

is a time for the " sons of Levi " to " take tithes of

the people according to the law," and a time for the

" priesthood after the order of Melchisedek." 2 There

is a time when Joseph is rejected by his brethren,

and sold into Egypt, and a time when he is exalted

to be head over the kingdom, and his brethren are

brought to know and worship him. The prophets

are full of the same teaching ; of an " old covenant,

which decayeth and waxeth old," and of a " new one,

which is established upon better promises ; " 3 of the

calling of Israel out of the nations, to be " as the

firstripe in the fig tree at her first time," 4 and then of

the " earth full of the knowledge of the Lord, as the

waters cover the sea ; " 5 of the " time, times, and half a

time," 6 while God's elect are tried, and of the " seventy

weeks," the decade of Jubilees, which " are determined

to finish the transgression, and to make an end of

sins, and to bring in everlasting righteousness." 7 All

these are shadows of the " purpose of the ages,"

" which from the beginning of the world hath been

hid in God," all whose ways are wisdom, even if men

discern it not. •

1 Gal. iv. 22-30. \* Heb. vii. 5, 9.

« Jer. xxxi. 31-34 ; and Heb. viii. 6-8.

4 Hos. ix. 10. • Isa. xi. 9.

6 Dan. xii. 7 ; and Rev. xii. 14.

T Lev. xxv. 8 ; Dan. ix. 24 ; and compare St. Matt, xviii. 22.

x.2

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But even if we were without these figures, the

language of the New Testament, in its use of the

words, which our translators have rendered "for

ever " and " for ever and ever," \* but which are lite-

rally " for the age," or " for the ages of ages," points

not uncertainly to the great truth taught by the name,

" El Olam," or " Age-working God," though as yet

the glad tidings of the u ages to come " have been

little opened. The Epistles of St. Paul shew that the

" ages " are periods in which God is gradually work-

ing out a purpose, which was ordained in Christ

before the fall, and before those " age-times," 2 in and

through which the fall is being remedied. So we

read, that " God's wisdom was ordained before the

ages to our glory ; " 8 that is, that God had a purpose

"before the ages," out of the very fall to bring

greater glory both to Himself, and to His fallen

creature. Then we are told distinctly of the " pur-

pose of the ages ; " 4 shewing that the work of renewal

would only be accomplished through successive ages.

Then we read, that " by the Son, God made the ages ; " 5

for it was by what the Eternal Word uttered and re-

vealed of God's mind in each successive age, that

each such age became what it distinctly was ; each

1 Gr. «ls cdwva, and th cd&vas al&vmv.

\* Gr. xP<fp<" atawoi : 2 Tim. i. 9 ; Tit. i. 2.

\* 1 Cor. ii. 7 ; \*pb r&v oX&vmv.

4 Eph. iii. 11 : Kar& \*p6Q\*<nv r»v adtivuv, translated in our

Authorised Version, " the eternal purpose." The Revised Version

gives the exact translation, in the margin.

\* Heb. i. 2 ; and zi. 3.

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age, like each day of creation, being different from

another by the form and measure in which the Word

of God was uttered in it, and therefore also by the

work effected in it, the work in each successive age,

as in the different days of creation, being wrought

first in one part, then in another, of the lapsed

creation. Then again we read of the " mystery

which has been hidden from the ages," 1 and again,

that the "mystery," (for he repeats the words,) " which

hath been hid from ages and generations, is now made

manifest to the saints, to whom God hath willed to

make known what is the riches of the glory of this

mystery, which is Christ in you, the hope of glory." a

In another place the Apostle speaks of " glory to God

in the Church by Christ Jesus, unto all generations

of the age of ages." 8 He further says, that Christ is

set " far above all principality and power, and every

name that is named, not only in this age, but in the

coming one;" 4 and again, that "now once in the

end of the ages He hath appeared, to put away sin

by the sacrifice of Himself; " 5 and that " on us the

ends of the ages are met ; " 6 words which plainly

speak of some of the ages as past, and seem to imply

that other ages are approaching their consummation.

Lastly, he speaks of " the ages to come," in which

1 Eph. iii. 9. \* Col. i. 26.

\* Eph. iii. 21 : els wduras rhs yeveks rov at&vos r&y aUfowy,

4 Eph. i. 21.

1 Heb. ix. 26 : M owrcXeif r&v cuavcov.

6 1 Cor. x. 11 : tA riKi\ r&v Mvwv Kari\vn\aev.

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God will " shew the exceeding riches of His grace in

His kindness toward us through Christ Jesus." \*

It is of this " purpose of the ages," that the. name

" El Olam " is the witness, telling of those " times of

refreshing from the presence of the Lord, when He

shall send Jesus Christ, who before was preached," a

and when, in due order, through righteous judgment,

cleansing, liberty, and rest, will be obtained by those

who are yet in bondage, and unclean, and without

their rightful inheritance. In the " ages," and in no

other mystery of the gospel, do we find those " good

things to come," of which the legal " times and

seasons" were the shadow. The "ages," like the

days of creation, speak of a prior fall : they are the

" times " through which God works, because there is

evil, and His rest is broken by it, but which have an

end when the work appointed to be done in them has

been accomplished, when all again is " very good."

God's perfect rest is not in the " ages," but beyond

them, when the mediatorial kingdom, which is " for

the ages of ages," 3 is " delivered up," 4 and Christ, by

whom all things are wrought in the ages, goes back to

the glory which He had " before the age times." \* And

1 Eph. ii. 4-17. I may add here that in all the following

passages, aldv, which is the Greek equivalent of the Hebrew

D^iy» is U8e( l \* or this present or some other limited age or dis-

pensation :— St. Matt. xii. 32 ; xiii. 39, 40; xxiv. 3 ; St. Luke xvi. 8

xx. 34, 35 ; Rom, xii. 2 ; 1 Cor. i. 20 ; ii. 6, 8 ; iii. 18; 2 Cor. iv. 4

Gal. i. 4 ; Eph. i. 21 ; ii. 2 ; vi. 12 ; 1 Tim. vi. 17 ; 2 Tim. iv. 10

Titus ii. 12.

« Acts iii. 19. 8 Rev. xi. 16. \* 1 Cor. xv. 24.

\* 2 Tim. i. 9 ; and Titus i. 2 : Gr. \*pb xpfow cdwvivv : translated,

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the well-known words, " Jesus Christ, the same yes-

terday, to day, and for the ages," first spoken to

Hebrews, who were passing out of one " age " into

another, imply that through these " ages " a Saviour

is needed, and will be found, as much as " yesterday,"

and " to day," that is in the past and in the present.

The " God of ages " lives from age to age, or as our

Version translates it " for ever and ever." l " Because

He lives, we shall live also." 2 All things are ours :

death or life ; things present or things to come. 8

Now it will be found that in all the places where

this name "El Olam," occurs, there is always a

reference, sometimes more hidden, sometimes more

open, to the distinct stages of God's dealings with

His creatures. Thus the first occurrence of this

name is when Abraham learns that the bondmaid

must be cast out, and that the better covenant is

with the son of the freewoman. So Moses, "the

man of God," calls upon this name, saying, " Prom

everlasting to everlasting thou art God," only after

he has learnt that he himself must pass away, and

not enter the promised land, and cries out, " Thou

turaest man to destruction: again thou sayest,

Eeturn, ye children of men." 4 So again Isaiah,

when he would comfort Israel under the hidings of

God's face, asks, "Hast thou not known, that the

in our Authorised Version, "before the world began." The

Vulgate translation here is, "Ante saecularia tempora," which

is as literal a rendering as possible.

1 Rev. xv. 7. • St. John xiv. 19.

« Bom. viii. 38. 4 Psalm xc. 2, 3.

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Everlasting God, the Creator of the ends of the

earth, fainteth not, neither is weary," l though His

work, now as in creation, advances through succes-

sive evenings and mornings unto the perfect day.

So again Jeremiah, when he calls the Lord the

" King of ages," who " hath made the earth by His

wisdom, and hath stretched out the heavens by His

discretion," speaks at once of His varying opera-

tions; now bringing clouds, and now scattering

them ; at one time " causing the vapours to ascend

from the ends of the earth," and at another " bring-

ing forth the wind out of His treasuries." 8 So

Micah, foreseeing the days when "many nations

shall say, Come and let us go up to the mountain of

the Lord," when " they shall beat their swords into

ploughshares, and their spears into pruninghooks,"

speaks of the same name, even of "Him, whose

goings forth have been from of old, from everlasting,"

who " shall now be great unto the ends of the earth." 8

St. Paul speaks yet more clearly of the same name,

and of the "revelation of the mystery, which has

been kept secret from the age-times, but is now

made manifest, according to the commandment of

the Everlasting or Age-working God ; " 4 and again

of the " King of ages," the blessed God, by whose

grace the " glorious gospel was committed to his

1 Isa. zl. 28. Jer. z. 10, 12, 13.

« Miaiv. 2; and v. 2, 4.

4 Bom. xvi. 25, 26 : Or. nvtrrjipiw xp& VOiS cdcuylois a-ta-tyrjfx4vov

» • . kot' iimay^y rod aiavlov 6eot7.

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charge," that " Christ Jesus came into the world to

save sinners." l And, if I err not, the same title,

" God who liveth for the ages of ages," where it

meets us in the final Kevelation, when some are

seen "with harps of gold, standing on the sea of

glass," while others are yet to suffer the " seven last

plagues, for in them is filled up the wrath of God," 2

assures us of the same truth, that long as the Ml

and its bitter fruits remain, with vials of wrath and

judgment through " ages " and " ages of ages," 8 One

lives through all these ages, who is ever the same,

and able to save to the uttermost all that come to God

by Him, seeing He ever liveth to make intercession

for them. 4 Thus every reference to this name is

significant, though few yet know its significance;

for even to this day the prophet's words are true,

" Verily, Thou art a God that hidest thyself, God

of Israel, the Saviour." 5

Such is this name, and it is a witness, how, in

words or names which are often unnoticed, Scripture

may be teaching secrets of God's wise purpose, which

are hidden even from the elect, till the time comes for

their fuller revelation. My assured conviction is that

the deepest things in Scripture, as in our common

daily life, — things which lie at the very foundation

of our being here, — are things which are not and

cannot be openly spoken of to all, while yet they are

1 1 Tim. i. 14-17 : Gr. jBatriAe&s atomy.

8 Rev. xv. 1, 2, 7. • Rev. xiv. 4.

\* Heb. vii. 23. \* Isa. xlv. 15.

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assumed, and often indirectly alluded to. Certainly

in the Patriarchal lives Divine secrets, which have

taken ages for their revelation, were hidden under ap-

parently unimportant acts or words, which few notice.

God said to Abraham, " In Isaac shall thy seed be

called." '"That is," says the Apostle Paul, "they

which are the children of the flesh, these are not the

children of God, but the children of the promise are

counted for the seed." 1 Again it is written, " Abra-

ham had two sons, the one by a bondmaid, the other

by a freewoman." But in the history of this bond-

maid and freewoman, and of their seeds, as the

Apostle shews, we have the secret both of the law

and gospel, and of the passing away of the one, and

the abiding of the other. 3 Just so the name " El

Olam," rarely used, yet always in special connexions,

opens a secret, ignorance of which may keep us un-

conscious of God's advancing revelation, and leave us,

like the Jew, still clinging to that which is abolished,

when something better has already been revealed.

Blessed are they, who like Abraham and Moses in

the days of old, and like Paul and John when the

Jewish age was vanishing away, have learnt even a

little of this secret of the " ages," for it is " as a light

in a dark place, until the day dawn, and the day-star

arise in our hearts." 8

» Bom. iz. 7, 8. » GaL iv. 22, 30.

• 2 Pet. i. 19.

Lord of Hosts, or Jehovah Sahaoth. 155

LOED OP HOSTS, OE JEHOVAH

SABAOTH.

The last name of God which the Old Testament

gives us is " Jehovah Sabaoth " or " Lord of Hosts."

A special peculiarity attaches to this title, namely,

that it is only known in the general failure of God's

elect Israel. It is never found in the books of

Moses, or in that of Joshua and the Judges, or in

Job, or in the Proverbs, or Ecclesiastes. It occurs

but rarely in the books of Kings and the Chronicles,

and not much oftener in the Psalms. But in most

of the Prophets, especially in those who most keenly

felt the failure of Israel in the promised land, the

name meets us constantly: nearly eighty times in

Jeremiah: fourteen in the two short chapters of

Haggai: very nearly fifty times in Zechariah, and

twenty-five in the brief concluding prophecy of

Malachi.

Now this fact itself is significant, shewing that

the teaching or lesson which this name conveys be-

longs to a certain stage in the experience of God's

elect people. Speaking generally, every name of

God is revealed to meet some felt need of the crea-

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tare : but some needs are sooner felt than others.

