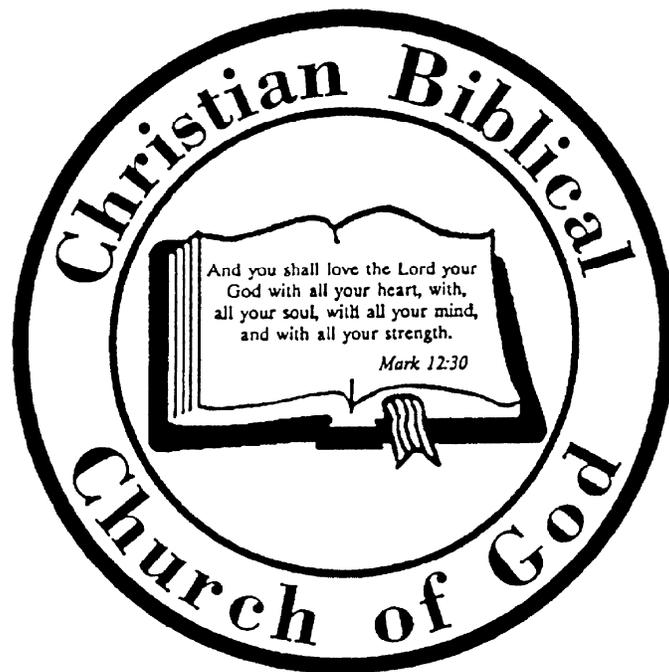


Names of God



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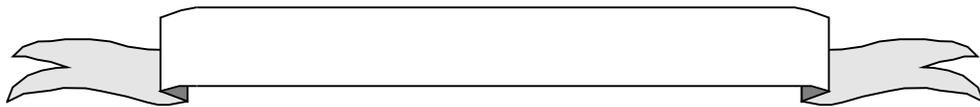
By Fred R. Coulter

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Fred R. Coulter
Christian Biblical Church of God
P. O. Box 1442
Hollister, California 95024-1442

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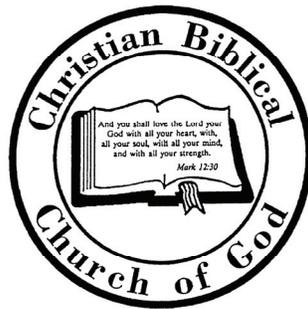
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Names of God

Series of 15 sermons by Fred R. Coulter



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Names of God

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Tracks 3 & 4 Names of God II—Elohim-Part 2

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Names of God

Foreword

There are 15 sermon transcripts in this book that Mr. Fred R. Coulter gave regarding the different names that people associated with God in the Holy Bible. In his over 50 years of being a minister of Jesus Christ Mr. Coulter has thoroughly studied the origins and use of different names for God throughout the ages. He has found that overall there are seven major names in the Old Testament, plus one name used in New Testament age that was not used in Old Testament times to address God. When Jesus Christ came to mankind from God as a human being there was a change of the age. After the birth and resurrection of Jesus Christ mankind was to come through Jesus Christ as the High Priest of mankind to God addressing God as “Father”. This New Testament relationship with God is the relationship that exists between a loving father and the father’s child. A detailed history of the interaction between man and man’s Creator is found in the ?? Chapters of this book. In reading these chapters you will find that all the names used for God reflected a trait of God’s character. Following is a very brief summary of the names used to approach God, both in personal prayer and in public worship services.

The first name used to identify God is Elohim. It is an unusual word in that it is plural. It is used with singular words, plural words, adjectives and pronouns. The name Elohim refers to more than one entity—showing that there is more than one God. The word Elohim, in its usage, shows that the Creator has a Covenant with the Creation and that Elohim loves His Creation. Elohim always loves. Elohim loves all peoples because Elohim made them.

YHWH is also a name used in the Old Testament to address God. However, if you read the chapters in this book that give the history of YHWH you will find that the pronunciation of the YHWH has been lost in the Hebrew language. No one has known how to pronounce the YHWH in Hebrew for hundreds of years, let alone trying to say it in English or Russian or Chinese or any of the languages in use today upon the earth. YHWH is the one God Who deals with Israel because He’s in the covenant relationship with Israel. Therefore YHWH must judge and He must bless. YHWH is seen as righteous and a judge but not in a personal loving relationship with individual people of the nation.

El Shaddai is another name used in the Old Testament to address God. It is a name that is composed of two separate words that are combined. The “El” portion is translated as “power”. It can be said that El is God Who is mighty, God Who is powerful and God Who has strength. The second part of the name, “Shaddai”, means “the One Who pours forth the blessing.” So El Shaddai shows that God has all the power to carry out His Will and to bountifully bless.

The next name used in the Old Testament to address God is “El Elyon”. It identifies God as the one Who is the Most High thereby showing that He is above others who are not the Most High. As the Most High, He controls all political events on earth. God is never ever going to be defeated in His purpose.

Another name used for addressing God is Adonai which shows yet another dimension of God’s character. The word Adonai means Lord or Master. It addresses the

fact that man was created by God for God. Man is to have a personal, dedicated, unwavering service to God. And God is there for man and His obligation as Master is to take care of the people that He has purchased for Himself.

The Old Testament also uses the phrase “El Olam” to address God. This name is translated as the “Everlasting God”. The significance of this name is that God may change how He deals with men and women and how they can approach Him but God never changes from age to age in His ability to do things. God is the Age-Lasting, the Age-Ruling God, or the King of all ages.

In the Old Testament there is the phrase “Yahweh Sabaoth”, which when translated means “Lord of Hosts”. It is widely used in the Books of the Prophets. In all conflicts that involve God’s people God will intervene for His people. And in all conflicts God will prevail.

In the New Testament there is the delineation between the Old Covenant with the physical blessings promised to those who participate in it and the New Covenant with the promised spiritual blessings promised to those who participate in it. Partakers of the New Covenant is that the participants can have access to God the Father through Jesus Christ, who functions as their High Priest, and call upon God the Father as their “Father”. That is the name of the Most High God in the New Testament, “Father”. All those belonging to God under this covenant relationship are part of a father-child relationship wherein the father loves the child and the child loves the Father as themselves. And the name of the one who was sent by the Father, Who was the God of the Old Covenant—His name is Jesus Christ, the Son of God.

A special thanks goes to Bonnie Orswell, Laila Patterson and Nancy Spaller for producing the transcripts.

Names of God I Elohim—Part 1

Fred R. Coulter

What is in a name? We're going to go through and study many of the names of God, and I think we're going to find these very unusual.

There is a great controversy about those people who claim that if you do not use sacred names as listed in the Bible—the Hebrew names of God—you shall not be saved. Is that true? We'll answer that. Does that mean that we should avoid what those names are? *or* Can we learn from them more about God? What is the greatest name of God that you can use?

A name gives you identity—doesn't it? Some tell *who* you are and other names tell *what* you are. For example, I'll just use my name:

- Fred R. Coulter

also known as:

- Fredrick Robert Coulter

also known as, because I have a 'dba':

- ✓ Robert York
- ✓ Bible Answers (when 'Biblical' split happened)
- ✓ Coulter Financial Services
- ✓ York Publishing, another 'dba'

I have a graduation certificate in:

- ✓ Fred R. Coulter
- ✓ Fredrick R. Coulter
- ✓ Fred Robert Coulter
- ✓ Fredrick Robert Coulter

All me! What else could I use as a name to not only tell *who* I am, but *what* I am? I'll just list some; I am:

- a cook
- a writer
- an editor
- a minister
- a teacher
- a publisher
- a college graduate
- a loan broker
- a real estate agent
- an author
- a driver
- a counselor
- a draftsman
- a carpenter
- an advisor

All of these are names that apply to me, but what is the greatest thing in the flesh? I'm talking just about *in the flesh*. What is the greatest name that I can have? 'Christian'? *Not quite, but that's pretty close*

to the top! 'Father'! Why is that the greatest name I can have? *Because I can pass something on!* All of my children are the result of father and mother. So, you can say:

- Fred R. Coulter, son of R.W. Coulter and Dorothy E. Coulter

We can take my children:

- Jonathan, son of
- David, son of
- Steven, son of
- Rachele, daughter of Fred and Delores

Read in the book of Ecclesiastes that you brought nothing into this world and you're going to take nothing out of this world. What is the greatest thing you can do in this life? *Be a father or a mother!* You are passing on something in the world that will last after you. Your children are an extension of you. I can see that in all my kids. When I die, when Delores dies, there's still part of me going on in my children; that's part of me, part of my father and part of my mother. You can call me Fred, or you can call me Ted, or you can call me cook, or you can call me whatever, but the greatest thing I can be is *a father*.

That will telegraph to you what is the greatest name of God that we can use. For example: Who has a closer relationship with me? My children—the closest relationship is husband and wife, obviously—or other people? What is the closest relationship any of them can have, providing there is God's blessing? You wouldn't want to have it with God's curse. *The greatest relationship they can have with me, with God's blessing, is that they have part of me—my children.*

I may be able to cook you a fantastic meal and you all enjoy it, but that's still nowhere compared to being a son or a daughter. I can draw plans for you and help you build a house. I can come out and help build it. With plastic plumbing, I can do at least a halfway decent job with plumbing. I still can't do very good with electricity. I can frame, put in windows, put on stucco, pour concrete, setup foundations, do finishing work and all those things I can do.

What if I help you buy some real estate? *No*, that's not too close a relationship because after you bought your house, five years from now you'll forget me unless you want to buy another one or sell that one. What if I get you a loan? *If it's a good loan, you'll remember me nicely*, and if it's a bad

loan, you'll curse and swear at me until you qualify for a better loan. What if you get something that I—the publisher and editor—wrote? What kind of relationship does that put you in with me? *Neither here nor there!* What if you ride in the car with me? *That's another story!* You may not like that relationship too well.

Just to show you that there are many things and many names that can apply to a person, we could do this with Ed: He is a father. He has two sons. He is a plasterer and lather. He can build his own home. He can do all of his own landscaping and do all of his own electrical. So, he's a carpenter, an electrician, a plumber and a driver because he commutes. He's also a Christian. All those things describe him, and we could go down the line with every one of us. All of those are different names. You can apply this to anybody.

Likewise with God; there are many ways to describe God. Also, it will be true that the greatest name you can use in your relationship with God is *Abba Father*. No one has as close a relationship to me as my wife. No one has a closer relationship to Jesus Christ than the Church—same as husband and wife. No one has a closer relationship with God than being *a son* of God, because through His Holy Spirit, you have part of Him in you, which then is greater than you.

However, there are many main things that we're going to learn of God. Almost anyone in the world that you talk to who has heard of Christianity and in any talk about God, you ask them what best describes God and they will almost universally say: *love*. When they come up with the term *love*, they cannot comprehend that:

- love can also have anger
- love can also destroy
- love will also punish

Part of the reason is that they want God:

- made in *their* image
- on *their* terms
- for *their* likes
- for *their* uses

and *that's just not the way it is, folks! It's not that way!* God says: 'Shall the thing that is made say to the Maker, *What are you doing? I don't like that.*' No way!

Let's look into some of the names of God. Let's understand something that we have concerning our view of God. This is still true even today. Let's hope we can view a little further in our perspective and understanding of God.

1-Corinthians 13:11: "When I was a child, I spoke as a child, I understood as a child, I reasoned

as a child..." We could translate that in these terms: *When I was in the flesh:*

- I thought in the flesh
- I acted in the flesh
- I reacted in the flesh

However, when the resurrection takes place, I will not react according to the flesh. He's in some way drawing an analogy that way. What's it going to be like to have the mind of God? *That's going to be something*—isn't it? What's it going to be like to think as God thinks? *That's going to be fantastic*—isn't it?

"...but when I became a man, I set aside the things of a child. For now we see through a glass darkly..." (vs 11-12). That's what we're doing; we're still perceiving things as through a dark glass. We're to grow in grace and knowledge. We're to grow in understanding of God, which we are going to do. We are going to learn a lot of thing about God and why the different names of God are used and what that has in meaning for us today. I want to reiterate, I want to make it absolutely clear, this is not a prelude to lead to enforcement of sacred names, growing of long beards and putting up a tetragrammaton, which means: *four letters*, that's all tetragrammaton means. That's the four letters for YHWH.

If you just worship YHWH, then you're going to have some problems; because your view of God is not as a Father. Your view of God is as viewing someone on a different relationship. It means you're viewing God as *righteous* and judge—YHWH. That's what YHWH means. It can be pronounced: Yahwah, Yahweh, Jehovah and Jeho. That sounds a little Chinese, but I saw even the pronunciation of that—'Ieue'—that's the way it is phonetically spelled in English. So, we do see things darkly. Hopefully, with the light of God's Word we're going to learn more and more as we go.

"...but then... [at the resurrection] *...we shall see face to face; now I know in part...*" (v 12). Here's the Apostle Paul and he sure knew a whole lot more than any of us—right?

"...but then I shall know exactly as I have been known.... [then he makes the famous quotation here]: *...And now, these three remain: faith, hope and love; but the greatest of these is love*" (vs 12-13).

Just to make sure we get our perspectives going in the right direction, 1-Corinthians 2:9: "But according as it is written, 'The eye has not seen, nor the ear heard, neither have entered into the heart of man, the things which God has prepared for those who love Him.' But God has revealed *them* to us by His Spirit, for the Spirit searches all things—even the

deep things of God. For who among men understands the things of man except *by* the spirit of man which *is* in him? In the same way also, the things of God no one understands except *by* the Spirit of God” (vs 9-11).

This is how we are going to understand these things. It is going to open up a tremendous view and vista for you to understand. I’ll have to say that we’re not the first ones to understand. I have almost finished reading this book by Andrew Jukes, *The Names of God in Holy Scripture*. He has a few things that he runs astray on. He thinks that Melchisedec is one of the high priests of Canaan and he believes that the Holy Spirit is a person. When was this written? It’s very interesting. There were a lot of things done in England and America concerning the Bible and the opening up of the Bible. You have:

- *Strong’s Concordance*
- *Cruden’s Concordance*
- The American Bible Society
- The British Bible Society
- The German and Dutch Bible Society

They translated and spread Bibles all over the world, but in particular the British and American Bible Societies. This is: *The Names of God in Holy Scripture* by Andrew Jukes, reproduced complete and unabridged from the first edition, published in London, 1888. This is nothing new. However, we knew nothing of these things. So, it’s information for us. Here’s just a good example that this is information that is passed down to him from someone else and to us from him, which eventually comes from God. That’s how we’re going to learn the things that are there.

ELOHIM:

Let’s look at the first name that is revealed to us in the Bible. It is called ‘Elohim’—translated in the English: *God*. It’s a very unusual word inasmuch as that it is *plural*:

- can be used with singular verbs
- can be used with plural verbs
- can be used with adjectives
- can be used with pronouns

For example it says: ‘You shall have no other ‘elohim’ before Me’: gods—lower case. It also says: ‘Elohim said, *Let Us make man in **Our** own image.*’

The name Elohim has some apparent contradictions in it, because when we come to Isa. 45:22 we find that God says that He is *one*. However, can two be one? *I want you to think about that for a minute!* Can more than one, be *one*? *A mathematician would argue with you all day and tell*

you, ‘No!’ However, when you look out into the universe standing here on earth looking out, it looks:

- beautiful
- serene
- quiet
- lovely
- nice
- inspiring

You get out there, there are:

- exploding stars
- fantastic winds
- deadly rays
- light forms
- bits and pieces of planets and galaxies

That may not be the greatest place in the world to be, but looking at it from the earth up, it looks beautiful and wonderful. *My! It’s lovely!* It’s the same way with God. How can you have Elohim, who says He’s one, be more than one?

Isaiah 45:22: “Turn to Me, and be saved, all the ends of the earth; for I *am* [Elohim] God, and there *is* none else.” The Jews look at that and say, ‘Obviously, there cannot be God and Christ!’

When a man and wife are married, they are to *become one flesh!* The two become *one* and the longer you are married, generally the more you think and act alike. In some cases, look alike.

The word ‘Elohim’—God—denotes a covenant God. He makes a covenant based upon a love relationship. There are other aspects of God that have to do with:

- judgment
- punishment
- retribution

You have heard of the weakness of God—haven’t you? That the weakness of God is greater than the strength of men? Have you ever wondered about that Scripture?

- Why is it that God has weaknesses?
- and if there are
- What are they?
 - If God is *all mighty*, how can He have weaknesses?

They’re not contradictory. In our own minds, the way we think as human beings, that becomes a contradiction. It’s just like the pure light of the sun that looks pure and white, when you run it through a prism there are actually seven colors in it. What you see is not what is really there. God can be *all mighty*, but He can still have some weaknesses. Don’t think of them as weaknesses as we have weaknesses in the flesh. Elohim comes from the Hebrew word ‘Hai

Yah,' which is *to swear*; one who stands in a covenant relationship, which has been ratified by an oath. *So, God has sworn!* As Elohim, we will see that God has a covenant relationship with more than just human beings.

Hebrews 6:13: "For God, after promising Abraham, swore by Himself, since He could swear by none greater, saying, 'Surely in blessing I will bless you, and in multiplying I will multiply you'" (vs 13-14). That's not exactly the way that humans swear—is it? When God gives His Word—as a matter of fact, when God doubles His Word—that is the equivalent of His swearing: 'In blessing I will bless you.'

Human beings do it the other way. They put their hand on the Bible and say, 'I swear.' Of course, most people today turn around and lie. They even have it that an attorney cannot stop his client from lying on the stand. The other attorney has to prove his perjury. How's that for twisting everything around? You'd be surprised the 'circum-locomotion' reasoning that different people come up with to justify whatever they're going to do.

Verse 15: "Now, after he [Abraham] had patiently endured, he obtained the promise. For indeed, men swear by the greater, and confirmation by an oath *puts* an end to all disputes between them. In this way God, desiring more abundantly to show the heirs of the promise the unchangeable nature of His own purpose, confirmed *it* by an oath; so that by two immutable things..." (vs 15-18). God said, '*In blessing I will bless and multiplying I will multiply.*'

"...in which ***it was impossible for God to lie***, we who have fled for refuge might have strong encouragement to lay hold on the hope *that has been set before us*" (v 18). If you have any doubt about salvation, you might as well cast it aside because God has said, 'In blessing I will bless, and in multiplying I will multiply' *and* 'by Myself.' When we talk about the New Covenant ratification and the things that Jesus has said, that gives us a whole lot to ponder on with that kind of relationship.

Hebrews 7:20_[transcribers correction]: "...*it was not without the swearing of an oath that He was made a Priest.* (For those who descend from Aaron are made priests... [Levitical priests] ...without the swearing of an oath; but He was made a Priest with the swearing of an oath by Him Who says concerning Him, 'The Lord swore and will not revoke *His Word*, "You are a Priest forever according to the order of Melchisedec."')'" (vs 20-21).

When did God establish a covenant relationship for certain things pertaining to His plan? When did God make that oath? *We can get a couple of glimpses of it!* We're going to see that it was before man existed.

Revelation 13:8: "And all who dwell on the earth will worship him... [the beast] ...whose names have not been written in the Book of Life of the Lamb slain from *the* foundation of *the* world." God already had it determined. If God knows the beginning from the end and the end from the beginning, God had to establish a covenant and oath relationship with what He has done.

We'll see that it applies to more than just eternal life, Hebrews 1:1: "God [Elohim] Who spoke to the fathers at different times in the past and in many ways by the prophets..." We're going to learn about God and Elohim in the Old Testament. There's a way that God revealed Himself and there's a lot to be revealed to us about God concerning the different uses of the name of God.

"...has spoken to us in these last days by *His* Son, Whom He has appointed heir of all things..." (vs 1-2). When did He appoint Him heir of all things? *Obviously, God the Father and the Son had had a covenant relationship before human beings ever existed; before the universe was created* They had a covenant relationship.

Verse 3: "Who, being *the* brightness of *His* glory and *the* exact image of His person, and upholding all things by the word of His own power..." We're going to see that that is because of laws. ***Laws are because of the covenant relationship that God has with the universe that He has made!*** That may sound a little strange in some ways, but God has, by the virtue of creation, established the covenant relationship with everything that there is, and *men worship it as God, unfortunately!* So, He upholds "...all things by the word of His own power..."

Titus 1:2: "In *the* hope of eternal life, which God Who cannot lie promised ***before the ages of time***"—before the foundation of the world, before the world began.

Ephesians 1:4: "According as He has personally chosen us for Himself ***before the foundation of the world...***" God's plan was ***before*** the foundation of the world.

When we get to Gen. 1, I want to have laid the groundwork to show that *by the virtue of the fact of creation, God has a covenant relationship with what He has made*—different and varying covenants.

He's talking in Psa. 89 about His covenant that He had with David. Just in passing, Psa. 89 is by Ethan the Ezrahite. Ethan was one of the priests who came back with Ezra and he was lamenting the fact that there was no throne. They were under a governorship, under the Persians, and there was no throne of David. He's really complaining and

saying, ‘God, why is there no throne of David when You promised by a covenant?’ It’s just like many of the things the Jews are not willing to acknowledge—that there were 11 other brothers; that there was another son of Judah who was actually born first, who had the crimson thread on his wrist. So, He’s complaining to God. Lots of times we do that. We limit God—don’t we? We don’t see that God has it worked out in His own way.

Psalms 89:34: “‘I will not break My covenant, nor change the thing that has gone out of My lips. Once I have sworn by My Holiness... [Whew! That’s really using something awesome to swear by!] ...I will not lie to David. His seed shall endure forever, and his throne as the sun before Me. It shall be established forever like the moon... [is established] ...and like a faithful witness in the heavens.’ Selah” (vs 34-37) That means *truly, amen, so be it*. That’s pretty powerful!

Proverbs 8 is talking about the Spirit of God. When we get to Gen. 1, we’re going to see that the Spirit of God hovered over the deep. ‘And God said...’ ‘Elohim said...’

Proverbs 8:22: “‘The LORD possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, before the earth ever was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. **Before the mountains were settled**, before the hills, I was brought forth” (vs 22-25). That’s interesting. The mountains were settled. That is a very interesting statement when you think about it.

Verse 26: “Before He had made the earth, or the fields, or the highest part of the dust of the world, when He prepared the heavens, I *was* there; when He set a circle upon the face of the deep” (vs 26-27). That’s a very interesting terminology. It shows they knew about compasses and magnetism back then.

Verse 28: “When He established the clouds above, when He established the fountains of the deep, when He gave to the sea its limit... [decree, a covenant relationship] ...that the waters should not pass His command when He appointed the foundations of the earth” (vs 28-29).

Here’s something that God challenged Job with. Job was thinking that he was so great, high and mighty, good and had done all these things. Typical, as far as people relying on their own works. This really started to humble Job. Imagine, after all he went through, sitting there arguing back and forth for days on end. He sat there five days and didn’t say a thing. They just sat there and looked at each other. Job winced and groaned, took the potsherds and

scraped the boils and let the pus run down and threw ashes on it. Imagine the flies buzzing around and just heaping the dust and sitting there batting away the flies. Here are your three no good friends over here and they’re saying this and saying that. When you’re miserable, the worst thing to do is to get in an argument—isn’t it? *When you’re miserable, you just say all kinds of things!* That’s what went on with Job.

When God finally got to him, Job 38:1: “Then the LORD answered Job out of the whirlwind, and said... [that’ll startle you to no end] ...‘Who *is* this that darkens counsel by words without knowledge? Now gird up your loins like a man; for I will demand of you, and you shall answer Me. Where were you when I laid the foundations of the earth? Declare it, if you have understanding! Who has determined its measurements, if you know? Or who has stretched the line upon it? On what are the foundations fastened to?....’” (vs 1-6) That’s an interesting thing!

- Have you seen pictures of the earth?
- How is it hung out there in the universe?
- How much does the universe weigh?
- How much does the earth weigh in the universe?

In order to stay in the universe the way it is, the energy that is used to uphold it equals the sum total of it’s mass and it’s speed, squared—whatever that is. Literally, the earth in space, according to the way we measure things, weighs nothing; because when you get an object out in space, it is weightless. Weight is only in relationship to magnetic pull and structure as we know it. If there were more magnetism on the earth, we would weigh more. Just double the magnetism and see what would happen on the earth. *That would be something!*

“...Or who laid its cornerstone, when the morning stars sang together and all the sons of God shouted for joy? Or *who* shut up the sea with doors, when it broke forth as it came from the womb? When I made the clouds its robe, and thick darkness a swaddling band for it” (vs 6-9). Then He goes on showing all the things that He did.