All awakened souls feel in some degree that they are

needy. The names " Elohim " and " Jehovah," that

is God in covenant, yet righteous, may both be

known at the very earliest stage and on the lowest

platform. We have only to know ourselves as " void

and formless," as this earth was when God began

His work upon it, and we shall see something at

least of the value of His first most blessed name

" Elohim." As we learn that man " became a living

soul," and is therefore under law, we shall see the riches

laid up for us in " Jehovah," who is both righteous,

and who gives to man His own righteousness. The

higher relationships of God are only known as we

advance in the appointed way, some of the most

precious being learnt out of our very failure, and

even through the judgments which it brings upon

us. As we feel our need of His very life to bring

forth the seed of promise, we shall know Him as the

" Almighty," who gives Himself to us, and makes

us partakers of His own fruitfulness. As we see

how even Gentiles have a knowledge of God, we

shall know Him as the " Most High," who has a

priesthood far wider than that which we have first

known, that is the priesthood of the election. The

name " El Olam," the " God of Ages," is only learnt

through a more painful experience. Abraham and

Moses did not know it till the one had seen how

Hagar must be cast out, and the other that he could

not lead Israel into Canaan, but must himself pass

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away before God's elect could inherit the land beyond

Jordan. It is so with this last name, "Lord of

Hosts " or " Sabaoth." It is not learnt while we are

bondmen in Egypt, or while we are still in onr ex-

perience only in the wilderness. It is not even

learnt when we first cross Jordan, and are victorious

in the promised land, that is, when we first apprehend

our place as risen with Christ, and stand upon His

promise, as more than conquerors over wicked spirits

in heavenly places. 1 It is when Israel has failed, not

in Egypt or the desert only, but in the land of

promise, that the name " Jehovah Sabaoth " is first

learnt ; and not until Israel is divided, and in peril

of being led captive out of the land, does it become

the name to which the prophets seem instinctively

to turn for comfort and deliverance. In a word, we

do not know this name, the " Lord of Hosts," till we

have learnt the Church's fall, and that the " hosts of

Israel " a can no longer help us, for they are bitterly

divided and destroying one another. But though

Israel fails, God ever remains, and as the " Lord of

Hosts," there is help in Him, very specially when His

elect have no other helper. Therefore, when all things

shake, the Psalmist says, " The Lord of Hosts is with

tis, though the earth be removed, and the waters

roar ; and though the mountains be carried into the

midst of the sea." 3 God is and must be ever sufficient,

for a ruined church as for a ruined world. And the

1 Bph. vi. 12. Numb. i. 62 ; ii. 4, 6, 8, 11, 13, &c.

• Psalm xlvi. 3, 7, 11.

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Church, because of the deposit committed to her,

may need His help even more than the unbelieving

world, which is yet so far from Him.

Let us then turn to some of the places where this

name occurs, that we may better see its value. We

first find it, three or four times, in the earlier chapters

of the First Book of Kings, commonly called the

First Book of Samuel. Now that book, as indeed

every other book of Holy Scripture, has its special

aim. Its object is to shew how the failure of the

priests in Israel led, first to a prophet taking their

place, and then how the failure of the prophet, who

made his sons judges, though they walked not in his

ways, led to the people asking a king, to go before

them and judge them like the nations; l in all which,

as the Lord then said to Samuel, " They have not

rejected thee, but they have rejected me, that I should

not reign over them." \* Henceforward, according to

their own wish, they were to be " like the nations," 3

with a king, who " should go before them and fight

their battles," and who, to this end, " when he saw

any strong or valiant man, took him unto him," thus

by strength or gift, instead of in the faith of a present

God, to save Israel. 4 For their wish was to have

something strong before their eyes, to do those things

for them which God Himself had covenanted to do, —

1 In illustration of all this, see " The Mystery of the Kingdom,

traced through the Books of Kings;" Part i. pp. 44-58.

\* 1 Sam. viii. 7. • 1 Sam. viii. 21.

• 1 Sam. ziv. 62.

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something or some one who should take His place, as

though the Lord were absent from them. It is in

this state of things, with priests like Hophni and

Phinehas, who " make God's people to transgress,"

and with the ark, now taken by Philistines, and then

left for years in Kirjath-Jearim, that the name of

the "Lord of Hosts, which dwelleth between the

cherubims," first appears in Holy Scripture. As is so

common in the ways of God, it is a sufferer, a barren

woman, who first knows this name and puts her trust

in it. 1 We next find it where the army of Israel is

smitten before the Philistines : \* then in the mouth

of David, " the stripling," when he meets Goliath of

Gath, " not with sword or shield, but in the name of

the Lord of Hosts, the God of Israel." 3 At this

stage of Israel's history, the name, "Jehovah Sabaoth,"

very rarely meets us. And it is possible that at this

time its true meaning was little understood, — perhaps

even misunderstood, — by those who yet used it. A

soul which deals with God, and listens to His word,

constantly utters truths which are above the speaker's

perfect apprehension; which therefore, if he attempted

to explain them, might be, not mis-stated only, but

even more or less denied. Peter, for example, when

the Holy Ghost was given, preached that "the

Spirit should be poured out upon all flesh," while yet

he was unprepared to receive this as a truth, when it

came before him practically in the call of the Gentiles

1 1 Sam. i. 2, 11. » 1 Sam. iv. 2, 4.

s 1 Sam. xvii. 45.

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in the person of Cornelius. 1 It is possible enough,

therefore, that, when this name, " Lord of Hosts," was

first revealed to God's elect, they may have linked

the title in their thoughts with earthly hosts or

with the hosts of Israel. But the utterances of the

prophets, where this name occurs so often, shew us

its true import, and what it is given to reveal to

God's divided and distressed people.

For in the mouth of the prophets this name has no

uncertain sound. It tells of One, who in the ruin of

His Church on earth, is yet the Lord of heavenly hosts ;

who therefore, whatever may be the failure of His

elect on earth, in relation to the dispensation, that is,

to that which is committed to them, can and will yet

perfectly fulfil His purpose of blessing to the world,

perhaps even more fully through the very failure of

His people. With the prophets the " Lord of Hosts "

is the " God of heaven " and of the " hosts of heaven,"

through whom He can fulfil His pleasure, though

men on earth rebel or turn from Him. 8 So Isaiah,

in the days of Ahaz, " who walked after the abomina-

tions of the heathen," until Judah was smitten and

1 Acts ii. 17 ; and x. 14, 28.

8 I may note here that Daniel is one of the very few prophets

who do not use the title " Lord of Hosts," but has instead the

name, the " God of heaven." (e.g. Dan. ii. 18, 28, 87 ; iv. 37 ;

v. 23.) We find the same name in the decree of Cyrus ; (2 Chron.

xxxvi. 28 ; and Ezra i. 2 ;) and in the prayer of Nehcmiah.

(Neh. i. 4, 5 ; and ii. 4, 20.) It seems as if the two titles were

substantially equivalent. Compare Psalm cxlviii. 1, 2. We find

the expression, " Host of heaven," in 1 Kings xxii. 19 ; 2 Chron.

xviii. 18; &o.

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led captive, 1 so that " the daughter of Zion was left

as a cottage in a vineyard, as a lodge in a garden of

cucumbers, and as a besieged city," turns to this

name for succour, saying, " Except the Lord of Hosts

had left unto us a very small remnant, we should

have been as Sodom, and we should have been like

unto Gomorrah." a So again, " in the year that King

Uzziah died," — who had freed the people from the

Philistines, and to whom the Ammonites had given

gifts, " for he had built towers in Jerusalem, and had

a host of fighting men, so that his name was spread

far.abroad," 3 — the vision which Isaiah saw was of a

Lord stronger than the earthly king who had passed

away, — a Lord " whose train filled the temple," and

still " cried, Holy, Holy, Holy, Lord of Hosts : the

whole earth is full of His glory." 4 So again, when

the Kings of Israel and Syria were confederate

against Judah, and "the heart of the people was

moved as the trees of the wood are moved with the

wind," the Lord thus spake, saying, "Say not, A

confederacy, neither fear ye their fear, nor be afraid ;

but sanctify the Lord of Hosts Himself, and let

Him be your fear ; and He shall be for a sanctuary.

. . . the zeal of the Lord of Hosts will perform

this." 6 It is so always. It is the " Lord of Hosts "

who punishes His people for their unfaithfulness. 6

It is again the " Lord of Hosts," who, when they

1 2 Chron. xxviii. 1-5. « Isa. i. 8, 9.

» 2 Chron. xxvi. 6-15. 4 Isa. vi. 1-3.

\* Isa. vii. 2 ; viii. 11-14; ix. 7. • Isa. ix. 13, 19.

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have been chastened, smites their adversary and

brings them help and full deliverance. " Therefore

thus saith the Lord of Hosts, my people, be not

afraid of the Assyrian : he shall smite thee with a

rod, and shall lift up his staff against thee : but yet

a very little while and the indignation shall cease,

and the Lord of Hosts shall stir up a scourge

for him, and his burden shall be taken from thy

shoulder." 1 " Like as a lion roaring on his prey, so

shall the Lord of Hosts come down to fight for

Mount Zion, and for the hill thereof : as birds flying,

so will the Lord of Hosts defend Jerusalem : defend-

ing also He will deliver it." 2

And it is very especially when His people are

captive, and have no might to help themselves, that

this name is most often repeated by the prophets for

their comfort. As I have already said, Jeremiah in

the destruction of Jerusalem uses it nearly eighty

times, and Haggai constantly repeats it in his exhor-

tations to the little remnant, who have gone up out of

Babylon to build again the house of the Lord : —

" Yet now be strong, Zerubbabel, and be strong,

Joshua, son of Josedech, and be strong, all ye

people of the land, and work ; for I am with you,

saith the Lord of Hosts. For thus saith the Lord

of Hosts, Yet once, it is a little while, and I will

shake the heavens, and the earth, and the sea ; and

1 will fill this house with glory, saith the Lord of

Hosts. The silver is mine, and the gold is mine,

> Isa. x. 12, 24.27. ' Isa. zzxi. 4, 5.

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saith the Lord of Hosts. The glory of this latter

house shall be greater than the former, saith the

Lord of Hosts; and in this place will I give petrce,

saith the Lord of Hosts. • . . For I have chosen

thee, saith the Lord of Hosts." l With the last of

the old prophets it is the same. He pours out his

complaint at the growing corruption : — "They that

work wickedness are set up; yea, they that tempt

God are even delivered." But a little remnant yet

" fear Him, and think upon His name." "And they

shall be mine, saith the Lord of Hosts, in the day

when I make up my jewels, and I will spare them as

a man spareth his own son that serveth him." 2 Thus

must He ever answer the cry, "0 Lord, God, of

Hosts, how long wilt thou be angry against the

prayer of thy people ? Turn us again, Lord, God,

of Hosts, cause thy face to shine, and we shall be

saved." 3

And Scripture is full of illustrations of the way

in which the "Lord of Hosts" uses His hosts for the

correction and deliverance of His people, and for the

punishment of His adversaries, with terrible displays

of just judgment. David is an example. All Israel

have accepted him as king : — " The Lord had given

him rest round about from all his enemies." Then

comes the temptation to number the people, and to

count how strong he is. " And Joab gave the number

of the people unto David ; all they of Israel were

1 Haggai ii. 4-9, 23. \* Mai. iii. 16, 17.

' Psalm lzzx. 4, 19.

x2

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eight hundred thousand valiant men that drew the

sword, and the men of Judah were five hundred

thousand men." Can these mighty men of valour

help, if God is forgotten ? Was not David stronger,

unaided and alone, when he replied to the taunt of

Goliath of Gath by " the name of the Lord of

Hosts," than he now is with a thousand thousand

valiant men ? The Lord's answer to the numbering

of the people is to shew His host. " God sent an angel,

the angel of the Lord, destroying throughout the

coasts of Israel. And David lifted up his eyes, and

saw the angel of the Lord, standing between earth

and heaven, having a drawn sword in his hand

stretched out over Jerusalem; and there fell of Israel

seventy thousand men, for the Lord sent a pestilence

upon Israel." l So again when Ahab gathers his host

to go against Ramoth-gilead, and the King of Judah

joins him, saying, " I am as thou art, my people as

thy people, my horses as thy horses," the prophet of

the Lord sees another host : — " And Micaiah said, I

saw the Lord sitting on His throne, and all the host

of heaven standing by Him, on His right hand and

on His left." And of this host "a spirit went

forth," and, spite of all the hosts of Israel, by this

spirit Ahab is deceived and drawn to his destruction.

We read, " A certain man drew a bow at a venture,

and smote the King of Israel between the joints of

his harness." a A chance shot, as men speak,— was it

not rather an angel of the Lord ? — silently accom-

1 1 Chron. xzL 2-16. \* 1 Kings xxii. 19-22, 84.

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plishes the threatened judgment. So again, in the

case of Elisha, when " the King of Syria sent horses

and chariots, and a great host, to take him, and they

came by night and compassed the city round about.

And the servant of the man of God said unto his

master, Alas, my master, how shall we do? And

he answered, Fear not; for they that be with us

are more than they that be with them. And Elisha

prayed, and said, Lord, I pray thee, open his eyes

that he may see. And the Lord opened the eyes

of the young man ; and he saw, and, behold, the

mountain was full of horses and chariots of fire round

about Elisha." By them the prophet is delivered.

" And the bands of Syria came no more into the land

of Israel." l So again, when the King of Assyria sent

Rabshakeh with a great host against Jerusalem, and

Hezekiah, who had no power to save his people, cries

for help to " Him who dwelleth between the cheru-

bim," the answer is this : — " Thus saith the Lord

concerning the King of Assyria, He shall not come

into this city, nor shoot an arrow there. By the way

that he came, by the same shall he return ; for I will

defend this city to save it for mine own sake, and for

my servant David's sake. . . . The zeal of the Lord of

Hosts shall do this. And it came to pass that night,

that the angel of the Lord went out, and smote in

the camp of the Assyrians a hundred fourscore and

five thousand ; and when they arose in the morning,

behold, they were all dead corpses." 2 Well might

1 2 Kings vi 11-18. \* 2 Kings xviii. 17 ; xix. 21-33.