Verse 33: “Do you know the ordinances of the heavens? Can you set up their dominion on the earth?” Ooo! Startling question! My brain is already sagging with fatigue just trying to think of that!

Verse 34: “Can you lift up your voice to the clouds, so that floods of waters may cover you? Can you send lightning that they may go and say to you, ‘Here we *are*?’ Who has put wisdom in the inward parts? Or who has given understanding to the mind? Who can number the clouds by wisdom; or who can pour out the bottles of the heavens... [I don’t know

exactly what that is, but that's an interesting phrase] ...when the dust is melted *into* hardness, and the clods cling fast together?" (vs 34-38). It goes on here with all the things showing that God is the One Who has done this.

Understand John 1:1: "**In the beginning was the Word, and the Word was with God, and the Word was God.** He was in *the* beginning with God. All things came into being through Him, and **not even one thing that was created came into being without Him**" (vs 1-3).

There are certain things that God has made that men have adjusted a little bit. Now they're adjusting a little more. They showed a special on horses that they bred down to be about two feet high—little, teeny horses. They're trying to breed 18-lb. chickens. They're trying to make chickens that will lay 280 eggs a year. Can you imagine how tough that would be in stewing after that? Put it up there and ground out 280 eggs in a year and then send it off to the stew market.

(go to the next track)

In the beginning of Genesis I want you to notice that it doesn't say anything about God other than Elohim—*God*. It doesn't say:

- the Almighty—El Shaddai
- the Lord of Hosts—Yahweh Sabaoth
- the Most High

It is Elohim, because this is a covenant with everything He has made! God is establishing with every one of these things that He is making a covenant relationship. He has a covenant relationship with human beings. Our relationship is also different than anything else because there can be more than one kind of covenant.

After blessing Noah and His sons, telling them to be 'fruitful and multiply, Genesis 9:8: "And God spoke to Noah, and to his sons with him, saying, 'Behold I... [Elohim, not Yahweh, not El Shaddai] ...even I establish My covenant with you, and with your seed after you; and with every living creature that *is* with you—of the birds, of the livestock, and of every animal of the earth with you—from all that go out from the ark, to every animal of the earth. And I will establish My covenant with you. Neither shall all flesh be cut off any more by the waters of a flood. Neither shall there any more be a flood to destroy the earth.' And God said, 'This *is* the sign of the covenant which I make between Me and you and every living creature with you, for everlasting generations'" (vs 8-12).

God has a covenant relationship with everything! That's why it's good that people are out there trying to save whales and trying to save certain

parts of the environment. The only problem is that a lot of them get all wrapped up in New Ageism, Hinduism and all the stupid political and spiritual hoopla that goes with it, unfortunately.

Verse 13: "I set My rainbow in the cloud, and it shall be *the* sign of *the* covenant between Me and the earth. And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud. And I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the rainbow shall be in the cloud. And I will look upon it that I may remember **the everlasting covenant between God [Elohim] and every living creature of all flesh that is upon the earth**" (vs 13-16).

You can't get any more all-encompassing than that—can you? *No, you cannot!* Why? *Because God made it, Elohim!* God's covenant remains in spite of everything—doesn't it? There are other covenants that have conditions. There are other covenants that are unconditional. All of those are a part of God's way in dealing with people.

Genesis 1:1: "In *the* beginning God [Elohim].created the heavens and the earth. And the earth was without form and void, and darkness *was* upon the face of the deep, and the Spirit of God moved upon the face of the waters.... [tie that in with Prov. 8] ...And God [Elohim] said, 'Let there be light.' And there was light. And God saw the light that *it was* good; and God divided between the light and the darkness. And God called the light day, and He called the darkness night. And the evening and the morning were day one" (vs 1-5). You go through each verse and each one says, 'And God [Elohim] said.' He made the firmament, divided the firmament above and below.

Verse 9: "And God [Elohim] said, 'Let the waters under the heavens be gathered together to one place, and let the dry land appear.' And it was so." Then there's the covenant that God has. He made the law. He told the sea, 'this far and no further.' Then we have the earth.

Verse 11: "And God [Elohim] said, 'Let the earth bring forth vegetation—the herb yielding seed *and* the fruit tree producing fruit after its kind, whose seed *is* in itself—upon the earth.' And it was so." So it happened, God brought it forth.

Verse 12: "...And God [Elohim] saw that *it was* good."

Verse 14: "And God [Elohim] said, 'Let there be lights in the firmament of the heavens to divide between the day and the night, and let them be for signs, and for appointed seasons, and for days and years.'"

We still have it today—don't we? How do we calculate time today? *By the covenant that God has made in His creation!* Then it talks about the two lights. Almost every verse it is *Elohim said! Elohim saw!*

Verse 20: "And God said, 'Let the waters abound *with* swarms of living creatures, and let fowl fly over the earth on the face of the firmament of heaven.' And God created great sea-animals, and every living creature that moves *with* which the waters swarmed after their kind, and every winged fowl after its kind. And God saw that *it was* good. And God blessed them... [Here's a covenant with them]: ...saying, 'Be fruitful and multiply, and fill the waters of the seas, and let the fowl multiply in the earth'" (vs 20-22). Boy, that is true! Every time you see one of these specials about different birds, it's absolutely amazing!

Just take the penguin. You have many different kinds of penguins. The Emperor Penguin stays through the Antarctic winter down at Antarctica, *all winter!* They lay their eggs upon the ice, held up by the tops of their feet. They have the big, fat flap that comes down over it and underneath and they hold the egg in there and in spring the chick is hatched. You have other penguins that go to Patagonia, which is the southern peninsula of South America. They dig burrows and lay their eggs in a burrow. They come 3-million at a time to this one island—clanking, clattering, splashing—it's incredible! Just think about all of the other animals that there are that God has created. It's a fantastic and marvelous thing! It showed how these penguins are just awfully awkward on land. Once they get in water, they'll outdo any submarine or torpedo. They just sail through and they can catch fish like there's no tomorrow, and penguins can't fly.

Verse 24: "And God said, 'Let the earth bring forth living creatures after their kind—livestock, creeping things, and beasts of the earth—each after its kind.' And it was so. And God made the beasts of the earth after their kind, and the livestock after their kind, and every creeping thing upon the earth after their kind. And God saw that it was good" (vs 24-25). *Everything all the way through here, God has made it good!*

To this day people marvel at the goodness of the creation of God, though they may attribute some of it to evolution. It's not evolution, because *nothing comes into existence that God has not made!* You can even 'special breed' it, but God has still put the laws there that make it. I greatly fear that somebody's going to do some genetic engineering and going to try and splice in animal genes into humans to make super athletes. *Don't laugh!* If they do that, I think we're close to the end. Remember,

anything man imagines to do, he can do! What is one of the advertisements they have on television? *The greatest thing you possess is your imagination!* The imagination of man is *continually evil*, always.

Then God created man, v 26: "And God said, 'Let Us make man in Our image, after Our likeness; and let them have dominion...'"

v 28: "God blessed them..."

v 27: "He created them male and female. Humanity is found in two: male and female.

v 31: "And God saw everything that He had made, and indeed, *it was exceedingly good...*"

from the book, *The Names of God in Holy Scripture*, by Jukes.

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, which has certain relationships, both in and with Himself, which because He is God, can never be dissolved or broken.

Don't we have the Scripture that says, concerning God, that He, Himself cannot break, that He, Himself cannot deny?

2-Timothy 2:12: "If we endure, we shall also reign together with *Him*; if we deny *Him*, He will also deny us; if we are unfaithful, He remains faithful—He cannot deny Himself" (vs 12-13). There are certain things that God has said and certain things that God has done that He alone can do—Elohim alone—that can never be dissolved or broken. Part of that is that regardless of how wicked human beings are, God's covenant is *by Himself He made with all the earth and every living creature!* That He won't destroy it ever again with the Flood!

But the truth here is that the covenant relationship involved in the name Elohim, goes further. For the Beloved is the Son, the Word, by Whom all things were made, in Whom all things consist, all things were created by and for Him. God, therefore, or Elohim, in covenant with the Beloved Son, must be in covenant with all that is created by Him in which all consist are held together in Him; for, as Paul has said, He is God that cannot lie Who promised eternal life before the world began and, in virtue of this covenant relationship because He is Elohim, though His creatures fail and fall, He will never leave us or forsake us.

This will help us to understand why God lets things go the way they have gone; why God is glorified in our weakness. Have you ever wondered how God is

glorified in our weakness? That's a very interesting question—isn't it?

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* by Fred R. Coulter.

Scriptural References:

- 1) 1-Corinthians 13:11-13
- 2) 1-Corinthians 2:9-11
- 3) Isaiah 45:22
- 4) Hebrews 6:13-18
- 5) Hebrews 7:20-21
- 6) Revelation 13:8
- 7) Hebrews 1:1-3
- 8) Titus 1:2
- 9) Ephesians 1:4
- 10) Psalms 89:34-37
- 11) Proverbs 8:22-29
- 12) Job 38:1-9, 33-38
- 13) John 1:1-3
- 14) Genesis 9:8-16
- 15) Genesis 1:1-5, 9, 11-12, 14, 20-22, 24-26, 28, 27, 31
- 16) 2-Timothy 2:12-13

Also referenced: Books:

- *The Names of God in Holy Scripture* by Andrew Jukes
- *Strong's Concordance* by James Strong
- *Cruden's Concordance* by Alexander Cruden

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Names of God II Elohim—Part 2

Fred R. Coulter

As we learned in the last segment, one of the first names that God is called by, or that reveals Himself to mankind, is the word 'Elohim': *one who remains in a constant covenant relationship*. This constant covenant relationship is regardless of the state of the individual. In other words, God loves, always loves and will love regardless of the state of the individual or the degree to which the covenant has fallen apart, based upon what human beings do. This is where we get things like the story of the 'prodigal son'; to where God loves even though he did what he did.

When we get into 'Yahweh,' we're talking about love not just in relationship—which is always perpetual—we're talking about *righteousness and judgment*. Love, with Yahweh is going to be conditional upon what you do. His love is given when you follow what He says; you are blessed. When you don't follow what He says you are cursed. That shows a little different aspect of God. Sometimes we find ourselves with many of these same emotions. If we have our own children, if we have our loved ones or whatever it is, even though they become very despicable, whatever they are, we still love them.

Remember what happened when David was out chasing Absalom when Absalom rebelled? *He told all the men, 'Don't kill Absalom, just capture him alive!'* Then Absalom was being chased by Joab and Absalom had this long flowing hair. If you're going fast on a horse, it'll be flying in the wind. He got caught by his hair in a tree, and Joab came along and 'did him in.' David mourned, *mourned* for his son and said, 'Oh my son Absalom!' Here he was causing him all the trouble, chasing David out of the palace, chasing him out of his kingship and everything. But David mourned and said, 'Oh, my son Absalom; I would that it had been me and not you!' That's demonstrating the kind of love that—in spite of anything that is done—Elohim has in relationship to the covenant that He has made with everything that has been created, and with the covenants that He makes with each individual.

Let me review and cover a couple of quotes. One of them in particular I want to cover.

from: *The Names of God in Holy Scripture*
by Andrew Jukes.

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, that is, more than one. In this plurality, He has certain relationships, both in and with Himself, which because He is God, can never be dissolved or broken.

That's why you understand where it says, 'God so loved the world.' Then we go to 1-John 2 and we're told, 'Don't love the world.' It's a different kind of relationship in God loving the world than what we can do in it.

pg 20—But the truth here is that 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, in Whom all things consist. All things were created by and for Him. God therefore, or Elohim, in covenant with the Beloved Son, must be in covenant with all that is created by Him, which only consists of, or is held together in Him; and in virtue of this covenant relationship, because He is Elohim, though his creatures fail and fall, He will never leave us nor forsake us.

As far as God's way, God's will and trusting in the promises of God, that's really something you can always rely on. Therefore, do not ever feel that you have sinned such a sin that even God can't forgive you. The only sin that you would sin that God won't forgive would be the unpardonable sin, and that would mean you wouldn't even care. It would not even bother you because you would sear your conscience with a hot iron. If you do that, you don't care about anything, anyone, God or who knows what.

pg 25—And by His work in us, He makes us know what it is to have a covenant God Whose fullness meets our every want and Whose very name and nature is the pledge of our deliverance. The mark especially that Elohim works not only on, but with, His creation. This indeed is grace most wondrous and abounding.

That's why God sends the rain on the just and on the unjust and makes the sun to rise on the evil and on the good.

For it is all of grace that Elohim should restore and save His fallen creation. It is still greater grace that in this restoration, He makes that creature a fellow worker with Himself.

That's really something! As I mentioned in part one of this series, what is the greatest thing that you could do in the flesh? *The greatest thing you can do is have your own children and pass on part of you to the next generation and beyond!* God says that there are some people who cannot do that, have not been able to do that. He has a special blessing for them; a special blessing, which He can give as a compensation because they weren't able to. That's something that you need to focus in on, too, if that's a situation where you may be. Don't feel as though you have lost out because you haven't been able to have children. That is only in the flesh, and I was just drawing an analogy. The greatest thing that can happen in your life right now is that you receive of God's Spirit. That is the greatest thing. Just spend some time thinking on that and praying about that.

pg 25—His love indeed is the cause of all and His Word the agent in affecting all. But in accomplishing His purpose, He works not apart from, but with, the creation.

Then he talks a little bit about the doctrine of evolution, how they miss the point but it's God Who's the One Who's been doing that.

And the fact that this earth, when God began to work upon it, was itself a ruin of a prior creation.

I wanted to especially read this paragraph because it shows that there are a lot of people who knew and understood that the situation with Satan and his angels was well known. The first destruction of the earth was well known by a lot of people and it's not some new special doctrine that just a few people have understood. I'll just repeat that sentence again:

And the fact that this earth, when God began to work it, was itself a ruin of a prior creation. The debris, if I mistake not, of the once bright, spiritual kingdom of Satan and his angels, which was destroyed in self-consume by them.

This book was published in 1888. While some may want to try to build an organization by claiming that the Gospel has not been preached for over 1900 years, that's completely wrong. *If that's so, then that goes contrary to what Jesus said, that He would build His Church and it wouldn't fail!* If you build the Church, then what's the Church? *The Church is the ground and the pillar of Truth!* If the Church is the ground and pillar of Truth, are they going to understand what the Scriptures say? *Certainly! Certainly, they are!*

Let's review a couple of things; let's see where God, or Elohim, has His covenant relationship and never forgets it. In Gen. 6, it's talking about

God's relationship with Noah at this particular time. In Gen. 9, we find where God said He would make the covenant with everything, and He would never destroy it again.

God is talking to Noah and He said, Genesis 6:18: "But I will establish My covenant with you..." When God establishes a covenant, remember that is **Elohim, as covenant-relationship God**, Who once He has established that covenant and relationship, never, *never, never* goes back on it! He may punish, He may correct, but He never goes back on it. He will always remember it.

Genesis 8:1: "And God remembered Noah, and every living thing, and all the animals, which were with him in the ark. And God made a wind to pass over the earth, and the waters subsided. Also the fountains of the deep and the windows of heaven were stopped, and the rain from heaven was restrained" (vs 1-2). How would you like to be in a rainstorm for 40 days and 40 nights like that, with everything busting loose?

We had this storm that passed through Southern California. It had the lowest recorded barometric pressure of any storm in 100 years. I think it was 28.65 or something. It was really a huge, gigantic low. It picked up all this moisture out of the Pacific and came 'whacking' into Southern California, straight across the country, wreaked havoc, and caused tornadoes. I know when you get in some of those areas, those tornado clouds are dark, heavy and look like they are just sitting right on the ground.

If you can, in your mind expand this out to what God did with the Flood. He burst open the earth is what He did and let all the water that's under the earth pour forth. When you do that, what happens to the earth? *It sinks down into the water!* When He stopped it, He began filling it up and the earth began rising back up again. The actual land mass moved.

Verse 3: "And the waters receded from off the earth continually..." That is going and coming; that's how all the sediment got laid down. As the earth was rising up, while that was taking place, a lot of the landmasses split. That's where we get some of the valleys and things that we have now. I think that's how the Grand Canyon was formed. Shortly after the Flood it was lifted up. They even now know there was a huge inland lake that was north of the Grand Canyon. All of a sudden, that emptied out and caused the Grand Canyon. You can only do that where the stone and everything is soft. People look at it now, it's all hard, and they say it took millions and *millions* of years. You stand up on top of the Grand Canyon, look down and you think, 'That little

trickle of a river did that?" In some places, it's a mile across! This is where a lot of this happened.

Verse 4: "And in the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat. And the waters decreased continually until the tenth *month*; and the tops of the mountains were seen in the tenth *month*, on the first *day* of the month" (vs 4-5). Just to show that **God remembered!**

Genesis 17—here's quite a covenant that was made at this point with Abram, who was at that time called Abraham. We'll get into that a little bit more when we get into 'El Shaddai'—*God Almighty*—same One but just a different aspect of Him.

Genesis 17:1: "And when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, '**I am the Almighty God** [El Shaddai]! Walk before Me and be perfect. And I will make My covenant between Me and you, and will multiply you exceedingly.' And Abram fell on his face. And God [Elohim] talked with him, saying, '**As for Me, behold, My covenant is with you**, and you shall be a father of many nations'" (vs 1-4). I wonder what Abraham thought and felt when he was talking right with God, and God looked at him and said, 'Abram, My covenant is with you.' *That must have been some feeling and quite a thing!*

Verse 5: "Neither shall your name any more be called Abram, but your name shall be Abraham..." Do you see some parallels here with the New Covenant? What does it say in Rev. 2 about a new name that God is going to give us? *He gave it to Abraham right there!*

"...for I have made you a father of many nations. And I will make you exceedingly fruitful, and I will make nations of you, and kings shall come from you. **And I will establish My covenant between Me and you and your seed after you in their generations for an everlasting covenant...**" (vs 5-7). That is a fantastic promise when you think of that. That is an awesome promise. *God told Abraham, this one man, with "...your seed..." and with you, I will make this "...everlasting covenant..."!*

When you look at what the Jews do today, as one tribe of people, they say they are the whole sum of all of Abraham's children. That also becomes an effrontery to God. If you had a family with 12 brothers and one of them took everything that belonged to all the brothers and said, 'I am the one and furthermore I'm the father, the grandfather and the great grandfather. I'm taking it all to me.' It doesn't work that way. These are some tremendous promises.

Verse 9: "And God said to Abraham, 'And you shall keep My covenant, you and your seed after you in their generations. This is My covenant, which you shall keep, between Me and you and your seed after you. Every male child among you shall be circumcised'" (vs 9-10). Then they went through the whole ritual in circumcision.

Verse 15: "And God said to Abraham, 'As for Sarai your wife, you shall not call her name Sarai, but her name *shall be* Sarah. And I will bless her, and give you a son also of her. Yes, I will bless her, and she shall be *a mother* of nations—kings of people shall be from her'" (vs 15-16). That's absolutely true. Almost all of the king-lines in Europe can be traced back to the Davidic and Abrahamic promise. *Almost every single one of them!*

You know what happened, the promise that was there to Ishmael; the problems that were there also. That's the problem that's right now in the Middle East. Actually, there are several. You've got the Palestinians who are of Edomeia; they are the Edomites. That's why they are so fierce and unrelenting.

Then you have the Jews. You have a problem with the situation over there, too. As far as other people look at it, they are using the same exact tactics upon the Palestinians that were used upon the Jews by the Germans in WWII; which ought to be a testimony that everybody's human nature is equally evil. There's no one any better or any worse. We're all equally evil. Nevertheless, it's a terrible problem. You have the problem with:

- Ishmael and Isaac
- Jacob and Esau
- Joseph and the other 11 brothers, including Ruben

All of these—in the interaction of the way human relations are—sort of tear at all of the things that God has promised that He would do.

Verse 18: "And Abraham said to God, 'Oh, that Ishmael might live before You!' And God said, 'Sarah your wife shall bear you a son indeed. And you shall call his name Isaac. And I will establish My covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. **But I will establish My covenant with Isaac**, whom Sarah shall bear to you at this set time in the next year'" (vs 18-21).

Who did God remember when Lot was being saved? Genesis 19:29: "And when God

destroyed the cities of the plain, it came to pass that God remembered Abraham... [Lot was saved because of Abraham] ...and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived.”

God will remember. When push comes to shove, *God will remember! He will always remember His covenant!* God cannot go back on His word.

This is when He re-established the covenant with Isaac, Genesis 26:24: “And the LORD appeared to him the same night, and said, ‘I *am* the God [Elohim] of Abraham your father. Do not fear, for I *am* with you, and will bless you and multiply your seed for My servant Abraham’s sake.’” It’s just a little different when it gets to Isaac and Jacob. When it was with God and Abraham, God said, ‘I will establish my covenant with you and your seed after you.’ When it comes to the children, He says to the children, ‘Because of Abraham, I’m doing this for you.’

- Did Isaac earn it? *No!*
- Did Isaac deserve it? *Can’t answer that!*
- Is it something that he could control? *No!*

God chose! God said He would do it!

You know what the relationship was between Isaac and Ishmael: *hatred*, still down to this day!

Verse 2: “And the LORD appeared to him and said, ‘Do not go down into Egypt. Live in the land, which I shall tell you of. Stay in this land, and I will be with you and bless you, for to you and to your seed, I will give all these lands; and I will establish the oath, which I swore to Abraham your father’” (vs 2-3). When God says He’s going to do something and He covenants, *it is an oath*. He has bound Himself to it, *everlastingly bound Himself to it!*

Verse 4: ““And I will multiply your seed as the stars of the heavens and will give to your seed all these lands. And in your seed shall all the nations of the earth be blessed, **because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws**” (vs 4-5).

We come down to the time of Jacob, Genesis 28:12: “And he dreamed. And behold, a ladder was set up on the earth, and the top of it reached to heaven! And behold, the angels of God *were* ascending and descending on it! And behold, the LORD stood above it, and said, ‘I *am* the LORD, the God [Yahweh Elohim] of Abraham your father, and the God [Elohim] of Isaac. The land on which you lie I will give to you and to your seed. And your seed shall be like the dust of the earth, and you shall

spread abroad to the west and to the east and to the north and to the south. And in you and in your seed shall all the families of the earth be blessed. And, behold, I *am* with you, and will keep you in every *place* where you go, and will bring you again into this land, for I will not leave you until I have done that which I have spoken of to you.’ And Jacob awoke from his sleep, and said, ‘Surely the LORD is in this place, and I did not know it.’” (vs 12-16).

Then he took the pillar and this is the pillar that even some claim was the stone that they brought out of Egypt and the stone out of which the water was given to the children of Israel. We find that in the rest of Gen. 28.

Jacob married and ended up with two wives and two handmaids. The one he really wanted couldn’t have children. In some of these things, just stop and think of the strife in the household that went on. *It must have been terrible!*

It is true that a man cannot endure very long the vindictiveness of women. Because they don’t want to hurt them or anything like that, a man, for his own self-protection and because he can’t endure it—he’s not necessarily afraid, but he doesn’t like the confrontation—will kind of run and hide away. Jacob had a perfect out. He could go and watch the sheep. Every night he would come home and there would be Leah, Zilpah, Bilhah and Rachel. They were always fighting over whose tent would he stay in. The four of them didn’t stay in one tent.

There was Leah’s tent with all of the kids. She’s strutting out there saying how great she was because she had all these kids and then her handmaid. Then there’s Rachel bemoaning and boo-hooing, not having any children, and every time that Leah, or one of the handmaids, would have one; they used the handmaids for competition, too. So, you had Leah and her handmaid, and Rachel and her handmaid. When Leah’s handmaid had a child, Rachel said, ‘Here, take my handmaid.’ Believe it or not, that’s how the 12 tribes were formed. That’s why there’s little difference in them. Can you imagine the strife? *There was strife!*

Genesis 30:22: “Then God remembered Rachel, and God hearkened to her and opened her womb. And she conceived and bore a son, and she said, ‘God has taken away my reproach.’ And she called his name Joseph. And she said, ‘May the LORD add another son to me’” (vs 22-24). When that was done, she got up and said, ‘Yeah, you watch! He’s going to add another son!’ The main thing I wanted to bring out is that *God remembered Rachel*.