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the Psalmist cry, " Lord of Hosts, who is a strong

Lord, like unto thee, or to thy faithfulness round

about thee? Thou rulest the raging of the sea:

when the waves thereof arise, thou stillest them." l

And it had been ever thus, though in earlier days

God's people knew it less clearly: for love makes

provision for the helpless babe, even while it is all

unconscious of the service rendered to it. God's

hosts had always been serving His elect. Lot leaves

Abram, and having first pitched his tent toward

Sodom, soon dwells there and is Been sitting in the

gate. 2 Now the judgment of Sodom was at the very

doors. " And there came two angels to Sodom, and

Lot seeing them rose up to meet them. And they

said, Hast thou any here ? Bring them out, for we

will destroy this place, because the cry of them is

waxen great before the face of the Lord, and the

Lord hath sent us to destroy it. And when the

morning arose, then the angels hastened Lot, and

laid hold upon his hand, and upon the hand of his

wife, and upon the hand of his two daughters ; the

Lord being merciful to him ; and they brought them

forth without the city." 3 So again, when Hagar flies

from Abram's house, the " angel of the Lord found

her in the wilderness." 4 So too with Jacob, when

an exile from his home he lighted upon a certain

place, and lay down to sleep with a stone for his

pillow. But help is near him ; for he sees " a ladder

1 Psalm lxxxix. 8, 9. \* Gen. xiii. 12 ; ziv. 12 ; zix. 1.

» Gen. xix. 1-17. \* Gen. zvi. 7-11.

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set npon the earth, the top of which reached even

to heaven, and behold, angels of God ascended and

descended on it." l So again, when he went on his

way, " the angels of God met him ; and when he saw

them, he said, This is God's host." 2 It is so always,

where there is real need. " The angel of the Lord

encampeth round about them that fear Him, and

delivereth them." 8

Bat it is the New Testament which especially

opens this ministry of the heavenly host to God's

elect. They constantly appear, wherever there is

need to be supplied or danger to be averted. " The

angel of the Lord appeared to Joseph," 4 and to

Zechariah, 5 and to Mary, 6 and to the shepherds, 7

when " there was with the angel a multitude of the

heavenly host, praising God, and saying, Glory to

God in the highest, and on earth peace, goodwill ten

ward men;" in every instance commencing their

message with the words, " Fear not 5 " for the open-

ing of the spirit-world, even if it is to bring us help,

ever more or less awakens the sense of the weakness

of flesh and blood, and that in our present state we

are little fit to deal directly with heavenly realities.

Yet these heavenly hosts ever wait upon us. " Are

they not all ministering spirits, sent forth to minister

for them who shall be heirs of salvation ? " 8 Their

ceaseless ministry to our Lord is the pattern of their

1 Gen. zxviii. 12. \* Gen. xxxii. 1, 2.

• Psalm xxxiv. 7. \* St. Matt. i. 20.

• St. Luke i. 13, 19. • St. Luke i. 26, 30.

• St. Luke ii. 9, 10, 13. « Heb. i. 14.

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ministry to us, for " we are members of His body, of

His flesh, and of His bones." l How they were ever

serving Him unseen, the Gospels shew. We have

seen how angels sang at His birth : angels no less

were near to guide His early steps, first to Egypt,

and then again into the land of Israel : \* angels came

and ministered to Him after His temptation: 8 an

angel strengthened Him in the garden : 4 angels at

His grave rolled away the stone, and declared to His

weeping disciples, that " He is not here, but risen." 6

And that He was conscious of this ministry, and

taught His disciples to expect it, His repeated words

declare : — " Thinkest thou that I cannot now pray to

my Father, and He shall presently give me more

than twelve legions of angels?" 6 " Verily, verily,

henceforward ye shall see heaven open, and the

angels of God ascending and descending upon the

Son of Man." 7

The Apostles' lives are full of illustrations of

this heavenly service. Peter in prison, 8 Philip

guided into the desert, 9 Paul in the storm, 10 John in

Patmos, 11 all are witnesses of the angelic help which

is ever waiting upon the Lord's servants. To John

especially it was given, not only to " hear the voice

of many angels round about the throne," w but also to

see how to these angels is committed not a little of

1 Bph. v. 30. \* St. Matt. ii. 13, 19.

« St. Matt. iv. 11. \* St. Luke xxii. 43.

\* St. Matt, xxviii. 2, 6. • St. Matt. xxvi. 63.

' St. John i. 51. 8 Acts xii. 8. • Acts viii. 26.

>• Acts xxvii. 23. » Bev. i. 1. " Rev. v. 11.

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the government of this world. " Not unto angels, but

to man, hath God put in subjection the world to

come ; " l but " the things that are," as seen by John,

are in the hands of heavenly hosts, whose work it is

to fulfil God's will, both in the world, and towards

His people. Not only are there "angels of the

Churches," 2 and " angels round about the throne," 8

but there are " angels standing on the four corners of

the earth, holding the four winds of the earth, that

the wind should not blow upon the earth, nor on

the sea, nor on any tree ; " 4 there are " angels with

trumpets," the sounding of which is followed by

judgments upon the earth, and sea, and the foun-

tains of waters ; 5 there are " angels with vials, in

which is filled up the wrath of God;" 6 there are

" angels bound in the great river Euphrates," who

are " prepared to slay the third part of men ; " 7

there is an " angel of the waters," who says, " Thou

art righteous, Lord, for thou hast judged thus ; " 8

there is an " angel standing in the sun," who de-

clares the judgment of "all flesh;" 9 there is an

" angel with the seal of the living God," whose work

it is " to seal the servants of God upon their fore-

heads;" 10 there is an "angel, flying through heaven,

with the everlasting Gospel, to preach to them that

> Heb. ii. 5, 6.

» Rev. i. 20; iL 1, 8, 12, 18, &c.

» Rev. vii. 11. \* Rev. vii. 1.

\* Rev. viii. 6-12. • Rev. rv. 1, 7.

f Rev. ix. 14, 15. • Rev. rvi. 5.

• Rev. xix. 17, 18. \* Rev. vii. 2, 3.

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dwell upon the earth, and to every nation, and

kindred, and tongue, and people;" 1 there is an

" angel who cries, Babylon is fallen, is fallen, that

great city, because she made all nations drink of the

wine of the wrath of her fornication ; " 2 and, to

speak of but one other, though there are many,

there is an " angel which says, Come hither, I will

shew thee the Bride, the Lamb's wife," and who,

when John falls down to worship him, says, " See

thou do it not, for I am thy fellow servant ; worship

God." 8 From first to last the Revelation is full of

angels, who are " sent " by H im who is their Lord,

"to testify these things unto His servants for the

Churches." 4

There may be a stage when we are hardly fit to

see these things\* Even when seen, as in the case of

the beloved John, the vision may be so bright that

for a moment the seer falls down before a fellow-

servant, as Cornelius "fell down and worshipped

Peter," who " took him up, saying, Stand up, I my-

self also am a man." 5 Yet such a vision never is

forgotten. The seer learns from it, in a way above

' all words, that " the light affliction, which is but for

a moment, is not worthy to be compared to the glory

which shall be revealed in us." 6 Even the faith that

there are such hosts of ministering spirits cannot

1 Rev. xiv. 6. \* Rev. xiv. 8.

• Rev. xxi. 9.

4 Rev. xxii. 16. Gr. /Mprvprjaat ifuv ravra 4w\ rats 1kk\t}<t(ous,

\* Acts z. 25, 26. • Rom. viii. 18.

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but comfort the oppressed. Therefore the Apostle

James, regarding the "labourers who have reaped

the fields, and whose hire is kept back by fraud," by

" rich men who shall weep and howl for the miseries

which are coming on them," simply says, " The cries

of them which have reaped are entered into the ears

of the Lord of Sabaoth." l They shall be righted\*

if not by man, yet by the " Lord of Hosts." All

are called to know how near He is, and how near are

His unseen hosts, who do His pleasure. For, as the

Apostle says, " Ye are not come unto a mount that

may be touched, and to the sound of a trumpet, and

to the voice of words. . . . But ye are come unto

Mount Sion, to the city of the living God, the

heavenly Jerusalem, and to an innumerable company

of angels, to the general assembly and church of the

firstborn, which are written in heaven, and to God,

the Judge of all, and to the spirits of just men made

perfect." 2 This name, the " Lord of Hosts," reveals

it all, that we may know what help is ever near, in

Him who "gives His angels charge concerning us,

to keep us in all our ways." 3

It may perhaps be said, that, though such things

were known by saints of old, Christians have little or

no experience of them now. But surely it is not so.

There are few among the truly believing poor, who

have not facts to speak of, which prove that angel

help is still as near as ever. If men have not proved

1 St. James v. 4. \* Heb. xii. 18, 23.

\* Psalm xci. 11.

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it, is it not because they have not needed such help,

or have not confidently looked for it from the living

God ? Thanks be to God, not a few yet know that

the " Lord of Hosts is with us/' Such can only

bless Him for the trials through which they have

learnt this name, and can therefore say, not with

their lips only, but from their heart, " Holy, Holy,

Holy, Lord, God, of Sabaoth, heaven and earth are

full of the majesty of thy glory "

Father, #<w, and Holy Qhost. 173

FATHER, SON, AND HOLY GHOST.

The names of God which we have so far considered

all belong to the Old Covenant, under which " that

which may be known of God " was taught " here a

little and there a little/' l to suit the state in which

men were, not knowing God as He has since revealed

Himself in Christ, and by His Spirit. The perfect

name is declared to us by Jesus Christ, our Lord,

even " the name of the Father, and of the Son, and

of the Holy Ghost ; " in which is united and summed

up all that was taught of old in the names reyealed

to patriarchs and prophets under the Old Covenant.

Here, as much as in the patriarchal lives, or in the

shadows of the law, Augustine's well-known words

hold good, that " the New Testament lies hid in the

Old, while the Old is opened in the New."\* The

" name of the Father, and of the Son, and of the Holy

Ghost," only opens in its fulness what was taught in

part, and under a veil, in the names "Elohim,"

" Jehovah," " El Shaddai," and " Adonai."

This New Testament name comes to us from the

1 Isa. xxviii. 10.

\* Augustine : Quest, in Exod. § 73, (on chapter zx. 19.)

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mouth of the risen Christ, and is yet revealed by

Him to those, who, having known Him after the

flesh, and in His divided and partial manifestations,

have come, through the knowledge of His cross and

resurrection, to receive a mission from Him, to " go

and teach all nations, baptizing them into the name

of the Father, and of the Son, and of the Holy

Ghost." 1 For He is still amongBt us, and by His

Spirit can yet "make known His name," 2 that

"our hearts being comforted and knit together in

love," we may come in due time "unto all riches

of the full assurance of understanding, to the ac-

knowledgment of the mystery of God, even of the

Father, and of Christ." 8 His will is that we should

9

know Him, and that we are partakers of His very

nature, 4 thus called to reveal, not in word only, but

in deed and life, something of that glory which is

set before us in this last most wondrous name, of " the

Father, and of the Son, and of the Holy Ghost."

Let us then turn to this name, and may our Lord

Himself declare it to us, that the love wherewith the

Father has loved Him may be in us, and He in us. 5

First then " the name of the Father, and of the

Son, and of the Holy Ghost," is one name, not three

or many. 6 Our Lord did not say, " Baptizing them

into the names," but " into the name, of the Father,

» St. Matt, xxviii. 19. • St. John xvii. 6. » Col. ii. 2.

\* 2 St. Peter i. 4. \* St. John xvii. 26.

• See the passages from St. Jerome and Euthymius, quoted by

Cornelius a Lapide, on St. Matt, zxviii. 19.

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and of the Son, and of the Holy Ghost." For, as He

said to the Scribe, " The Lord our God is one Lord." l

What this name therefore declares is One God, in

what, for want of a better word, we call Three Persons ;

a " Father," who eternally produces Himself in His

" Son," and by His " Spirit," and who, in His very

being, even as in His works, is a witness of unity in

plurality, and of a giving forth out of Himself, and a

communion with Himself, which to our fallen senses

seems well-nigh impossible. We shall see what is

involved in this Threefold Name as we look more

closely into it. Here I only notice that it is " the

Name," not " Names," of " the Father, the Son, and

the Holy Ghost."