In spite of all the mistakes that happened to Jacob, God said to Isaac, ‘Because of Abraham, I’m

going to bring My covenant through you.’ And God said to Jacob, ‘Because of Isaac and Abraham, My covenant is going to be with you.’ God even, by example said, ‘Jacob, even though Laban is:

- a rotten father-in-law
- gave you the wrong wife, whom you worked seven years for
- then the dirty dude made you work another seven years
- then he tried to steal all of your cattle

—you go through the whole thing about the ring tail and the solid color and so forth. It ended up that God *kept blessing!* Finally, Laban said, ‘I see that God is blessing you; I’ve learned that.’ Even with all that, God honored the one that Jacob loved: Rachel. *God remembered Rachel!* That’s the point. *God will never forget!*

If you really feel down and out and if you really feel miserable imagine how Rachel felt. All these kids are going around and I imagine that Jacob was browbeaten by that time with all the fights and everything. I imagine he could hardly wait to get out in the morning to go take care of the sheep, talk to the cattle and say, ‘At least I can talk with you. When I go home, there’s nothing but fighting among those four women and the kids fighting.’ Imagine the competition that was between the kids. Even to the point that they sold Joseph off to the Arabs. *A nice, loving, Christian family!* Lots of times we think, ‘If I could have been one of the patriarchs.’ You wouldn’t want to have been one of the patriarchs. How would you have liked to have been one of the four women?

Jacob goes back to Bethel, Genesis 35:9: “And God appeared to Jacob again after he came out of Padan Aram and blessed him. And God said to him, ‘Your name *is* Jacob. Your name shall not be called Jacob any more, but Israel shall be your name.’ And He called his name Israel. And God said to him, ‘I *am* **God Almighty**... [El Shaddai; it overlaps because it’s the same God] ...Be fruitful and multiply. A nation and a company of nations shall be from you, and kings shall come out of your loins. And the land which I gave to Abraham and Isaac, I will give to you, and to your seed after you I will give the land’” (vs 9-12). He set up the pillar again.

The long and short of the problem with Esau was that Esau went out and took everything that looked like he was going to inherit it.

Judges 2:1: “And the angel of the LORD came up from Gilgal to Bochim, and said, ‘I made you go up out of Egypt, and have brought you into the land which I swore to your fathers. And I said, “**I will never break My covenant with you.**”’” You

talk about swearing to something to your own hurt, *God did!* He promised Abraham, and everything that streams from that, God says, ‘Because of this promise to Abraham, “**...I will never break My covenant...**”’

I want you to please keep that in mind concerning the New Testament also, about the forgiveness of sin and about the closeness of contact with God. If God swore this here, and had to deal with all the stiff-necked Israelites—God had to put up with it, God was grieved at heart many times with those people—just think how much more God is *not going to break His covenant that He is giving now to us!* We can just really claim that promise.

Verse 2: ““And you shall make no treaty with those who live in this land. You shall throw down their altars.” But you have not obeyed My voice. What *is* this that you have done?... [haven’t driven them all out] ...And I also said, “I will not drive them out from before you, but they shall be thorns in your sides, and their gods shall be a snare to you”” (vs 2-3).

God said: ‘All right, I won’t break My covenant I swore to Abraham, Isaac and Jacob. I will not break it! Why did you do what I said not to do? Why did you come in here when I said:

- destroy all the people
- tear down all their altars
- get rid of their priests
- get rid of everything

That was *My* sentence upon them. You were the tool in *My* hand but you didn’t do it! You allowed all this thing to continue on.’

He was still bound by His covenant and He said, ‘I will not break it! Okay, I’m going to let these things be as thorns in your sides and a snare unto you. Now you’re going to have some greater problems. If you don’t want to be bothered with what I said to do, then you will be bothered by your own devices and those that you have left.’ Can we see the same thing in this country today? *Absolutely the same thing!*

Verse 4: “And it came to pass when the angel of the LORD spoke these words to all the children of Israel, the people lifted up their voices and wept. And they called the name of that place The Place of Weeping... [Bochim—the weepers] ...And they sacrificed there to the LORD” (vs 4-5).

You can read the rest of the book of Judges and see what happened. We’ve covered that before in relationship to how they left God and how they went on their own way. *God would never break His promise, never break His covenant!* When the

children of Israel repented, what did God do? *He restored them!* That's a tremendous promise.

This helps us have more faith in God, that what God has said *He will do*; He will do what He has promised! In other words, whatever God has said, it's just like an oath. ***He will perform it! He will do it!***

(go to next track)

That's is fantastic to know. There are times when you may feel so down that you may have to go to God and say:

- God, I know that You don't lie
- God, I know that You will not break your covenant
- God, I know that You will keep your promises
- God, I know I'm a sinner and a rotten person, but please, God, remember what You have said'
- You have promised

That's not exalting yourself as anything; that's just going before God and reminding Him of His promises that He's made. Can we claim the promises of God? *Sure we can!*

Psalms 111 is a nice little, short Psalm but it sure has a lot in it. This contains in it pretty much what we have covered, in just a little bit different way. Psalms 111:1: "Praise the LORD! I will give thanks to the LORD with my whole heart..." If you can really grasp and hold on to the promises of God and praise him with your whole heart; it'll be:

- joyful
- uplifting
- good
- fine
- right

Even in your most desperate time and hour you can feel happy, because God won't leave you or forsake you. What if you find yourself even on your deathbed? What then? *God hasn't turned His back on you!* God has not forsaken any of His promises. ***He's going to resurrect you!*** Sometimes there's so much misery in life you think, 'That's what I want at this time!'

"...In the council of the upright and in the congregation. The works of the LORD are great, sought out by all those who have pleasure in them. His work is glory and majesty; and His righteousness endures forever. He has made a memorial for His wonderful works; the LORD is gracious and full of compassion. He has given food to those who fear Him; He will always be mindful of His covenant" (vs 1-5). *Always, ever mindful of His covenant!*

I'm going to stress some of these things.. When we get into the New Testament, the greatest thing—absolutely the greatest thing—that can ever be given to you in this life by God now is the New Covenant where He gives His Spirit and we become partakers of the Divine nature. *That's something!* That has been bearing on my mind in studying and preparing for these sermons. *That is really the most fantastic and wonderful thing!*

It is much easier to preach the Word of God, to teach what God has, and always lead people to Christ; how much easier that is than to try and beat people into the Church or keep them in the Church by tongue lashings, fear or whatever it may be. I just feel so sorry for people who are in conditions like that, that it has to be that way with them. God is probably sitting there and saying, 'If that's what you want, that's what you get.' Just like He did with the children of Israel.

Lots of times we say, 'How could God allow that to happen in His Church? *God didn't cause it!* If it is allowed and people don't stop it, if they don't know enough about God's Word that they will go ahead and tolerate and put up with it, then it's just like 'the thorn in the flesh' that God said He would let continue because they didn't do what God said.

- if you go along with the Church
- if the government within the Church, how it's run

and you have people who

- lord it over the brethren
- the brethren allow it
- the ministers continue in it

God isn't necessarily going to run down here and change it. He's going to let everybody suffer. Then when they're resurrected, He's going to say, 'That's not the way to do it. Did you learn the lesson? Because of My everlasting covenant, which I will not break and I will always remember, I'm going to resurrect you, but have you learned?'

It's so much easier when we just follow what God has to say! We can trust Him!

"...He will always be mindful of His covenant. He has declared to His people the power of His works, in giving them the inheritance of the nations. The works of His hands are truth and justice; all His precepts are sure.... [then it gets into the Commandments and keeping them]: ...They stand fast forever and ever; they are done in truth and uprightness. He sent redemption unto His people; He has commanded His covenant forever; Holy and awesome is His name. The fear of the LORD is the beginning of wisdom; a good understanding have all those who do His

commandments. His praise endures forever” (vs 5-10). That’s a nice little Psalm. That packs an awful lot just in those 10 verses.

Psalm 105:1: “O give thanks unto the LORD! Call upon His name; make known His deeds among the people. Sing to Him, sing praises unto Him; talk of all His wonderful works. Glory in His Holy name; let the heart of those who seek the LORD rejoice. Seek the LORD and His strength; seek His face evermore. Remember His marvelous works, which He has done, His wonders, and the judgments of His mouth, O you seed of Abraham His servant, you children of Jacob His chosen. He is the LORD our God; His judgments are in all the earth. **He has remembered His covenant forever, the word, which He commanded to a thousand generations; the covenant which He made with Abraham, and His oath to Isaac; and He confirmed it to Jacob for a statute, and to Israel for an everlasting covenant**” (vs 1-10).

God can make some modifications of it as He goes along, but He will not break it. It is an everlasting covenant. Like He said in Judges 2, ‘I will not break My covenant. However, since you’ve done this thing, I’ll go along with what you’ve done, but it’s going to cause you problems.’ I think that many times, that’s the way God deals with each one of us. We don’t do what we ought to do. God doesn’t reject us but He says, ‘All right, since you’ve done that, this is going to be your problem.’

- He still hasn’t broken His covenant!
- He still has not left you!
- He still has not forsaken you!
- He still has kept His Word!

That’s good to know! If you go along and you make a big faux pas—you know it’s wrong, it bad and it’s terrible—remember, *God hasn’t forsaken you!* Maybe you’ve made the circumstances a little difficult yourself, but God will still see you through it.

2-Samuel 23:1: “And these *are* the last words of David. David the son of Jesse, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said: ‘The Spirit of the LORD spoke by me, and His Word *was* on my tongue. The God of Israel... [Elohim of Israel] ...said, the Rock of Israel spoke to me, “He who rules over men *must be* just, ruling *in* the fear of God, and *he shall be* as the light of the morning as the sunrises, a morning without clouds. The tender grass *springs* out of the earth through *the sun’s* clear shining after a rain.” **Although my house is not so with God, yet...**” (vs 1-5). He even admitted his own sins, because after his sin with Bathsheba, it was a terrible and treacherous family from that time on.

“...yet, **He has made with me an everlasting covenant**, ordered in all things, and sure. For all my salvation and all my desire, will He not make it grow?” (v 5).

2-Samuel 24 records what is next to the worst account of what David did that was wrong, that’s when he *numbered* Israel. When David repented:

2-Samuel 24:10: “And David’s heart condemned him after he had numbered the people. And David said to the LORD, ‘I have sinned greatly in what I have done. And now, I beseech You, O LORD, take away the iniquity of Your servant, for I have done very foolishly.’” *It was!* After God fought all the battles for him, then David says, ‘I want to know how many men I have here, just see what this army is like.’ You’d think what’s the big deal about that? *It’s a lack of faith*, that’s what it was; that’s what the big deal was. God told him not to do it, and also Satan provoked him to do it.

Verse 11: “And David rose up in the morning. And the Word of the LORD came to the prophet Gad, David’s seer, saying.” I imagine David really felt bad when he saw Gad coming in the door. ‘Hi, Gad.’ *David, I have something to say to you.* ‘Uh oh! What is it?’ *It was bad!* You talk about a choice. *This did not have to be! God still didn’t break His covenant!*

“...And the Word of the LORD came to the prophet Gad, David’s seer, saying, ‘Go and say to David, “Thus says the LORD, ‘I offer you three *things*. Choose one of them, so that I may do *it* to you.’”’ And Gad came to David, and told him, and said to him, ‘Shall seven years of famine come upon you and on your land? Or will you flee three months before your enemies while they pursue you? Or shall there be three days’ plague in your land? Now advise, and see what answer I shall return to Him who sent me.’... [that’s a pretty tough choice] ...And David said to Gad, ‘I *am* in great distress....’” (vs 11-14).

I wonder how much he repented then when he was walking back and forth and pacing. Wonder how his heart, mind and his gut felt. I imagine he felt like a huge earth remover just went in and grabbed him in the gut, and he said: “...I *am* in great distress....” *He was!* He had to make a choice.

Gad said, “...Let us fall now into the hand of the LORD for His mercies *are* great. And do not let me fall into the hand of man.’ And the LORD sent a plague upon Israel from the morning even till the time appointed. And there died from the people, from Dan to Beersheba, seventy thousand men” (vs 14-15). I don’t know how God made the decision

who He killed or what happened. That didn't necessarily have to be. Imagine how David felt.

Verse 16: "And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD turned from the evil..." The Lord repented. *God is hurt when other people are hurt!*

The long and short of it is that where the slaughter stopped. David bought the plot of land from the Jebusite and that's where God chose to build the Temple. That's amazing! It shows how absolutely firm God is that He will not break His covenant. It also shows how tremendous that repentance is in the eyes of God. Even though God has to 'lay some stripes' on us—for whatever cause—God still will be merciful, will be kind and will remember His covenant.

1-Kings 8:22: "And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel and spread forth his hands toward the heavens. And he said, 'LORD God of Israel... [Yahweh Elohim of Israel] ...there is no god [elohim] like You, in heaven above or on earth beneath, who keeps **covenant and mercy** with Your servants who walk before You with all their heart'" (vs 22-23). *Quite a promise!*

That's really encouraging to know, that once God has established a covenant

- He will never break it
- He will never leave you
- He will never forsake you
 - ✓ He may have to correct you
 - ✓ He may have to alter a few things in it for your own good or correction

But He will never break His covenant and He will always be with you even in your lowest hour! David was in his lowest hour when Gad came and said, 'What's it going to be David?'

Hebrews 13:5: "Do not allow the love of money to influence your behavior, but be satisfied with what you have; for He has said, '**In no way will I ever leave you; no—I will never forsake you in any way.**'" *Never!* In the Greek is the double: 'I will not, I will not ever leave you or forsake you!'

Verse 6: "So then, let us boldly say, 'The Lord is my Helper, and I will not be afraid. What can man do to me?'" That's a tremendous thing!

Part of the situation with understanding about Elohim is that with this love-covenant relationship of God, *He will never leave you.* You may leave Him *but He will never leave you!*

pg 30—*Names of God in Holy Scripture:*

For He is God of gods and Lord of lords.
He does execute the judgment of the

fatherless and the widow. A father of the fatherless and a judge of the widows is God in His Holy habitation.

That's not of those who go out and commit fornication and have children without fathers around. Look at what has come upon the land because of that, but truly widows who are widows indeed.

God is a Judge of the widows. Is God in His Holy habitation. The faithful Creator cannot fail His creation. They may be, and or are, unworthy, but He is Elohim forevermore.

He is God forevermore! We can deny Christ but He cannot deny Himself.

Isaiah 45:22: "'Turn to Me, and be saved, all the ends of the earth; for I *am* God [Elohim] and there *is* none else. I have sworn by Myself, the word has gone out of My mouth *in* righteousness, and shall not turn back... [He will not go back on His Word] ...that unto Me every knee shall bow, every tongue shall swear.' *One* shall say, 'Only in the LORD do I have righteousness and strength; even to Him shall men come. And they are ashamed, all who are angry against Him.' In the LORD shall all the seed of Israel be justified, and shall glory'" (vs 22-25).

Now we have the New Covenant. What did God say He would do with the New Covenant for His people? *Think about this promise, this covenant, that God has made, of which we are a part!*

Hebrews 8:10: "'For this *is* the covenant that I will establish with the house of Israel after those days,' says the Lord: 'I will give My laws into their minds, and I will inscribe them upon their hearts; and I will be their God, and they will be My people.'"

- Are the laws of God in your heart and in your mind? *Yes, they are!*
- Is God keeping His promise? *Yes, He is!*

He repeated it in Hebrews 10:15: "And the Holy Spirit also bears witness to us; for after He had previously said, 'This *is* the covenant that I will establish with them after those days,' says the Lord: 'I will give My laws into their hearts, and I will inscribe them in their minds and **their sins and lawlessness I will not remember ever again.**'" (vs 15-17). That's a tremendous promise!

Because we're human and we have the law of sin and death in us, we can't necessarily get rid of every memory of every sin that we have; but God does not view us through our own mind. God views us as though we are literally—because He looks at those that are not as though they are—His very sons.

Now! Today! This minute! “...their sins and lawlessness I will not remember ever again.”

What is the consequence of what I just read? If you believe the first part—that God has put His laws in your heart and mind and inward parts—then go back and read v 15 again: “And the Holy Spirit also bears witness to us; for after He had previously said.... [it quotes what He said before] ... ‘This is the covenant I will establish with them...’ (vs 15-16).

What did He say after that? Verse 17: “And their sins and lawlessness I will not remember ever again.” **Blots them out completely! No more!**

Verse 18: “Now, where remission of these *is*, it is no longer *necessary to offer sacrifices* for sin. Therefore, brethren, having confidence...” (vs 18-19)—because you can come in the name of God the Father with the very promises that He gave as Elohim; that His very covenant relationship will be forever, and He cannot deny Himself.

James 1:17: “Every good act of giving and every perfect gift is from above, coming down from the Father of lights, with Whom there is no variation, nor shadow of turning.” He cannot deny Himself. He is God! *If He swears and it comes out of His mouth it is an oath and He won’t break it!*

Verse 18: “According to His own will, He begat us by *the Word of Truth*, that we might be a kind of firstfruits of all His created beings” (vs 17-18)—of His Spiritual creation.

It’s tremendous when we go through and look at these things and sort of specialize this way and study them. I tell you, brethren, one of the best things that has been for us to grow in grace and knowledge that things have been on a continuous basis.

- we’re here every Sabbath

We’re going to be sick now and then, no problem with that.

- we’re studying the Word of God every week
- we’re growing in it
- we’re trying to build always in knowledge

and have

- God’s Spirit
- His laws
- His Word
- everything that God has in our hearts and our minds

It just makes it tremendous to be able to do that. It really does.

I have a situation where I’m having to teach the basic Spiritual things and the basic understanding to them. We went through the basic things of:

- What is sin?
- What is repentance?
- What is baptism?

I could not cover what I’m teaching here with them. For us who—as the Bible says—*taste and see that the Lord is good* and who have ‘eaten of His Word’ as it were, this is tremendously inspiring and uplifting.

Psalms 25:8: “Good and upright is the LORD; therefore, He will teach sinners in the way. The meek He will guide in judgment; and the meek He will teach His way. All the paths of the LORD are mercy and Truth to those who keep His covenant and His testimonies” (vs 8-10)—if you’re not out there sinning. We don’t have to be out there sinning greatly, we’re going to sin enough just driving down the road. But if we are truly keeping His covenant and His testimonies, then there’s going to be mercy and graciousness given to us. *That’s tremendous!*

Verse 11: “For Your name’s sake, O LORD, pardon my iniquity, for it is great. What man is he who fears the LORD? He shall teach him in the way that He shall choose. His soul shall dwell at ease, and his seed shall inherit the earth. The secret of the LORD is with those who fear Him, and He will show them His covenant” (vs 11-14).

We still have to live in the world and we still have to live in this nation and you think, ‘Oh, what is God going to do with these people?’ Read Leviticus 26. *That’s what you want to call a ‘heavy chapter’!* He says, ‘If you still won’t keep My commandments and do the things, I’m going to punish you seven times yet again. I’m going to punish you until it gets so bad that:

- your enemies are going to eat your food
- you’re going to be left destitute, naked and starving in your own cities
- you’re going to cannibalize your own children

What’s God going to do right in the middle of all that?

Leviticus 26:39: “And they that are left of you shall rot away in your enemies’ lands *because* of their iniquities. And also they shall rot away *because* of the perversities of their fathers with them. *But*, if they shall confess their iniquities and the iniquities of their fathers with their own iniquities which they sinned against Me, and that they have walked contrary to Me, so *that* I, *in turn*, have walked contrary to them and have brought them into the land of their enemies, and if their uncircumcised hearts are then humbled, and they accept the punishment for their iniquity, then I will remember My covenant with Jacob, and also My covenant with Isaac; and

also My covenant with Abraham I will remember. And I will remember the land” (vs 39-42).

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Transcribed: 12-31-13
Proofed: 1-5-14

Verse 43: “The land also shall be forsaken by them and shall enjoy its Sabbaths while it lies waste without them. And they shall accept the punishment of their iniquities; because, even because they despised My judgments, and because their soul hated My statutes. And yet, for all that, when they are in the land of their enemies, I will not *entirely* cast them away; neither will I hate them to destroy them utterly and to break My covenant with them, for I *am* the LORD their God. But for their sakes, I will remember the covenant of their ancestors whom I brought forth out of the land of Egypt in the sight of the nations, so that I might be their God. **I am the LORD**” (vs 43-45).

We can trust in God always that He will remember His covenant!

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* by Fred Coulter.

Scriptural References:

- 1) Genesis 6:18
- 2) Genesis 8:1-5
- 3) Genesis 17:1-7, 9-10, 15-16, 18-21
- 4) Genesis 19:29
- 5) Genesis 26:24, 2-5
- 6) Genesis 28:12-16
- 7) Genesis 30:22-24
- 8) Genesis 35: 9-12
- 9) Judges 2: 1-5
- 10) Psalms 111:1-10
- 11) Psalms 105:1-10
- 12) 2 Samuel 23:1-5
- 13) 2-Samuel 24:10-16
- 14) 1-Kings 8:22-23
- 15) Hebrews 13:5-6
- 16) Isaiah 45:22-25
- 17) Hebrews 8:10
- 18) Hebrews 10:15-17, 15-19
- 19) James 1:17-18
- 20) Psalms 25:8-14
- 21) Leviticus 26:39-45

Scriptures referenced, not quoted:

- 1-John 2
- Genesis 9
- Revelation 2

Also referenced:

- Book: *The Names of God in Holy Scripture* by Andrew Jukes
- Sermon: *Names of God # 1*

Names of God III Yahweh—Part 1

Fred R. Coulter

We're going to cover about 'Yahweh.' In the Bible you will see that the word 'LORD,' in all capital letters, is used in many cases. Being in all capital letters means that it comes from the Hebrew word, *Yahweh* or *YHVH*. This is where you get what is called the 'tetragrammaton,' which means: *four letters*—Y-H-V-H or Y-H-W-H—spelled and pronounced:

- Yah-wah (long 'a')
- Yah-weh (long 'e')
- Yah

In the *Concordant Version of the Bible* the book of Genesis says: 'We are the experts and we can tell you the names of God better than anybody else.' They phonetically spell it: 'Ieue' pronounced with a long 'e' sound.

Some say that you have to have the proper name of God—Yahweh—or you're not going to be saved. No one knows the true, real pronunciation of the names; YHWH or YHVH:

- Yahweh
- Yahwah
- Yah
- Ieue

What we studied last time was the name 'God,' which is translated from the Hebrew word: *Elohim*. In the *Concordant Version*, they pronounce/spell that: *Alohim*. There again, any word that you pronounce is going to be just a touch different than other's pronunciation somewhere along the line. If you had to say the exact right name in order to have contact with God, no one would have contact with God.

Remember what happened in Gen. 11 in relationship to languages? *God confounded all the languages!* Therefore, the names of God in all of those different languages was different.

Let's focus in on the Bible you're reading, and you come to the book of Jeremiah and you want to know, when you read about God, is it Elohim? Or you read about Lord, is it Yahweh? There's a way you can tell. When the word is spelled:

- G-o-d—*Elohim*, the One Who always loves because of oath and relationship
- L-o-r-d—*Adonai*
- LORD GOD:
 - ✓ L-O-R-D—*Yahweh*
 - ✓ G-O-D—*Yahweh Elohim*

- L-o-r-d G-O-D—*Adonai Yahweh*

The other ones are:

- Lord of Hosts
- the Almighty God
- the Most High

Those are different names, but when you're reading through, you just pass over it a little bit, and you can lose some of the meaning of what's being told you because of the way that the Bible does it. There's a reason why:

- you have LORD all in caps
- you have Lord with only the first letter capitalized
- you have God with only the first letter capitalized
- you have GOD in all caps

The *KJV* of the Bible did it this way so you would have some semblance of knowing which Hebrew word was a derivation of Lord or God.

Before we cover too much about the word 'Yahweh,' I want to remind you of something: Elohim means *the covenant God Who is always in a love relationship*. Because of His covenant and His love, He will always remember that. That's why in the New Testament we're talking about what God is. 1-John 4 is the one that people like to quote because:

- it's good
- it's comfortable
- it's nice
- it's fine

and there's nothing wrong with it

- it should be good
- it should be comfortable
- it should be nice
- it should be fine

1-John: 4:8: "The one who does not love does not know God because **God is love.**" *That's what God is!* We, as human beings can have love, but we are not love; it is not *what* we are.