Now this truth, of a diversity in the unity of God,

is no new truth. It has been assumed, and more or

less expressed, in the varied names of God which were

declared under the older revelation. We saw how in

" Elohim," who said, " Let us make man in our

image, after our likeness," and again " The man is

become as one of us," 2 there was, to say the least,

some intimation of plurality ; while in the fact that the

same name, " Elohim," which is plural, is joined with

singular adjectives and verbs, and that He who

calls Himself " Elohim " says of Himself distinctly,

" There is no God beside me," 8 we have still more

direct assertion of His unity. In the contrast too

between the import of the names " Elohim," who

is in a covenant-relationship which never fails, and

1 St. Mark xii. 29. \* Gen. i. 26 ; iii. 22. » Isa. xlv. 5.

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" Jehovah," who loves in virtue of quality and must

judge evil, and yet makes His creatures righteous

by giving them His own righteousness, and no

less in the names "El Elyon," the "Most High,"

from whom we all proceed, and " El Shaddai," the

" Pourer-forth," who gives forth from Himself His

life and Spirit to Hi8 servants, there were repeated

suggestions of that unutterable fulness of Love, and

Wisdom, and Power, which are so wondrously ex-

pressed in " the Name of the Father, the Son, and the

Holy Ghost." I may say more. For it is not Holy

Scripture only which bears this witness. In our very

nature, which shews that fatherhood, sonship, and the

spirit of both, are in every man, we have intimations

of the mystery of Father, Son, and Spirit, in God,

unless we are prepared to grant that the creature can

possess and be more than the Creator. It is true that

in man, in his fallen state, personality seems to be

that which cnts off one man from another. Yet even

here we are in one another. Even since the fall the

mystery of love answers every objection to the ap-

parent difficulty how two can be one, and one even

in a third ; for love ever draws two to be one, and by

their mingled being forms a third, who has been in

both, and proceeds from both, and in whom, in another

form, the two are yet one. Still more surely do we

know, for Scripture asserts it, that the woman, and

,'re her seed in her, was in the man as formed

's image, until that deep sleep fell upon Adam,

ich he lost his primal form, and that which

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hitherto had been united and one became divided. 1

This is a great mystery. Yet in it we may see how

the unity, and yet the plurality also, of God are re-

vealed in man created in His image. It is one of the

many preludings which both Nature and Scripture

give us of that great harmony, which is perfectly ex-

pressed in the Name of " the Father, the Son, and the

HolyGhost. ,,

I can barely touch this here, but I note it in

passing; for the doctrine of the Trinity, that is of

what God is, as " Father, Son, and Holy Ghost," has

too often been regarded, even by believers, as a;n

isolated truth, standing apart from, and having no

relation to, our human hearts and human conscious-

ness ; whereas, inasmuch as man was made in God's

image, what God is in Himself is the very ground,

not only of our relation to Him, but of our very

being, and of our true knowledge of ourselves and of

our duties. If God is love, and love requires (for to

dwell in solitude is not love) such a communion and

relationship as is expressed in " the Name of the

Father, the Son, and the Holy Ghost," then our true

life, if we are His sons, must have the same cha-

racteristics, and be a life of communion and relation-

ship. On the other hand, the very cravings of our

nature for communion and relationship witness, that

in Him, " in whom we live, and move, and have our

being," 2 there must be the substance of that, of which

our life, with its relationships and communions, is but

1 Gen. ii. 23. \* Acts xvii. 28.

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the shadow. This is what our Lord reveals, in

making known to His disciples " the Name of the

Father, the Son, and the Holy Ghost." And just in

proportion as we really know that God is " Father,

Son, and Holy Ghost," we shall reflect something of

the fellowship and love, which such a name declares

to us. The world's selfishness is the result of not

knowing what He truly is, from whom we come, and

for whom we were created. 1

What then does this name declare? It says

that God is Father, — that therefore there must be a

Son, — and that the Father and the Son are One in

One Spirit. Thus it speaks of a life which brings forth

life,— of a life which is brought forth, — and of a still

further proceeding forth of life, which nevertheless is

4II one. Who is sufficient for these things ; for life is

that which everywhere eludes our grasp. And yet our

Lord Himself reveals this to us, for as we see it we

reflect and are transformed into the same image.

First, God is " The Father." In Himself, as God,

there is this relationship with One, who, though

He is "with God," and also "is God," is no less

" His Only-begotten Son." a Fatherhood is not con-

fined to creatures. Bather creatures are and can bo

fathers, because in the Divine Nature there is both a

Father and a Son. What this relation expresses of

an eternal love between Him who begets and Him

who is begotten, — what it tells us of a union and

communion in Him who is the source and ground

1 CoL i. 16. \* St. John i. 1, 14, 18.

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of all being, — in its height and depth transcends all

language. Yet we have a broken shadow of it in

every earthly father, and in all fatherhood, even

as seen in this world, where sin is still working.

" Father " tells us of a source of life ; of one in whom

his sons have been, 1 and from whom they come, and

whose image and likeness they are called to manifest.

" Father " tells us of relationship, in nature and in

blood ; and of a love, which, because it is in virtue of

relationship, must be unchanging and unchanged,

even though the son becomes a prodigal ; which

therefore loves him, even when far off, and will fall

on his neck and kiss him, while the rags of the

far country still cover him. 2 " Father " says much

more. It speaks of one who will guide and bear

with babes, " who are borne by him from the belly,

and are carried from the womb ; " 3 it declares that

he who bears this name must educate and rule, and

" as a father charge his sons ; " 4 that he must correct

them also, " for what son is he whom the father

chasteneth not ? " fi What shall I say more ? " A

father pitieth his children." 6 A father "knoweth

what things his children have need of, before they

ask him." 7 " If a son ask bread of any that is a

father, will the father give him a stone ; or if he ask

a fish, will he give him a serpent ? " 8 Is it not a

father's joy " to lay up for the children, and not the

1 Heb. vii. 10. \* St. Luke xv. 12-24.

• Isa. xlvi. 3, 4. 4 1 Thess. v. 11, 12.

» Heb. xii. 7. • Psalm ciii. 13.

7 St. Luke xii. 30. St. Luke xi. 11, 13.

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children for the fathers ? " l Even if they perish

in some crime, must not a father cry, like David,

" Would God I had died for thee, my son, my son " ? \*

What then must be the relationship in God, who

is perfect love, between the Father and the Son ?

What must He be, who is " The Father," " of whom

all fatherhood in heaven and earth is named"? 3

What must be His love to His beloved Son? 4

What must be His will towards all, who in and by

His Son are made His sons, and have come from,

or been begotten by, Him ?

For, — and I would call attention to this, — it is a

Will that is specially declared in all these acts,

which I have referred to as characteristic of a father.

Whether it be the love which begets, or which

guards the babes, or which righteously corrects evil,

even in the sons, or which answers the children's

cry, or which lays up good things for them unasked,

or which, having loved them, loves them to the end,

— every act is the expression of a Will. "The

Father" is the Will, in the mystery of the ever-

blessed Trinity. As we look further into the name,

we shall see that it contains more than a Will.

But an eternal Will is the foundation, a Will

which loves and cannot but love, and which shews

itself in Him who comes forth from the Father,

to tell us what the Father is, and to reveal Him

to His creatures.

\* 2 Cor. xii. 14. ' 2 Sam. xviii. 33.

• Bph. iii. 15. « St. Matt. iii. 17 ; xvii. 5.

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For the name is not " Father " only, but " The

Son," who " being the brightness of God's glory, and

the express image of His person," ] reveals the Father

and His love, by His works in all creation ; " for by

Him were all things created that are in heaven and

that are in earth, visible and invisible," 2 to tell out

God's glory ; 8 and who, when through our fell we

could see no love in such wondrous works, " came

forth from the Father, and came into the world," 4

that He might declare His Father's name and nature

to us. Thus, as the Apostle tells us, He is " the

Word," who was " with God and was God ; " 5 the

" Only-begotten Son, who is in the bosom of the

Father, and who hath declared Him ; " 6 " the Light

which shineth in the darkness, though the darkness

comprehends it not : the true Light which lighteth

every man that cometh into the world ; " 7 who says,

" I will declare thy name unto my brethren ; " 8

" I will shew you plainly of the Father." 9 This is

He who reveals the Father, and who being Himself

"the Son," and thus in personal relation with a

Father, not only reveals God, as " the Word," but,

by His indwelling in us, makes us as persons sons

together with Him. \* For to " as many as receive

Him He gives power to become the sons of God, even

to them which believe in His name, who are born,

1 Heb. i. 3 ; Col. i. 15. \* CoL i. 16.

« Psalm xix. 1. \* St. John xvi. 28.

» St. John i. 1. • St. John i. 18.

7 St. John i. 6, 9. Heb. ii. 12. • St. John xvi. 26.

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not of blood, 1 nor of the will of tho flesh, nor of the

will of man, but of God." \* So, in the wondrous

prayer recorded by St. John, He says, "I have

manifested thy name to the men thou gavest me out

of the world ; for the words which thou gavest me

I have given them ; and I have declared onto them

thy name and will declare it, that tho love wherewith

thon hast loved me may be in them and I in them." s

Oh, what a revelation of the Father it is which

the Son has made to men. What a Word has He

been, and is, and ever will be. And what a Will in

the Eternal Father has He revealed to ns. Sorely

the heavens and earth have told ns much, declaring

His glory and shewing His handy work. 4 Sunshine

and rain and fruitful seasons, filling men's hearts

with food and gladness, 5 have said with no uncertain

voice that God loves all and cares for all, seeing that

He is a Giver, 6 even when they know Him not.

But the " Son " has shewn ns more, even that death

and pain, which sin has brought, shall be overcome,

and even now may be overcome, in as many as receive

Him, because He Himself, the Lord of all, has stooped

to meet us, and has even come under our curse, and

Himself been made sin for us, though He knew no

sin, that so He might abolish death, and be the

1 Observe the Greek here, 4{ alfu&rmr, that is " of bloods," re-

ferring to the division caused by the falL Compare 4£ Ms afyutros,

in Acts zvii. 26-28, where the life is referred to, which we receive

as God's offspring. \* St. John i. 10, 13.

• St. John zvii. 6, 8, 26 \* Psalm xix. 1.

• Acta xiv. 17. • Acts xvii. 24.

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Creator of a new creation, where sin and death shall

be no more. The Gospels tell it all — how He has re-

vealed the Father to us. For His works are the works

of God. " The Son does nothing of Himself, but what

He seeth the Father do, these things also doeth the

Son in like manner." l Are there leprous creatures,

cut off from men, and crying, "Unclean, unclean "?

The Son reveals the Father's Will, and makes them

clean. 2 Are there palsied souls, grievously tormented,

who can do no work for God or man ? He speaks,

and the palsied are restored and healed the self-same

hour. 3 Are there others, like Peter's wife's mother,

in whom sin works as a fever, which keeps them in

burning restlessness and disquietude ? He yet takes

such by the hand, and the fever leaves them. 4 Are

there others suffering even worse, possessed with

devils, who answer for the possessed, as if they

were himself, and cry, " My name is Legion " ? The

" Son " can cast them out. 5 There is no evil He cannot

meet. Bodily or spiritual lameness, blindness, dumb-

ness, deafness,, dropsy, 6 a spirit of infirmity, which

bows souls down through long and weary years, 7 —

even death, when the dead are, not only dead "in

the house," 8 but " laid in the grave," and even

"stinking," 9 — all yield to Him who is the "Son,",

who thus reveals the " Father." And no less does He

1 St. John v. 19. \* St. Matt. viii. 3. • St. Matt. viii. 6, IS.

4 St. Matt. viii. 14, 15. \* St. Mark v. 2-15.

• St. Matt. xi. 5 ; St. Luke xiv. 2. » St. Luke xiii. 11.

• St. Mark v. 39, 40. • St. John xi. 38, 39.

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reveal Him in His terrible rebukes to those, who

" trust in themselves that they are righteous," and

"thank God that they are not as other men;" who

judge of their state God-ward, not by their love, that

is their likeness to their Lord, but by their privileges,

that they are here " clothed with the purple and fine

raiment " of the kingdom, while yet they have no

pity for the lost, who are " full of sores," even " at their

gates," and to whom the very "dogs" shew more

kindness. 1 Who has ever spoken like " The Son " to

judge hypocrisy and wrong? Who has so stripped

deceivers bare, spite of all their outward religious-

ness ? Oh blessed yet awful revelation of the Father

through the Son. "He that hath seen Him hath

seen the Father." \* For " 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." 8

But " the name " revealed by the risen Lord, and

into which we are baptized, goes even further. For

it is not only the name of the " Father " and of the

" Son," but also of the " Holy Ghost." Now this

word " Ghost " or " Spirit," elsewhere \* translated

" Breath " or " Wind," 4 expresses a power unseen but

felt, like the breath of heaven which moves the forest

and the sea; 6 which may come sometimes like a

> St. Matt, xxiii. 13, 29 ; St. Luke zvi. 19 ; xviii. 9, 11.

\* St. John ziv. 9. \* St. John i. 18.

4 See Job xxxiii. 4 ; Ezek. xxxvii. 5, 6, 8, &c ; St. John iii. 8.

• Isa. vii. 2 ; Psalm ovii. 25, &c.

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strong wind which rends the mountains, 1 or at others

as the balmy breath which makes the waters Sow ; a

now blowing on the gardens, that their spices may

flow out ; 3 and again breathing upon the sick and

dead, that they may live; 4 always free as the air

we breathe, encompassing us about, and even enter-

ing into us, as the very breath of life to all creatures.

Such is the " Holy Ghost," the very Breath or Spirit

of the living God, the worker of the Father's WilL

For as at creation He moved upon the waters : 6 as He

strove with the old world, when the wickedness of

man was great upon the earth : 6 as He came upon

judges, prophets, and kings, 7 out of weakness to

make them strong, to carry out God's purposes to-

wards His people ; so He yet fulfils God's will in men,

now convincing the world of sin, now taking of the

things of Christ to shew them to disciples ; 8 giving

to one the word of wisdom, to another the word of

knowledge, to another gifts of healing, to another

divers kinds of tongues ; all being the working of that

one and self-same Spirit, who divideth to every man

severally as He will. 9 Under this name therefore we

get the revelation, not only of a Will and Word in

God, but of a Power also, which is indeed Almighty ;

a revelation of all, and even more than all, that the

1 1 Kings xix. 11. \* Psalm cxlvii. 18.

\* Cant. iv. 16. 4 Ezek. xxxvii. 9.

5 Gen. i. 2. • Gen. vi. 3.

7 Judges vi. 34 ; xiv. 6 j zv. 14 ; 1 Sam. xvi. 13 ; Ezek. iii.

12, 14; andxi. 1, 24.

8 St. John xvi. 8-14. 1 Cor. xii. 6, 11.

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name " El Shaddai " taught of old ; for the name

now taught is " Holy Ghost," not power only, but

holy power, even the power of love, which never fails,

until by the sacrifice of itself it has made others

partakers of the same Spirit. Such a Spirit, the

" Spirit " of the " Father " and of the " Son," lifts those

who receive it into a sphere, where the inequalities of

this life are swallowed up in a " communion," " where

there is neither Jew nor Greek, nor bond nor free ; " l

where, inspired by God's own Spirit, of holiness and

love, we too may minister His Spirit, and, like His

Son, be not only "living souls," but "quickening

spirits " also,' to reveal Him in a world that knows

Him not.

This then is the crowning name, " Father, Son,

and Holy Ghost," the witness that there is in God

all, and more than all, that the creature can need

for its salvation, — a Will in die \*\* Father," who can

never change, to bless -and do us good, — a Word in

the " Son," who is no less changeless, to make us know

the Father, — and a Power in the " Holy Ghost," who

is Almighty, to fulfil the Will and Word of God, until

through judgment all things are made new. In the

name, " the Father," we have that love which our

inmost souls require : in the name of " the Son,"

the revelation of that righteousness and truth, which

we no less need to save ns from our adversary : in

ame of " the Holy Spirit," the might and power

nform us to God's will, and to enable us, not

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only to enlighten, but to comfort and strengthen,

others. And we need the name in all its fulness,

" Father, Son, and Holy Ghost." We cannot take

one part of it and deny the rest, without robbing

God of His glory, and ourselves of the grace which

He possesses for us. Have we not seen how some

who say that there cannot be a Son in God, while

they profess to contend the loudest for His Father-

hood, have come to deny also that He has made any

sacrifice for men ? They call Him Love, but would

take from Him that which is love's inmost impulse,

even to give forth one's life to beget another, or to

sacrifice what is most precious to us for another. So

again the denial of the Godhead of the Son would

make the Spirit which He gives us only a creature,

which, however helpful, can never make men sons of

God, or restore in man God's marred image. Therefore

the Church has so earnestly contended for this name,

"Father, Son, and Holy Ghost," seeing in it the

foundation of all our hopes and aspirations. The

more it opens, the more it shews us of the fulness of

our God. Oh the depth of the riches here revealed !

" Lo, these are parts of His ways, but -how little a

portion is heard of Him." l

Such is this name, which sums up " that which

may be known of God," \* revealed by Christ Himself\*

to those, who, having first known Him after the flesh,

have come in due time, through following Him to

His cross, to see and know Him in resurrection also.

1 Job xxvi. 14. \* Rom. i. 19.

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because they are broken and divided, cannot perfectly

reveal what is eternal and undivided ; and yet they

may and do give us " shadows of the true," l which,

though imperfect and divided, may help us to con-

ceive how there can be a Son co-eval with the

Father: how He can come forth, as the Word, to

tell us of the Father and give us His Spirit, and yet

ever abide in Him, in the unity of the same Spirit.

Take the figure, which Scripture gives us, that " God

is a sun," 2 and that " our God is a consuming fire." 3

In the sun we have first fire, then light, then heat ;

the light, differing from fire or heat, yet produced

and brought forth by the fire ; and the heat, differing

from fire or light, yet proceeding from the fire\* Yet

these three are substantially one, as we can prove,

and all are co-eval. But which of the three pro-

duces the others? Does the light or brightness

come from the fire, or the fire from the brightness ?

The light or brightness comes from the fire, not the

fire from the brightness. The fire produces the

light. " Thus," as St. Augustine says, " the fire is

the father of the light, and they are co-eval. Give

me a fire without brightness, and I may believe that

the Father ever was without the Son. . . . Shew me

an eternal fire, and I will shew you an eternal light." 4

So, to take another illustration, which arises directly

1 Heb. viii. 5; ix. 24; x. 1.

2 Psalm lxxxiv. 11. • Heb. xii. 29.

4 Augustine, Serm. lxvii. § 11 ; (Ben. 117.) and Serm. Ixviii.

§ 2 ; (Ben. 118.)

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from our Lord's title as the " Word," who " in the

beginning was with God, and was God." l Does not

even man's word convey some hint, how a word may

be in us, and yet come forth to convey to others what

has been hidden in our hearts ? I quote again from

St. Augustine : — " Lo, the word which I am speaking

to you I have had in my heart. It comes forth from

me to you, and, if you receive it, it may enlighten

and abide with you ; yet it does not leave me because

it comes to you. Even so the Word may come forth

to us from the Father, and yet not depart from

Him. • . . And you may each and all receive the Word

without division. If it were a cake of bread which

I was giving to you, to take it in you would have to

divide it, and each could only have a part. But in

receiving a word, whether mine or God's, it comes

whole to all and each. You may each have the

whole, for the Word of God is whole everywhere." a

I have already alluded to the constant argument of

the same great Church teacher, that, if God is Love,

there must be in Him a Lover, a Beloved, and the

Spirit of Love ; for there is no love without a lover

and a beloved : — " Ubi amor, ibi trinitas." 3 But

even more striking are the considerations, which, as

Augustine shews so fully, are suggested by the trinity

in man, namely, of a will, a reason, and an affection,

1 St. John i. 1.

1 Augustine, Serm. lxix. § 7; (Ben. 119.) and Serm. lxz. § 3.

(Ben. 120).

8 See the viiith, ixth, and xth books of Augustine's De Trim\*

tate, almost passim.

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which, though three, are no less truly one. 1 I write

however for those, who, because Christ says it, believe

that " the Lord our God is One Lord, " though He

is no less certainly " Father, Son, and Holy Ghost."

If only we walk with Him, till heaven opens to us,

and our hearts are truly knit together in love, we

shall surely come into all the riches of the full as-

surance of understanding, to the acknowledgment of

the mystery of God, even of the Father, and of Christ,

and His Spirit.

I will not conclude these notes on this last name

of God, as revealed by the risen Christ to disciples

upon whom He had breathed, and to whom He had

said, " Receive ye the Holy Ghost," without noticing

how this same name, in a slightly different form, is

taught by the Apostle Paul to " babes in Christ," of

whom he says, " I could not speak to you as unto

spiritual, but as unto carnal," \* who, unlike their

teacher, as yet only " knew Christ after the flesh " 8

and were still full of their own "envyings and

strifes," and " debates and backbitings." 4 To these

"carnal" disciples the Apostle thus declares the

Threefold Name : — " The grace of our Lord Jesus

Christ, and the love of God, and the fellowship of

the Holy Ghost, be with you all. Amen." 5 Need

I point out how the order of the Persons in the

1 See the ixth and xth, xiiith, and xivth books of the De

Trinitate.

» ICor.iii. 1. » 2 Cor. v. 16.

« 1 Cor. iii. 3 ; 2 Cor. xii. 20. » 2 Cor. xiii. 14.

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Godhead here differs from the order as revealed by

the risen Lord to those who knew something of the

power of His resurrection. This is not without a

purpose. As in the Law of the Offerings of old, the

Sin and Trespass offerings, that is the view of Christ

as Sin-bearer, though last in order of institution,

were in order of use and application invariably prior

to the Sweet-savour offerings, which shewed Christ

in His sinless obedience, voluntarily yielding up

Himself to God in everything ; \* so in the revelation

of God's name, the knowledge of what He is for

sinners, and the course in which His grace and love

are now made known, is needed by carnal and im-

perfect souls before they can really receive the higher

truth of what He is in Himself in His eternal

generation. Therefore to carnal souls the Apostle

says, " The grace of our Lord Jesus Christ, and the

love of God, and the fellowship of the Holy Ghost,

be with you. Amen." We are so familiar with the

words that we are in danger of overlooking all that

is taught in them, and what they imply as to the

state of those to whom they were addressed by the

Apostle.

For the words describe a growing experience.

As sinful creatures our first knowledge of God is

through "the grace of our Lord Jesus Christ."

1 Compare Lev. i.-vii., which gives the order of institution,

with Exod. xxiz. ; Lev. viii., ix., and xiv. ; and 2 Chron. xxix. ;

which latter chapters give the order in which the sacrifices were

offered by God's people.

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Awakened souls always begin here. We feel that

we are sinners ; that we are lepers, palsied, fevered,

lame, or blind. We want some help and deliverance.

How are we to get it ? We do not yet know God.

Till we have tasted of " the grace of our Lord Jesus

Christ," God is practically a stranger to us. So, in

one way or another, as poor, lost creatures, with more

or less knowledge of our need, we come or are brought

to Christ, or He comes to us, and we find " His grace

is sufficient for us." Observe, that it is " the grace

of our Lord Jesus Christ " with which the blessing

here commences. The Apostle does not say, " The

grace of the Son of God," though of course Jesus

Christ is Son of God. The deep mystery of the

Divine Sonship might be too deep for carnal souls.

Besides, when we first come or are brought to Christ,

our thoughts of Him are as of a " Lord," who has

power to save or judge us, rather than of His eternal

relation to the Father. At such a stage what we

chiefly need is to " know the grace of our Lord Jesus

Christ, that, though He was rich, yet for our sakes

He became poor." x As we see Him in the flesh, we

learn to see " the exceeding riches of His grace," 2

and how it can save souls in every condition of will

or mind, and out of every form of plague and evil.

It cleanses the leper, who believed in His power, but

hardly in His will, to help ; who said, " Lord, if thou

wilt, thou canst make me clean." 8 It casts the evil

spirit out of the man possessed with devils, whose

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1 2 Cor. viii. 9. \* Bph. ii. 7. » St. Matt. viii. 2.

1 94 The Names of God.

father believed in Christ's will, but doubted His

power ; whose cry was, " If thou canst do anything,

have compassion on us." l It healed the paralytic,

because of the faith of those who brought him. 8 It

raised the dead, without any faith, either on their

own part, or in those about them. 8 It delivered

another demoniac, even against his shrinking from

the Lord who healed him, and in spite of his prayers

to be " let alone." 4 It healed the ear of one who

had come out only to seize and bind the Lord. 6 It

prayed even for those who slew the life which thus

shewed grace to all. 6 In all these and in countless

other cases, " where sin abounded, grace did much

more abound." 7 And this " grace of our Lord Jesus

Christ " is still the same. Blessed are they who know

it. Such know at least One Person of the ever-blessed

Trinity. And though as yet they may know Him

most imperfectly, hardly knowing He is " Son of

God," with the blind man of old they can now say,

" One thing I know, that, whereas I was blind, now

I see ; " 8 for " of His fulness they have received, and

grace for grace." •

But those who have got thus far will soon go

further. Jesus is "the way" to God. 10 Souls, there- .

fore, who know the " grace of our Lord Jesus Christ,"

1 St. Mark ix. 22. \* St. Matt. iz. 2.

• St. Lake vii. 13.

4 St. Mark v. 7. See also St. Mark i. 24 and St. Luke iv. 34.

• St. Luke xzii. 51. • St. Luke xziii. 34.

' Rom. v. 20. \* St. John ix. 25, 35.

• St. John i. 16. >• St. John xiv. 6.

Father , Son, and Holy Ghost. 195

speedily come to know the " love of God." It is of

course " the love of the Father," for Christ is witness

that " God so loved the world that He gave His only-

begotten Son, that whosoever believeth in Him should

not perish, but have everlasting life." 1 But it is

here seen as the " love of God." God thus " com-

mendeth His love towards us, in that while we were

yet sinners, Christ died for us." \* " Hereby perceive

we the love of God." 8 So we are brought to know

another Person of the Blessed Trinity, and to " love

Him, because He first loved us." There is much

more that we have yet to learn ; but when by grace

we have " peace with God," because " the love of God

is shed abroad in our hearts " through Jesus Christ

our Lord, 4 we can say with joy, " If God be for us,

who can be against us? He that spared not His

own Son, but delivered Him up for us all, how shall

He not with Him also freely give us all things ? " 5

Therefore the Apostle concludes touching this love, —

"I am persuaded that neither death, nor life, nor

angels, nor principalities, nor powers, nor things

present, nor things to come, nor height, nor depth,

nor any other creature, shall be able to separate us

from the love of God, which is in Christ Jesus our

Lord." 6

There is yet more to know. Having thus learnt

the " love of God," we may and shall come to the

1 St. John iii. 16. » Rom. v. 8.

.» 1 St. John iii. 16. 4 Rom. v. 1, 5.

• Rom. viii. 31, 32. •^om. viii. 38, ,39.