That's not the only way to describe God. The names that we will go through from here on in, describe *qualities* of God. Therefore, these names are not names in the sense that it is some secret thing to understand about God to be able to know these names.

Yahweh is the expression of quality of love! There's a quality of love, or the intensity of love, or

the kind of love. If there is God—which there is, and there is righteousness—which there is, then righteousness demands something. What is righteousness?

- All Your commandments are righteous!
- Your statutes are righteous!
- God is righteous!

Righteousness is a *standard of perfection*. If you have a standard of perfection then you also have a standard of what is right and what is wrong. When the name Yahweh is used, we come into the *quality of love*, or relationship, as determined and demanded by God. That's why when we talk about Elohim, there is no standard set there.

- God loves!
- God is Creator!
- God has made!
- It is very good!
- It is marvelous and wonderful!

That's why when we come to Gen. 1 and it talks about God creating, it is Elohim Who creates. It is Elohim Who made it very good.

We come to Gen. 2 and we find something different. God made the heaven, the earth and created everything that there is. Elohim made it. He made male and female. What is God going to do with it? *He's made man in the image of God!* He's:

- given him a mind
- given him a language—created with an internal built-in language
- given him choice

If you're God, why make a robot? Think about it for a minute. What good is a robot going to do? There's no feeling, no choice, no love.

It's like this movie I saw. They had this robot that they made; it had no choice. It just went around and did things once it was programmed. It had lenses for eyes. I thought, that's the way humans will do things.

God—Elohim—has made all of this vast, wonderful creation! What is He going to do with it? He's made man in His image. What are God's responsibilities? This is where we get Yahweh, the understanding of God through the name Yahweh, or LORD, with all capital letters.

Standard of Righteousness & Judgment

Genesis 2:7: "Then the LORD God..." Yahweh Elohim, same God, different name. Why? *Because Yahweh Elohim has a different message and function!*

"...formed man *of the* dust of the ground, and breathed into his nostrils the breath of life; and

man became a living being. And the LORD God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground the LORD God [Yahweh Elohim] caused to grow every tree that is pleasant to the sight and good for food. The Tree of Life also was in the middle of the garden, and the Tree of *the* Knowledge of Good and Evil" (vs 8-9). *We have a standard! We have choices!* Didn't have that before. In Gen. 1:

- God made it
- God declared it
- it was so
- it was good

Now we're coming to something totally different. I want to interject a couple of other things into this before we go on. If you're going to have a *standard of righteousness*—here we had the Tree of Life, perfect righteousness—*there is the standard*, the goal.

Then we had the Tree of the Knowledge of Good and Evil. *Something different!* If you have perfect righteousness, then you must also have *judgment* against those things that are not righteous.

Have you ever wondered about this? Mal. 1 tells us a little bit about Yahweh: that He will make these kinds of judgments and still be God and still be a God of love. This helps answer the question: If God is love and always loves, why does He judge? *Because you have to have a standard!* If you have something that is perfect, then anything that assaults that perfection has got to be dealt with.

Can you have the perfection of God assaulted to the point that it becomes evil? *No, of course not!* You would not have a Holy, righteous God. You would not have someone Who is true, Who would absolutely uphold righteousness. If there were not the forgiving and mercy aspect of it, then it would be just like the Old Testament churches have it today: 'do or die.' That's why the Jews cannot understand God. They want:

- all of His blessings
- all of His love
- to do what *they want* to do
- to *tell God* what to do

That isn't the way it's going to work. God is going to tell the people what to do.

God also, in loving and this quality of love, has something that you also feel: How do you feel when you see something evil? *You get upset!* The worse that it is the more angry you get. Then you come to yourself and think, 'I shouldn't think that way; I need to have loving thoughts.' You're not necessarily thinking wrongly.

Malachi 1:1 “The burden of the Word of the LORD [Yahweh] to Israel by Malachi. ‘I have loved you,’ says the LORD. ‘But you say, “In what way do You love us?”...’” (vs 1-2). They forgot all about the good things that God had done. God loved them because of ‘My covenant with Abraham, Isaac and Jacob, I bound Myself to all the descendants of Israel. I’ve loved you. I’ve given you the choicest and best parts of the earth. I have blessed you in every way.’ And they said, ‘God, when have you loved us?’

Don’t we have the same thing today? We’re people living in the best land in the whole world and don’t believe in God. God said:

- I sent you the rain
- I sent you the food
- an abundance of plenty
- you lived off the whole world
- you sucked in all the raw materials of the world
 - ✓ 6% of the population using 70% of the raw materials of the world
 - ✓ it came pouring into you

—and you say, ‘God, You loved us?’

Verse 2: “...*Was* not Esau Jacob’s brother?” says the LORD. ‘Yet, I loved Jacob. And I hated Esau...’” (vs 2-3). How can God, Who is love, hate?

- Have you ever had that question thrown up in your face?
- Have you ever tried to answer that?

Hate is also part of love. He hated Esau for what Esau has done and did do; and for the very nature the he himself helped develop through his own choices, and that he passed on to his inheritance.

That’s why you have the bloody scourge that you have over there in Israel today. I feel sorry for any Jew living in Israel today. They’re in the midst of a bloody, hateful, terrible, miserable thing, and it won’t go away until Christ returns. Maybe they’ll calm it down just a little bit.

“...and made his mountains a desolation, and his inheritance *to be* for the jackals of the wilderness” (v 3). How would you like to live in the area around where Petra is?

- mountains
- rocks
- heat
- misery
- wretchedness

The children of Israel lived *in plenty!*

- nice climate
- lots of food

- easy

I remember one minister one time saying that if you lived in the San Joaquin Valley, that’s not working in the sweat of your brow to eat your food out of the dirt as it was with Adam:

- you plant the plants
- you sit back in the summer shade
- you watch it grow
- you sip a little lemonade
- you go out and harvest it

—not so with Esau. Every time you see some these documentaries on desert people, you think about that, because God said that Esau would be *far from the dew of heaven, far from the blessings*—and it is! He’s a bloody man.

Verse 4: “If Edom says, ‘We are beaten down, but we will return and build the waste places’...” **We** are going to have the inheritance of God. That’s what the whole Middle East problem is all about today.

“...thus says the LORD of hosts, ‘They shall build, but I will throw down; and they shall be called the border of wickedness, and the people *with* whom the LORD *is* indignant forever’” (v 4). Obviously, that’s until the return of Christ. Those are heavy words. How would you like to be an Edomite? How would you like to know for sure, in your own mind, that Esau was your progenitor and you picked up the Bible and read this? Those are tough words! Only God can handle that. But it tells us something about God.

Hebrews 1:8: “But on the other hand, of the Son *He says*, ‘Your throne, O God, *is* into the ages of eternity; a scepter of **righteousness** *is* the scepter of Your kingdom.’” *Righteousness!*

- no sin
- no evil
- no shadow or variable of turning at all
- *total, Holy perfection*

Verse 9: “**You loved righteousness and hated lawlessness...**” That’s why **Yahweh** has to *set the standard*, and He does! He sets the standard of what is right and what is wrong; then He lets human beings choose what they’re going to do!

There’s something else with Yahweh. Don’t feel all burdened down by it. We’re not done, yet. We have to understand the whole thing. Maybe this will help you feel better. If something really goes wrong and you get angry over it, then once you vent your anger, it’s over with. Don’t carry it forward to the next day. Let it lie! *It says that God is angry with the wicked every day!*

Psalms 45:6: “Your throne, O God, is forever and ever; a scepter of justice is the scepter of Your kingdom. You **love** righteousness and **hate** wickedness... [He is *loving* righteousness and *hating* wickedness.] ...therefore, God, Your God, has anointed You with the oil of gladness above Your fellows” (vs 6-7).

What is demanded by righteousness? *Judgment! You must have judgment!* If you have righteousness and say that this is the standard of perfection and goodness, anything away from that is sin and wickedness in varying degrees, then you must have *judgment*. Hence, we have the blessings and cursings:

- here is the quality of relationship
- here is where judgment comes
- here is here is where, with righteousness, you have blessings

It's the quality of love. Your love of God is expressed in keeping the commandments of God. It's not the only expression, but it's *an* expression.

- Does God honor that when you keep His commandments?
- Has God bound Himself to honor you because you keep the commandments?
- *Yes, He has!*

That's not saying you don't have sin in your life.

- Does He look to it?
- Will He bless because of it?
- *Yes, He will!*

That's what we have in Deuteronomy 28:1: “And it shall come to pass, if you shall hearken diligently unto the voice of the LORD [Yahweh] your God [Elohim] to observe *and* to do all His commandments which I command you today, the LORD your God will set you on high above all nations of the earth.” Yet, Jacob said, ‘How did you love us, God?’ *Ridiculous!*

Verse 2: “And all these blessings shall come upon you and overtake you...”—but *the quality of your love must be obedience!* God says, ‘If the *quality of your love* toward Me is a *quality of obedience* and doing good, I will bless you because of that.’

God said, ‘I'm going to do this good to you if you do certain things,’ then He also has to say, ‘If you don't do those certain things, I will not be good to you. If you have that quality of love and obedience, you'll have blessings. If you don't have that quality of love and obedience, you're going to have cursings.’ Either way, *it must be a judgment!*

Verse 15: “And it shall come to pass, if you will not hearken to the voice of the LORD your God to observe and to do all His commandments and His statutes which I command you today, all these curses shall come upon you and overtake you.” *Those are bad curses! Those are terrible!* When these curses overtake a nation, as it is today, guess who foots the bill? *The upstanding citizens!* That's the part that comes upon them.

Let's see how that the consistency in Yahweh's dealing with humankind has always been the same. Let me read a small quote comparing the different love between Elohim and Yahweh:

From: *The Names of God in Holy Scripture*
by Andres Jukes.

pg 37—If we think of it as its expression...

That is, the relationship with God.

...we shall see how variously it acts and changes, or seems to change, in virtue of certain qualities or conduct in the one loved. A father's, and still more, a mother's unchanging love, illustrates the first: A love [Elohim] cannot change in spite of faults and failings in the loved one.

That is true. I know when I first saw on television this horrible, ghastly AIDS patient, and his mother was still there saying, ‘We still love our son.’ I thought to myself: How on earth can you? Then afterwards, I thought to myself: What if it were one of my children?

They had on this talk show a man who left home, went to Colorado and came back ‘a woman.’ He/she surprised his mother at the door. They sat on this talk show and the mother said, ‘Oh yes, I still love him!’ *Unending love!*

However, that's not all there is to life and that's not all there is to God; there's quite a bit more. There's that *unending* love. That *unending, unchanging love is what keeps you through thick and thin.* If you have a deformed child, you still love, care for and want him/her. If you have a son or daughter that may be blind or lost a limb or whatever, you still love them; *that is unchanging love!*

And this is love in it's being... [God is love] ...but the expression of this love varies in virtue of certain qualities of the beloved, as shown to us through Yahweh.... [it'll vary] ...If, therefore, a child who is loved, rebels, or a friend deceives, or a wife becomes unfaithful, there is a breach of that love.

How could you do that? Isn't that the first thing said when it's found out? Your opinion and love for that person has had the gate closed at a certain point. That relationship is no longer the same. That's the way it is with God.

You must, much as it pains you, part from them, judge the evil; for if you do not, you countenance their evil doings.

That's why many times when dealing with children, before they are disciplined, you say, 'You know that daddy and mommy love you,' but you spank them. They look up and cry. You're expressing the same kind of love. 'We always love you but what you did was rotten and you're going to pay for it!' *You must be firm, unrelenting!*

What happens when you run a Church or organization that way only and you have no unending love and you have no grace or mercy? *Think on that!*

But there is in the second view, as to the expression of love, mainly love in its relation to certain qualities of the loved one. And this it is, which the name Yahweh so wondrously reveals everywhere; showing that God, Who is perfect love, and must be a God of Truth, that in all the 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 also arise a breach between Yahweh and His creation.

If there is a breach, or what is called sin, then there must be something else that will happen, which is judgment.

If the creature sin, there must be a breach and separation.