02

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" communion of the Holy Ghost " also; to know that

God's own Spirit has come to us, to " dwell in us,"

in dwellings which to Him must be full of foulness

and corruption ; not standing outside or afar off,

but even coming into sin-stained hearts, until He

" shall change our vile body, that it may be fashioned

like unto Christ's glorious body," l by such love prov-

ing that He is the Holy Ghost. For it is to a

" communion " that we are thus called, even the

" communion of the Holy Ghost ; " to have One

always with us, who shares His riches with us, and

makes us partakers of His own Spirit, 9 while He no

less bears our burdens and helps our infirmities, by

making intercession for us. 8 What this " communion

of the Holy Ghost " did for saints of old is witnessed

by their works. Men walked in the consciousness,

not only that heaven would one day be their home,

but that even here this heaven was open to them. 4

No need for them, like the heathen, by wizards and

consulters with familiar spirits, 5 to seek a communion

with the unseen, for which, so long as he is in self-

hood, man is unfit, and which, as sought in self-will,

can only hurt him. The " communion of the Holy

Ghost " gave man something far better, through the

" grace of the Lord Jesus" and the " love of God," even

"fellowship with the Father and with the Son," 6

which practically silenced and swallowed up, as Aaron's

1 Phil. iii. 21. » 1 Cor. xii. 13. \* Rom. viii. 26.

4 St. Luke iii. 21 ; St. John i. 51 ; Acts z. 11.

\* Peat, xviii. 9-12; Isa. viii. 19. • 1 St. John i. 3.

Father, Son, and Holy Ghost. 197

rod did the rods of the Egyptian magicians, 1 . all

inferior methods of communion with the so-called

invisible. Such a " fellowship " was found to be some-

thing higher, and more powerful, and more true, than

all the wonders of the old-world magic ; for it wit-

nessed that men were " heirs of God and joint heirs

with Christ ; " it brought them " to Mount Sion, the

city of the living God, to an innumerable company of

angels, and to the church of the first-born, which are

enrolled in heaven ; and to God, the judge of all, and

to the spirits of just men made perfect; and to Jesus,

the mediator of the new covenant, and to the blood

of sprinkling, which speaketh better things than that

of Abel." 2 In such a "communion" men were taught,

as they could bear it, what God hath prepared for

them that love Him ; " things which eye hath not

seen, nor hath ear heard, but which are revealed by

God's Spirit." 8 Blessed be God, the self-same Spirit

yet abides, to guide us into all truth, by taking of

the things of Christ and of God, and by shewing

them to us. 4

Thus in different measures and in different ways is

the last great name of God, the name of " the Father,

the Son, and the Holy Ghost," revealed and opened to

believers ; some apprehending it as it unveils vital

relationships in God ; some, as it meets the need of

His creatures, who have fallen from Him. In what-

ever measure it is received, it must give peace. In

1 Bxod. vii. 12. » Heb. xii. 22, 23.

» 1 Cor. iii. 9, 10. \* St. John xvi. 13, 15.

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every age it has been true, that "they who know

God's name will put their trust in Him." 1 Much

more should we, to whom by His beloved Son He

has revealed Himself as " our Father," trust Him,

and rest in Him, in every trial. Shall we not pray,

" Our Father, hallowed be thy name, thy kingdom

come, thy will be done "?\* Shall we not bless Him

for the assurance, that " all nations shall come and

worship before Him, and shall glorify His name "?'

Shall we not say, even while the conflict lasts,

" Blessed be His glorious name for ever, and let the

whole earth be filled with TTii glory. Amen and

Amen"? 4

Partakers of the Divine Nature. 199

PABTAKEES OP THE DIVINE

NATUKE.

What is the Gospel? What are the "tidings of

great joy " to be proclaimed to all as the substance

or result of Christ's coming? Several answers

might be given, differing somewhat in form, yet

true. Some perhaps would say, This is the Gospel :

— " Christ Jesus came into the world to save sin-

ners : " l others, that " through this Man is preached

unto you the forgiveness of sins; and by Him

all that believe are justified from all things, from

which they could not be justified by the law of

Moses." \* Others again would give the fuller state-

ment in our Lord's own words, namely, that " God

so loved the world, that He gave His Only-begotten

Son, that whosoever believeth in Him should not

perish, but have everlasting life." 3 These words

surely are the Gospel, and implicitly contain all the

" good news " which God, who spake at sundry times

and divers manners unto the fathers by the prophets,

hath in these last days spoken unto us by Him who

\* 1 Tim. i. 15. \* Acts xiii. 38, 39.

• St. John iii. 16.

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is the Son. But is this, as men generally understand

it at least, the Gospel according to the Four Evan-

gelists ? What is the substance of what we rightly

call the Four Gospels ? Is it not, that, by the coming

of the Eternal Word, a New Man has been brought

forth out of our divided nature, who is truly Son of

God and Son of Man, the witness that the breach

which sin has made is healed, and that God has

come to dwell in man, so that man may do the works

of God, and that man has come to dwell in God ?

Is not this the fact revealed in Christ ? But did the

" Only-begotten of the Father " become Man that He

should dwell alone as Son of God? Was it not

rather that He should be the " Firstborn among

many brethren," who through Him should be sons

of God, and do His works, and manifest and minister

the same spirit? 1 This is the good news which

makes the angels glad, even if men as yet only dimly

apprehend it. We are called with this calling,

" that Christ should be formed in us, ,, \* that thus we

should be " partakers of the Divine nature." 8 In

and by Him even now are we the sons of God. It is

not yet made manifest what we shall be: but we

1 The Early Church saw clearly the distinction between the

two apparently contradictory titles, " Only-begotten," and " First-

born." The "Only-begotten" is the Son. prior to all division:

the "Firstborn" is "the male that first openeth the womb,"

(Ezod. xiii. 12,) that is, the first delivered oat of the fall or

separation. So Athanasius, Discourses against the Arians, ii.

c. 21, § 9 ; also Theodoret, on Col. i. 15 ; and others.

» Gal. iv. 19 ; Col. i. 27. « 2 St. Peter i. 4.

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know that when He shall appear, we shall be like

Him ; and even here, " as He is, so are we in this

world." »

As a conclusion, therefore, to our meditations on

the Names of God, which revealed to men of old, as

they could bear it, His varied fulness, let us turn to

see how all this fulness has been declared and seen

in Christ, and may and shall be manifested in His

living members, as they grow up in Him to bear His

image.

First as to Christ. Every virtue and relationship

in God, revealed piecemeal in the Names which Holy

Scripture gives us, comes into perfect manifestation

in the life and death of the Only-begotten of the

Father, of whose fulness we have received, and grace

for grace. 2 Let us take the Names in order. Even a

glance at them will shew that " Christ is all, and in all."

" Elohim " comes first, One whose name and ways

declare a covenant-relation; One therefore whose

love can never change, because He loves in virtue of

relationship. Is not this name declared in Christ ?

Does He only love us if we are lovely ; or does He

not rather, as " Elohim," spite of all failings on our

part, love us with unforsaking love, in virtue of a

relationship which is not changed by our condition ?

What does not Christ's life witness ? The world was

lost and helpless. Men were all gone out of the way.

Jews and Gentiles all were under sin. But all were

His, for " all things were created by Him and for

1 1 St, Jolui iv. 17. 2 St. John i. 16.

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Him," 1 and as a "faithful Creator" 2 He can never

leave them nor forsake them. " All that the Father

hath," He says, " are mine." 8 Some indeed are His

by a special bond, even those whom the Father has

given Him as " first fruits," out of the world, 4 to be

" members of His body, of His flesh, and of His

bones." • These are His " chosen," 6 whom He calls

" His sheep, who hear His voice, and follow Him." 7

And having loved these, He loves them to the end.

But " other sheep He has, which are not of this fold.

Them also He must bring, and they shall hear His

voice, and there shall be one flock and one Shepherd." 8

For they are His, not by creation only, but bought

with His precious blood ; 9 and " the blood of the ever-

lasting covenant " " is the witness that man is loved

with an unchanging love, though for a season lost

and fallen. Therefore Christ came ; and ever since

His coming He has been shewing how He loves,

bringing light out of darkness, and order out of con-

fusion ; nor will He cease working until, as at the

creation, God's image again is seen in man, and " all

things are made new." u

Thus does Christ reveal " Elohim." But He no

less manifests "Jehovah," who loves in virtue of

1 Col. i. 16. \* 1 BL Peter iv. 19.

• St. John xvi. 15 ; and xvii. 10.

4 St. James i. 18 ; Rev. xiv. 4. • Bph. v. 30.

• Rev. xvii. 14. ' St. John x. 27, 28.

• St. John x. 16.

• 1 Tim. ii. 6 ; 1 Pet. i. 19.

»• Heb. xiii. 20. » Rev. xxi. 5.

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quality, and " will by no means clear the guilty." l

The prophet who foresees that " He shall deliver the

needy, when he crieth ; the poor also, and him that

hath no helper ; " \* no less declares that He " loveth

righteousness and hateth iniquity," 3 and that " He

cometh to judge the world with equity and the people

with His truth." 4 Some of His elect may think,

that, because they are elect, He will not judge them.

But because He is the Truth, He must judge all

wrong, and judge it even more in those who know

and are near Him, than in those who know Him not.

For He reveals Him who said of old, " You only have

I known of all the families of the earth : therefore

will I punish you for your iniquities." 5 He is indeed

perfect love to thofce, who by confession shew, that,

though ruined, they are true ; but He is no less un-

swerving truth and justice to such as would appear

what they are not, and cover sin by a cloak of reli-

giousness. Need I give examples from His words to

Pharisees and Scribes, 6 and still more to the Churches,

to whom He says, " I will give to every one of you

according to your works " ? 7 To all He is the faithful

and true witness, whose eyes are^aa^flam© of fire,

and out of whose mouth goeth the sharp two-edged

sword, to smite the nations. 8 And yet, with all this,

1 Exod. xxxiv. 7. \* Psalm bcxii. 12.

• Psalm xlv. 5, 7 ; Heb. i. 9.

4 Psalm xcvi. 13. \* Amos iii. 2.

• St. Matt, xxiii. 13-33. 7 Rev. ii. 23.

• Rev. ii. 11, 12, 18 ; iii. 14 ; and xix. 15.

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His people's sin and judgment pain Him. Like u Je-

hovah," He suffers with, and grieves for, them. Again

and again "He sighed," 1 and " groaned in spirit,"'

and "wept over Jerusalem, saying, If thou hadst

known, in this thy day, the things which belong to

thy peace ; " 8 and again, " How often would I have

gathered you, but ye would not." 4 Still more did

He suffer, when " He himself bare our sins in His

own body on the tree," 6 thus making atonement for

sinners by giving Himself to be their righteousness.

In all such acts, He was revealing " Jehovah," who,

if there is evil, must judge and take it away, even

if He Himself is pained and suffers through the

judgment.

Nor does our Lord less reveal " El Shaddai," the

Almighty " Pourer-forth," who by the communication

of His Spirit makes His servants fruitful through

self-judgment. This was the name which Abram

learnt " when he was ninety years old and nine," 6

when, having failed to obtain the seed of promise in

his own strength or by his fleshly energy, "El

Shaddai " appeared, and by the communication of His

own out-breath changed him from Abram into Abra-

ham, and then, through circumcision — that is the

judgment of his flesh— gave him the promised seed,

with the assurance of still greater fruitfulness. But

Christ fulfils this also. Surely He does this when

> St. Mark vii. 34; and viii. 12. \* St. John xi. 33, 38.

• St. Luke xix. 41, 42. « St. Matt, xxiii, 37.

• 1 St. Peter ii. 24. • Gten. xvii. 1.

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He says, " He that eateth me shall live by me;" when

He gives us "His flesh and blood, that He may

abide in ns and we in Him ; " 1 that so abiding, as

branches in the vine, we may, " being purged by Him,

bring forth much fruit." \* Still more He gives us of

His own powers, when having known Him for a

season only in the flesh, like the disciples of old before

the day of Pentecost, we are brought through the

"little while" of "sorrow," 8 to know Him in the

Spirit, 4 when He " pours out His Spirit," 5 for which

He bids us "tarry," 6 and when by it we "receive

power to be witnesses for Him," 7 and to do His works

and minister His Spirit, Then, even as " He by the

eternal Spirit offered Himself to God," • pouring out

His very life-blood that we should live through Him,

they who drink into the same Spirit are willing, even

as He, to be poured out even to death to bless and

strengthen others. 9 All this Christ gives us as par-

takers of His flesh and of His blood. But both these

precious gifts involve self-judgment or God's judg-

ment. They who receive them unworthily " eat and

drink their owni damnation." 10 Therefore He calls

us to "judge ourselves that we be not judged of the

Lord." But what is all this but the revelation of

" El Shaddai," who says, " Walk before me, and be

1 St. John vi. 56, 67. • St. John xv. 2, 6, 16.

» St. John xvi. 19-23.

4 2 Cor. v. 16 ; and Bom. i, 3-5. • Acts ii. 17, 33.

• St. Luke xxiv. 49. \* Acts i. 8.

• Heb. ix. 14. • Acts xxi 13; 2 Tim, iv. 6.

10 1 Cor. xi 29 ; Heb. x. 29.

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thou perfect, and I will multiply thee exceedingly,

and my covenant shall be in your flesh for an ever-

lasting covenant." 1

And does not our Lord equally reveal "El

Elyon"'or the "Most High," who has a " priesthood

after the order of Melchisedek," and is thus linked,

not with the elect only, but with all men ? Was not

this the message of the Angel at His birth ? — " Be-

hold, I bring you good tidings of great joy, which

shall be to all people." 2 Was not this the vision

which made old Simeon glad, when he said, " Lord,

now lettest thou thy servant depart in peace; for

mine eyes have seen thy salvation, which thou hast

prepared before the face of all people; a light to

lighten tho Gentiles, and to be the glory of thy

people Israel " ? 8 Christ, as the revealer of God, fills

many relationships, but none grander than that He

is Man, and as Man is related, not to the elect only,

but to all men. For indeed God is related to all

men, for "Adam was son of God." Therefore the

Gospel, which specially reveals our Lord as Son of

Man, with distinct purpose traces His descent from

God through Adam. 4 Man is son of God, though

he knows it not, and in and through Christ inherits

a priesthood, which, like that of Melchisedek, rests

not on law, but on relationship. Still more does our

Lord reveal the " Most High," " Possessor of heaven

and earth," in that, having humbled Himself, God

i Gen. xvii. 1, 2, 11, 13. \* St. Luke ii. 10.

\* St. Luke ii. 29, 31. \* St. Luke iii. 22, 38.

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hath greatly exalted Him, and made Him " Prince

of the kings of the earth," » King as well as Priest,

« Head of all principality and power," » and « Head

of every man." 3 " All things are put under Him,"

and yet " He is not ashamed to call us brethren ; for

both He that sanctifieth and they that are sanctified

are all of one." 4 What is all this but the revelation

of the "Most High," who has acknowledged man

as partaker of His nature, saying, " Israel is my

son, my firstborn ; " 6 and again, " Ye are gods, and

all of you children of the Most High " ?

Thus does our Lord reveal u Elohiim," " Jehovah,"

the " Almighty," and the " Most High." Need I

shew how He no less reveals " Adonai," " Master and

Husband," and the " God of Ages," and the " Lord

of Hosts " ? Is not our universal use of the title

" Lord," as applied to Christ, the witness how deeply

the truth of His Lordship has penetrated men's

hearts ? To us He is indeed " Adonai," our " Lord."

We " call 5im Master, for so He is." 6 His we are, ^

and Him we serve. 7 He commits to each their

varied talents, for which they must give an account,

for every gift brings its special responsibility. But

He is more than " Master." He is " Husband." The

marriage of the Lamb is coming, when His Bride

will make herself ready ; 8 and even now, as the

1 Rev. i. 6. » Col. ii. 10.

» 1 Cor. xi. 3. 4 Heb. ii. 8-11.

• Exod. iv. 22. • St. John xiii. 13.

\* Acts xxvii. 23. Rev. xix. 7.

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Apostle says, we are "espoused to Christ as to a

husband." 1 Thus does He reveal "Adonai." But

He is no less "El Olam," "Age-working God."

Christ is witness how God works, and that by stages

and degrees He speaks the word and gives His

Spirit as men can bear it. He has many things to

say, which disciples, while they are carnal, cannot

bear. 1 Therefore He comes in the flesh and in

fleshly forms, and speaks by parables and signs, till

men can know Him in the Spirit. Thus too He

accepts circumcision, and the temple-service, and

the baptism of John, as stages to opened heavens,

and transfiguration, and resurrection ; shewing that

"there is a season and a time for every purpose

under heaven," \* and that God in Christ is still " El

Olam," while He is no less " Lord of Hosts," even of

angels, who serve Him first and last; for, as the

Apostle says, " When the Father bringeth the First-

begotten into the world, He saith, And let all the

angels of God worship Him." 4

All this is generally seen. As Christians we all

confess, that " the Son " is " the image of the in-

visible God," and that " the Only-begotten of the

Father hath revealed Him." What is less clearly

seen is, that Christ's members must likewise reveal

Him, like their Lord and Head, in all His virtues

and relationships. Let us note what the Scripture

shews us of the saints, that we may better under-

« 2 Cor. 3d. 3, » St. John xvi. 12.

• Eocl. iii. 1. « Heb. i. 5, 6.

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stand what it is to be " imitators of God as dear

children." l

And, first, must not Christ's members, like their

Head, reveal " Elohim " ? Are we not to love and

work for all, however ruined they may be, not in

virtue of their deserts, but because as God's creatures

they are related to us ? " Doth not nature teach

us " 2 to love our own, though deformed, or lame, or

blind, and even to love them more because of their

infirmities ? Much more are God's elect set in the

world to love as they have been loved, and to for-

give even as they have been forgiven. Therefore we

see the Apostle, blessing though reviled, intreating

though defamed, to the very end labouring for the

lost, and saying, " I will very gladly spend and be

spent for you, though the more abundantly I love

you, the less I be loved." 8 As Christ had toiled tor

him, he toiled for others, in the faith that by a

loving will and a true word all things can and shall

be " made new." 4 But all this is the revelation of

" Elohim," who worked unforsakingly on a ruined

world, till in the place of darkness and confusion all

was very good.

Nor do the saints less reveal " Jehovah," who

loves righteousness. Look at the Apostles Peter and

Paul. " Great grace was upon the Church, neither

was there any among them that lacked, for as many

as were possessors of lands and houses sold them, and

1 Eph. v. i. » 1 Cor. xi. 14.

• 1 Cor. iv. 12, 13 ; and 2 Cor. xii. 15. 4 Rev. xxi. 5.

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distribution was made to every man according as he

had need." But two, professing to give all, " kept

back a part," and thus " lied to the Holy Ghost."

At once Peter judges the falsehood, saying, " How is

it that ye have agreed together to tempt the Spirit of

the Lord : thou hast not lied unto men, but unto God."

And Ananias and his wife, hearing these words, fell

down and died. 1 So again with Paul, when he was

come to Paphos, and a certain false prophet withstood

him, seeking to turn away the Deputy from the faith,

the Apostle, filled with the Holy Ghost, said, " full

of all subtilty and malice, thou child of the devil,

thou enemy to all righteousness, wilt thou not cease

to pervert the right ways of the Lord ? And now,

behold, the hand of the Lord is upon thee, and thou

shalt be blind, not seeing the sun for a season."

And immediately the wrongdoer was smitten with

blindness. 2 So again at Corinth, while, as we have

seen, there is the most unwearying love in the

Apostle, so that he is willing to be " as the filth of

the earth, and the offscouringof all things," if only thus

he may serve his weak brethren, 8 there is no less the

unswerving righteousness of the Lord, in the delivery

of the fornicator to Satan, " for the destruction of his

flesh, that his spirit may be saved in the day of the

Lord Jesus." 4 It is so all through his course. He

is loving, but he is righteous also. Witness such

words as, " Shall I come to you with a rod " ? 6

1 Acts iv. 33-35 ; v. 1-11. \* Acts xiii. 6-11.

» 1 Cor. iv. 9-13. « 1 Cor. v. 1-6. • 1 Cor. iv. 21.

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" Put away from yourselves that wicked person," l

" What fellowship hath righteousness with unrighte-

ousness, and what communion hath light with dark-

ness ? Wherefore come out and be separate, saith

the Lord, and touch not the unclean thing." 2 In

all this, and in other like words of the\* Apostle, we

see " Jehovah," who " will by no means clear the

guilty."

And yet, like the same " Jehovah," Paul's heart

is grieved by the sin of those whom he thus rebukes.

So he says, " Out of much affliction and anguish of

heart I wrote Unto you with many tears ; not that

ye should be grieved, but that ye might know the

love which I have more abundantly unto you. For

if I make you sorry, who is he that maketh me glad,

but the same which is made sorry by me ? " 3 So

again, in his parting address to the Elders of Ephe-

sus, he refers to his « many tears," and to his service

among them " night and day with tears." 4 For the

faithful servant, like his Lord, while he must judge

all disobedience, suffers even with the judged. Who

is weak, and he is not weak ? Who is offended, and

he burns not ? 6

Nor is " El Shaddai," the " Pourer-forth," less

seen in God's true saints, who, " being enriched in

everything to all bountifulness," 6 pour out to others

that which they have first received from the Almighty

1 1 Cor. v. 13. a 2 Cor. vi. 14-17.

1 2 Cor. ii. 2-4. 4 Acts xx. 19, 31.

• 2 Cor. x. 6 ; and xi. 29. « 2 Cor. ix. 11.

f 2

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Giver. This view of God's elect meets us at every

turn throughout the New Testament. " I have fed

you," says St. Paul, " with milk and not with meat,

for hitherto ye were not able to bear it." \* " We

were gentle among you, even as a nurse cherisheth

her children: so, being affectionately desirous of

you, we were willing to have imparted unto you, not

the Gospel of God only, but also our own souls,

because ye were dear to us." \* As themselves filled

with the Spirit, the Apostles ministered it to those,

who through self-judgment were prepared to receive

what the " Almighty " still gives to those who " walk

before Him." Thus, sometimes by the laying on

of hands, 8 sometimes by preaching, 4 sometimes by

prayer, 6 they were the channels by which God's

fulness was poured out, on such as by the experience

of their own helplessness had been prepared for it.

The " manifestation of the Spirit " was given to them,

and they u ministered the Spirit," 6 that the Church

might be built up, not by the works of the flesh, but

by the fruits of God's Spirit. It is so yet. Now

and to the end the true elect must be "pourers-

forth," and " minister the Spirit," though now as of

old it is the empty only who are filled, while the rich

are sent empty away.

The next name, "Most High," as we might

expect from its special connexion with the non-elect,

> 10or.iii.2. » 1 Thess. ii. 7, 8.

» Acta viii. 17. 4 Acts x. 44.

• Acta L 14 ; and ii. 2-4. • Gal. iii 5.

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has as yet been less apprehended by the Church and

by believers generally than those other names of

God, which, as they were earlier revealed in Scrip-

ture, are even now more easily learnt and received

by God's people. But in every age, there have been

saints, who, though of the election, have known this

name, and, like Abram, have witnessed to the world

that the "Most High" is indeed "Possessor of

heaven and earth." This was very specially the call-

ing of the Apostle Paul, " to whom was committed

the Gospel of the uncircumcision," l and who, though

rejected for it, testified to his brethren, 2 that God

had a purpose far wider than the election, and that

" in Abraham's seed, all nations should be blessed."

For he had learnt, that there was a " priesthood after

the order of Melchisedek," differing from and greater

than that of the elect. Therefore he said, u I am a

debtor both to the Greeks and to the Barbarians;

both to the wise and to the unwise ; " 3 for " there is

no difference between the Jew and the Greek ; for

the same Lord over all is rich unto all that call upon

Him ; for whosoever shall call upon the name of the

Lord shall be saved." 4 Therefore with heathen

Athenians he could adopt the words of their own

poet, and tell them that they were " God's offspring,"

for " God had made of one blood all nations of men

that dwell on the face of the earth, that they should

seek the Lord, and find Him, who is not far from

1 Gal. ii. 7, 8. \* Acts xxii. 21, 22.

• Rom. i. 14. 4 Rom. x. 12, 13.

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any one of us." l Even the Apostle of the circum-

cision had learnt this truth : — u God hath shewed

me," he said to Cornelius, " that I should call no

man common or unclean." a And from that day to

this there have been believers, who have learnt the

same, and who, though judged as Paul was for his

Gospel, can yet, like him, " give thanks for all men," 3

in the faith that the " Most High " is the " Possessor

both of heaven and earth," and that, " of Him, and

through Him, and to Him, are all things." 4

I need but glance at the three remaining names

of God, to shew how the elect, as they grow up in

Christ, reveal them all, and shall yet more reveal

them in the coming kingdom. They reveal " Adonai,"

" Lord ; " for though " the elders in the Church, who

feed the flock," may not behave themselves " as lords

over God's heritage," 5 yet are they called to "rule," 6

and if they "rule well," are "worthy of double

honour," 7 and brethren are commanded to "obey

and to be subject to them." 8 Thus they manifest

"Adonai," in ruling and directing others. Much

more shall they reveal Him when one shall be set

" over ten cities," another " over five," 9 because they

have " watched for souls, as those that must give an

account," and have faithfully cared for and guided

those committed to them. And no less do God's

1 Acta zvii. 26-28. ' Acts z. 28.

• 1 Tim. ii. 1. 4 Rom. xi. 3d.

• 1 St. Peter v. 1-3. • Rom. xii. 8. \* 1 Tim. v. 17.

» Heb. xiii. 17. • St. Luke xix. 17, 19.

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trne saints reveal " El 01am," the " EverlaBting" or

" Age-working God," who has dealt with fallen men

as they could bear it, first without law, then under

law, and then tinder grace, like a Father meeting His

children where they are, and bearing with their

infirmities, till they are prepared for better things.

Pharisees or Separatists indeed, who "thank God

that they are not as other men," ' may cat away all

the rounds of the ladder which are below them, con-

tending that the stage which they hare reached is

the only one which God accepts, thus wronging those,

who, being yet babes, still need the lower forms of

truth, which alone can be received while men are

carnal. Not bo those who are like Christ, who came,

and yet comes, in the flesh. Such can " become as

Jews to gain the Jews," and as " weak to gain the

weak," \* " feeding them with milk and not with

meat," 3 knowing that there is a time even with

Christ for " Jewish water-pots," " set after the manner

of the purifying of the Jews ; " for the " water " can

be " turned to wine," when " the hour is come " for

the present Lord to " manifest forth "His glory." \*

And so with the title " Lord of Hosts." Some of

Christ's members may not yet know, that in and with

Him they share His place, as " far above all princi-

pality and power," s and that even here holy angels

wait on them, 6 while in the coming kingdom they

> St. Lake xviil. 11. \* 1 Cor. ix. 20, 22.

\* 1 Cor. iii. 1, 2. \* 8t. John ii. 6-11.

» Bph. i. 20, 21. « Heb. i. 11.

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shall "judge angels." 1 Yet this is the calling of

God's sons. The hosts of heaven serve them. It is

only " for a little while " that " man is made lower

than the angels." 2

Thus are the elect, even as their Lord, set here

to manifest the virtues, which they possess as " par-

takers of the divine nature," and which they shall

yet more manifest in the coming kingdom, when,

delivered from "the bondage of corruption," they

shall be "clothed upon" with their incorruptible and

perfect " house from heaven." As yet indeed many

are babes ; some are still unborn, though quickened

with God's life : what is seen of them is still nature

only, not the Lord. Such can manifest little or

nothing of their Father. But there are others, who

in their measure, though they do not yet apprehend

that for which they are apprehended, are shewing

forth something at least of the varied grace and

truth, which is theirs as sons and heirs of God.

How are they welcomed by the Church and world ?

Christ and His saints are the answer. They are

welcomed as God is welcomed. Who want or care

for God, till in some need or trial they find that they

are not and cannot be self-sufficient? For God is

not known. Some dreadful misrepresentation of

Him keeps souls from Him, or men's pride and self-

love makes them averse to that which even nature

tells them of Him. So with His saints : " the world

knoweth them not, even as it knew Him not." 8

• » 1 Cor. vi. 3. Heb. ii. 7. » 1 St. John iii. 1.

Partaker 8 of the Divine Nature. 217

They may live and die for others; but their light

and love, because even without a word it is ever

judging all untruth and self-love, make them an

offence ; and therefore they are rejected. Let those

who live out God's life understand their calling. So

long indeed as the life of God, though quickened, is

unseen in man x it offends none, for, like an unborn

child, it is yet unmanifested. Even when it is first

brought forth, and is still a babe, though it may

cause trouble tQ, some, 1 yet, like Christ, it grows here

for a season, not in wisdom and stature only, but

" in favour also with God and man." 2 As yet there

is nothing in such a life to judge others. Not so

after heaven opens ; for then, because the Spirit of

the Father rests upon His sons, and His grace and

truth, not only are in, but also daily beaming forth

from, them, because this light exposes all pretences y

and this love condemns all self-love, those in whom

it is seen will be counted, as their Master, " breakers

of the law," 3 or " mad," 4 or " deceivers," 5 by those,

who, with much zeal for God, are yet in self-hood.

For truth is welcome only to the true : love is

welcome only to the loving. Thus the " poor of the

flock," 6 who feel their need, are ever readier to

welcome and receive God's life, when it appears

among them, than the Pharisees and Scribes, who

> St. Matt. ii. 3. a St. Luke ii. 52.

• St. John v. 10. 4 St. John x. 20.

• St. Matt, xxvii. 63 ; St. John vii. 12.

• Zech. xi. 11.

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are satisfied with their own supposed attainments\*

And yet this life, though despised of men, as un-

known, yet well known, as sorrowful, yet always

rejoicing, as poor, yet making many rich, because it

is God's own life in flesh and blood, as in Christ the

Head, so in His members, must conquer all ; not by

force, but by the cross, that is by patient suffering,

even unto death ; " by pureness, by knowledge, by

longsuffering, by kindness, by the Holy Ghost, by

love unfeigned, by the word of truth, by the power

of God," ! commending God to those who yet are far

from Him. Therefore let God's sons rejoice, that as

Christ is, so are they in this world. It is but a little

while and the glory of the Lord shall be revealed,

and. all flesh shall see it together. " Then shall the

righteous shine forth as the sun in the kingdom of

their Father. Who hath ears to hear let him hear/'

» 2 Cor. vi 6-10.

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APPENDIX.

In the preceding Lectures I have referred in passing

to the objections which have been urged against the

unity and Divine inspiration of Holy Scripture, based

chiefly, or to a great extent, on the varied names of

God, more particularly the names, "Elohim," and

" Jehovah," which alternate so remarkably through-

out the Pentateuch. My object was not to enter on

the question of the nature and inspiration of the Bible ;

for I was addressing believers, who accepted

words as truth, that " no jot or tittle ofjjhe/law

should fail," and that, thougb^Eeaven and earth

should pass away, His words should not pass away."

I rather desired to open to my brethren what the

Lord by grace had opened to me, of the riches of that

Word or Book, which the Apostle describes as " a

light that shineth in a dark place," ! and which I had

long proved to be " a lamp unto my feet, and a light

unto my path." 2 Of course I was aware of the

so-called " conclusions " of " scientific criticism." I

had weighed them again and again, only to be increas-

ingly astonished at the recklessness of assertion and

1 2 St. Peter i. 19. \* Psalm cxix. 105.

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assumption, which takes the place of proof with some

on this question. But believing that error is ever

better answered simply by the truth than by pursuing

and running down the falsehood, I did not care, in

these pages at least, to enter into any detail of what I

am convinced is a mistake, though, like most mistakes,

it may contain a measure of perverted truth in it.

I may however add here a few lines to note

what appears to me the fundamental error of the

critics and their so-called " scientific criticism." Not

one of them, so far as my experience goes, seems

ever to have considered under what conditions a

Divine revelation can be given to fallen creatures, or

the qualifications necessary to recognise and rightly

apprehend such a revelation. Hence these critics

have acted, and could not but act, just like the Jews of

old, who stumbled at the human form of the Divine

Word, and therefore unhesitatingly judged and re-

jected it, though, to those who felt their need, that

Incarnate Word had abundantly ministered health

and deliverance, through the very form which learned

scribes only mocked and stripped and crucified.

For in mercy to lost men, and to reach them where

they were, the Word of God had come in a form,

whose earthly lineage could be plainly, proved,

and whose susceptibility to injury was manifest to

all. Therefore its judges assumed, and thought they

had proved, that it could not be Divine. Just so,

and for the same reasons, has the Written Word been

judged. But "the Scripture cannot be broken."

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As surely as Christ rose, and ministered to men His

Spirit, so will His Word in Holy Scripture conquer

all, spite of all the judgments of those who brand it

as a " Deceiver."

The fact is that every one of the objections which

so-called " scientific criticism " has brought against

the Bible, — that it is an outcome of man's heart, and

has grown with men, and bears their likeness, and is

therefore marked throughout with man's infirmities, —

may equally be brought, not only against the Incar-

nation, but in substance also against the books of

Nature and Providence; so that the Incarnation,

and Nature, and Providence, may all be arraigned

at the bar of man's understanding, as bearing proofs

that they are faulty, and cannot be of God. Look at

the Incarnation. What would learned men have

found in Christ's body, had they, instead of endea-

vouring to learn from it as a living Teacher, only

dissected it as a dead thing, as the scientific critics

have been so busy dissecting Scripture? Would

they have found, with the eye of sense at least, that

that body had been divinely formed, and was in a

very special way God's chosen tabernacle ? Could

not the dissectors have shewn that it was human,

born of an earthly mother, and bearing in its

form marks, not only of her likeness, but of those

from whom she came, that is, that it was of Jewish

lineage ; nay, might they not have gone further, and

proved that the very particles it was composed of had,

before they became parts of the body of the Lord,

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been component parts, either of some animal or

vegetable, and concluded that therefore that Human

Form could not possibly be Divine ? In like manner

might it not be said, that, as Nature is manifestly

composed of heterogeneous substances, thrown to-

gether into their present form, to the eye of sense at

least, with no little confusion, and with marks that

they have all pre-existed in some other form, such a

fact is proof that even Nature cannot be the handi-

work of God. Certainly whatever may be said

against the Bible, on the score that it is, or may

have been, made up of previously existing materials,

may no less be urged against Nature and the Flesh

'of Christ, both of which have in them precisely the

same peculiarities. It is just the same with Provi-

dence, which may be and has been arraigned by

some as guilty of acts unworthy of a God, and which,

if done by men, would bring them to the gallows.

What then ? Is not Christ's flesh of God ? Is not

Nature also His building ? Is not Providence His

work, spite of its many apparent anomalies ? And

does not the fact, that Holy Scripture has the same

apparent anomalies, which are indeed marks of the

state of the creature whom it is meant to serve, wit-

ness that the one even as the others, though there

yet are mysteries in all, is the work of the same One

Divine Artificer ? Let not believers be afraid. The

books of God are not going to fail, because " scien-

tific criticism " has been so learnedly busy, and de-

clares itself dissatisfied with them.

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In truth the criticism of the critics is so open to

correction, and is often based on such mere assertion

and assumption, that almost every fresh critic finds

something to correct and judge in all his predecessors.

As with the rejectors of the Christ too, " their witness

does not agree." But what will not unbelief believe,

especially when it boasts its superior wisdom and

enlightenment ? It might astonish a simple Christian

to know that the Book which has for ages fed the

Church, and which has been teaching, and success-

fully teaching, righteousness and truth, as no other

book has ever taught these, is, according to the critics,

based throughout on fraud and falsehood, merely the

work of a " Jehovist," and of an " Elohist," improved

by a " second Elohist," then by a " Deuteronomist,"

and lastly by some unknown " Kedactor," till it has

become the confused and heterogeneous thing which

it now is in the eyes of critics, fit only to be con-

demned and demolished by their criticism. Well

may the Apostle ask, " Where is the wise ? Where

is the scribe ? Where is the disputer of this world ?

Hath not God made foolish the wisdom of this

world ? "

For, spite of the critics, the Book, in its grandeur

and fulness, still lives, and goes on feeding hungry

souls, and giving living waters for the thirsty. There

it stands, as saints have seen, human and yet no less

Divine, meeting men at every stage, in forms which

they can profit by ; in the letter full of lessons for

our guidance through this present world, while in

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spirit it reveals yet veils the depths of God's wisdom.

I will not repeat here what I have said elsewhere as

to the way in which the Bible, in its varied books,

having first shewn us all the outcome of Adam, gives

us instruction as to every stage of the appointed way

out of the Fall, shewing our dangers, our failures,

our deliverances, and our sins, till out of every bond-

age, every wandering, every conflict, and every sin,

man is brought even through death into the new

creation and the heavenly city of his God. Every

fact recorded, nay, every word, is to the opened eye

a revelation, not only from God, but of God, shewing,

in the oft-repeated and manifold discovery of the

creature's need, the unfailing fulness of that grace

and truth, which is indeed sufficient for us and all

creatures.

I cannot go into all this here. It will be sufficient

to remind believers that, in the Gospels, our Lord

again and again speaks of Moses as the author of the

books which have always gone by his name; and

connects with him the legislation which our modern

critics refer to the so-called " Jehovist," the " Elohist,"

and the " Deuteronomist," and to widely different and

even post-exilian periods. The following are some of

our Lord's allusions to the law ; first to the law of

leprosy ; St. Matt. viii. 4 ; St. Mark i. 44 ; St. Luke

v. 14 : then as to divorce ; St. Matt. xix. 8 ; and St.

Mark x. 3, 9 : then as to reverence for parents ; St.

Mark vii. 10 : then as to resurrection ; St. Luke xx.

37: then as to circumcision; St. John vii. 22, 23:

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then as to the brazen serpent ; St. John iii. 14 : and

to the bread from heaven ; St. John vi. 32. In other

passages, as in St. Matt, xxiii. 2, and St. John vii. 19,

Moses and his law are referred to, without any distinct

commandment being specified. In three other places,

namely St. Mark xii. 26 ; St. Luke xvi. 29, 31 ; and

xxiv. 44, our Lord, speaking of the Old Testament,

either in whole or in part, refers to it as the " Book

of Moses," " Moses and the Prophets," or " the law

of Moses, the Prophets, and the Psalms ; " and lastly,

in St. John v. 45-47, He again appeals to the " wri-

tings of Moses," as witnessing of Him, telling the

Jews, that " if they believed Moses, they would also

believe Him, for Moses wrote of Him." All this is

nothing to the critics. We cannot therefore be sur-

prised that the witness of the Apostles, who in not

less than some thirty places refer the Pentateuch to

Moses, or quote it as of Divine authority, should be

set aside as curtly as the testimony of our Lord.

And all this in the country of Luther ! Faith in the

Church has long since been gone : faith in the Scrip-

tures is fast going. How long will even the pro-

fession of faith in Christ remain ? Men must be

asleep or blind if they do not see what is fast coming

upon Christendom.

In conclusion may I say, that I believe one main

cause of objections to the Bible lies in its power over

man's conscience ? The Book will speak for God,

whether men will hear or whether they will forbear.

But all critics are not so open as the poor East-end lec-

Q

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turer, who, when asked by one of his hearers, — " Why-

is all your criticism turned against the Bible, instead

of against Shakspeare or Homer ? Why don't you

let the Bible alone?" replied with English outspoken-

ness, — " Why don't I let the Bible alone ? Because

the Bible won't let me alone." It ever has been a

witness for God, and still will be, while men need

light in a dark place. When that which is perfect

is come, then that which is in part shall be done

away.

Meanwhile be it remembered, that, as the Bible

was written by men, to whom the spirit-world had

been more or less opened, and who spake as they

were moved by the Holy Ghost, it can never be fully

understood, except by those to whom the same world

is now opened by the same Spirit. The great opening

is even now at hand. Blessed are they who by grace

are waiting for it.

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