We're going to see that God is 'the same yesterday, today and forever.' In Isa. 59 it says, 'The Lord's hand is not shortened that He cannot help, nor His ears stopped that He cannot hear; but *your iniquities have separated between you and your God.*' There's the breach—separation!

Genesis 2:15: "And the LORD God [Yahweh Elohim] took the man and put him into the Garden of Eden to dress it and keep it. And the LORD God commanded..." (vs 15-16). If you're going to have righteousness, you have commands.

- He didn't suggest!

- He didn't ask!
- He *commanded!*

That's what people don't like. They like the love. The one who's always loved in spite of the fact that he's a dirty, rotten scoundrel, he likes that and takes advantage of it. That's how con men work. They are experts at working on people's acceptance and wanting to continually do loving, kind and good things.

There was a rascal arrested who conned at least 11 different women out of over \$240,000 and he was known as the 'wide-eyed, soft-eyed, nice little man.' Apparently he married four or five of them—loving, regardless of the circumstances.

God is not that way. When it comes down to something to do "...the LORD God **commanded** the man, saying... [Here's righteousness. Here's choice. Here is a standard of Truth.] ...'You may freely eat of every tree in the garden, but you shall not eat of the tree of *the* knowledge of good and evil, for in the day that you eat of it in dying you shall surely die'" (vs 16-17). **Righteousness, judgment, separation**, all right there. *If you eat of it, you go against Me and you will die!* That's final! That's a tough saying.

Verse 18: "And the LORD God said, '*It is not good that the man should be alone...*'" He sees something in man that is not good. Man is not complete because God is going to create humanity, not men alone, but humanity. So, he creates a woman, who is of the man. Together, *the two being one*, are humanity!

We're not going to get into a big thing about men and women and who's supposed to be what. I'm just trying to get us some broad definitions. That's why even though we're all human, we're still different. Same way with God—Elohim—more than one.

In Genesis 3, I want you to especially notice the use of the words 'God' and 'LORD God' as we go through. G-o-d—Elohim—the One Who always loves. He has not demanded; He has not commanded. Yahweh demands and commands; Yahweh sets the standard—that part of God.

It's just like trying to define any person. If I ask you what *one word* will describe a person you know, you would have to go through a dozen words before you said, 'This one would best do it, but not quite! There is so much about them that it cannot be said in one word.'

The same way with God. If I ask you to define God in *one word*, you'd have to say, 'Love.' That doesn't say it all because there's more to it.

Genesis 3:1: “Now, the serpent was more cunning than any creature of the field which the LORD God had made. And he said to the woman, ‘*Is it true that God [Elohim; not Yahweh] has said, “You shall not eat of any tree of the garden?”*’ And the woman said to the serpent, ‘We may freely eat the fruit of the trees of the garden, but of the fruit of the tree which *is* in the middle of the garden, God [Elohim; not Yahweh] has *indeed* said, “You shall not eat of it, neither shall you touch it, lest you die.”’ And the serpent said to the woman, ‘In dying, you shall not surely die! For God [Elohim] knows that in the day you eat of it, then your eyes shall be opened, and you shall be like God... [Elohim—Gods, same word] ...deciding good and evil’” (vs 1-5). You know the rest of the story: They ate and their eyes were opened to understand evil.

Verse 8: “And they heard the sound of the LORD God... [God was not coming as Elohim, He was coming as Yahweh Elohim] ...walking in the garden in the cool of the day... [Yahweh is going to demand] ...Then Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. And the LORD God [Yahweh Elohim] called to Adam and said to him, ‘Where *are* you?’ And he said, ‘I heard You *walking* in the garden, and I was afraid...’”(vs 8-10). Why? *Because Yahweh is going to judge righteously*, that’s why he’s afraid.

That’s why if you’re driving along and all of a sudden you see those red lights flashing in the back, you’re going to have a surge of adrenalin, you’re going to be afraid and your heart’s going to be pounding a little bit, *because there’s judgment coming, maybe even a fine!*

Here’s judgment coming: God asked Adam and Eve questions about the quality of their relationship and behavior. ‘Did you eat of the tree...?’

(go to next track)

Then the woman said, ‘It was the serpent, Lord.’ What does God have to do? Does He come in and say, ‘Oh well, you know, I’m love; that’s fine; it’s cool; do whatever you want, that’s okay?’ **No! God had to judge!** There was a breach in the relationship and there was separation.

Is that not the way that God always deals in the situation with people. If He brings you into a relationship and says ‘you are Mine,’ but there are conditions for that relationship: ***if you breach that relationship that is sin, and there must be separation until you come to your senses!*** However, with this separation there is also *hope* given.

Verse 14: “And the LORD God said to the serpent, ‘Because you have done this you *are* cursed above all livestock, and above every animal of the

field. You shall go upon your belly, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed...” (vs 14-15)—then *hope*: God shows there’s going to be restoration out of the breach, but there must be separation first.

Verse 16: “To the woman He said, ‘I will greatly increase your sorrow and your conception—in sorrow shall you bring forth children...’”

Verse 17: “And to Adam He said, ‘Because you have hearkened to the voice of your wife...’ You are going to work the ground, you’re going to till it in the sweat of your brow and thorns, thistles and all of this will come along until you die.

Verse 19: “...until you return to the ground, for out of it you were taken; for dust you *are*, and to dust you shall return.” **God’s judgment!** Then they were kicked out of the garden.

Let’s project way forward from here and we’ll see the exact same thing. What happened to Israel? God brought them into the land and He blessed them.

- What did they do? *They sinned!*
- What did God have to do? *Send them away!*

When they repented, God brought them back. Each time that He brought them back, there were conditions for their coming back. That’s how it goes through the whole Bible.

God has to, above all, be what He is. That’s why when you read about Who God is, He does not say, ‘I am Elohim.’ He does not say, ‘I am Yahweh.’ He says this:

Exodus 3:14: “And God said to Moses, ‘I **AM THAT I AM...**’” In other words, God is everything that He is:

- righteousness
- truth
- love
- judge
- creator
- always true to Himself

That’s why God ***cannot sin!*** Hard for us to really grasp.

Let me get just one other quote (From: *The Names of God in Holy Scripture*):

pg 40—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 Yahweh. Yahweh 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. If we do not see, we may yet believe that “I AM that I AM” involves all of this for touching Yahweh, the cherubim and seraphim continually cry, “Holy, Holy, Holy, Lord God!”

Holiness of God

Let’s see a little bit about the Holiness of God. If God is ‘true being,’ which He is, and if God does something in love and in favor for someone, *there are always requirements* for that, *there are always judgments* that go along with that.

Leviticus 11:44: “For I *am* the LORD your God [Yahweh Elohim], and you shall sanctify yourselves, and you shall be Holy... [you be righteous; why?]: ...**for I am Holy...**” If ‘I am your God and you are My people, *you will be Holy* by what I say.’ This is the standard of your conduct. Do we have that today in the New Testament? *Sure we do!* We’re going to see the requirements of that when we get through all the names of God.

“...Neither shall you defile yourselves with any kind of creeping thing that creeps on the earth; for I *am* the LORD Who brought you up out of the land of Egypt to be your God. **You shall, therefore, be Holy, for I am Holy**” (vs 44-45)

Deuteronomy 14 is another chapter that has to do with clean and unclean meats but I am not going to cover that aspect of it. I always have ringing in my mind what a lady told me when she had to have a blood test and the doctor looked at her blood and said, ‘My, you have clean blood!’ I think that is a fantastic statement, because ‘the life is in the blood.’ If the blood is unclean the life is unclean and diseased. If the blood is clean and you’re following what God wants, you’ll be healthy. That doesn’t mean you won’t have a cold or something come along. But that’s how even modern science defines a healthy body, by clean blood.

Deuteronomy 14:1: “You *are* the children of the LORD [Yahweh] your God. You shall not cut yourselves nor make *any* baldness between your eyes for the dead, for **you are a Holy people to the LORD your God, and the LORD has chosen you to be a specially treasured people to Himself, above all the nations that are on the earth**” (vs 1-2). That makes all the other nations jealous but that’s the way that it works out.

Someone was saying that the problems that we are having with all of the racial strife—from whatever quarter—is because people are jealous. What happens when you’re jealous?

- you grasp
- you take

- you demonstrate
- you bring to yourself

Not so that you can be what the others are, necessarily—some cases, yes—but because of envy and jealousy, they take it to destroy. *They don’t care!*

That’s part of the failure of the people who have been chosen by God to show them what to do in their own lives and in their own country, so they won’t have to be jealous. Realizing that the peculiar people that God has called as a nation, to bring to the whole world the blessings of God. **If** they would have done that, they wouldn’t have had the penalty come back on them by the strangers rising in their midst to tear them down. *Quite a thing!* This has been really enlightening for me.

In Psa. 99 we’re going to see almost all the elements of Yahweh:

- righteousness
- holiness
- power
- judgment
- penalty

Psalm 99:1: “The LORD reigns; let the people tremble. He sits between the cherubim... [Which say, ‘Holy, Holy, Lord God Almighty.’ Let the earth quake.... [at it’s presence] ...The LORD is great in Zion, and He is high above all the people. Let them praise Your name as great and awesome; Holy is He” (vs 1-3). You know why it is terrible and awesome? *Because Yahweh will extract the judgments! Yahweh will come in power and wrath!*

Verse 4: “The strength of the King also loves **justice**; You established **uprightness**; You have executed justice and righteousness in Jacob. Exalt the LORD our God and worship at His footstool, for **He is Holy**” (vs 4-5). Perfect absolute standard of **righteousness, truth and power**—everything about God.

Verse 6: “Moses and Aaron were among His priests, and Samuel among those who called upon His name; they called upon the LORD... [He’s reciting and rehearsing what they did in their time.] ...and He answered them. He spoke to them in the pillar of cloud; they kept His testimonies and the statute that He gave them. You answered them, O LORD our God; You are a **forgiving God** to them, though You took **vengeance** for their deeds. Praise the LORD our God and worship at His Holy mountain, for the **LORD our God is Holy**” (vs 6-9). There is God judging.

In Gen. 4 Yahweh is dealing with Eve, Abel, Cain, etc. I’ll just summarize it: Abel brought the

offering that was acceptable. Obviously, it was according to as God commanded. Cain brought what he wanted, not what God commanded. If you do what you want that's not righteousness, not satisfactory to God. That's a tremendous argument for the Sabbath if you really think of it. *That's a powerful argument for the Sabbath!* That is what God has commanded. You want to be accepted of God? *Do what He commands you!*

What did God tell Cain? Yahweh talked to Cain and made a judgment. He also told Cain, v 6: "...Why are you so angry? And why has your countenance fallen? If you do well, **shall you not be accepted?** But if you do not do well, sin lies at the door...." (vs 6-7). If you don't overcome sin, it's going to overcome you.

Instead of Cain taking this the way that he should have, he said, 'Yeah, God, You know that's right. I'm going to change. I'm going to do what You want. *No! He got mad!* Same thing happens today—right? What did he do? *Kills Abel! Sin again!*

- What happened?
- What did God do?

Yahweh judged! He came to Cain and said, v 9: "...Where is your brother Abel?" ..." Cain answered. 'I don't know. I'm not my brother's keeper. You're demanding too much of me, God. Why should I watch out for my brother?'

And Yahweh said: v 10: "...The voice of your brother's blood cries to Me from the ground...." *You killed him! Judgment, righteousness, vengeance*—all of those right there! We've gone through this many, many times but we haven't thought of it with the fullness of all those things that are there.

What did Cain do? Verse 13: "And Cain said to the LORD, 'My punishment *is* greater than I can bear.'" He thought for sure that God was going to destroy him. God said, 'I'm not going to kill you. I'm going to put a mark on you. You're going to be:

- a wanderer
- a vagabond
- the 'off-scouring' of the earth

—you and your descendents.' *That was a judgment!* And if anyone raises a hand to kill you'; now, there's a life sentence—*isn't it?*

Verse 15: "...vengeance shall be taken on him sevenfold...." We have:

- righteousness
- commandments
- judgment
- sin

- separation

He went so far that there was no hope given to Cain when he killed his brother. There was hope given before he killed his brother, because God said, 'Cain, if you do well, you'll be accepted.' That's *hope* in judgment. There was no more hope. Cain was kicked out—*separation*. You go from the Garden of Eden to outside the Garden of Eden; that's not too bad. But you go from there to wandering on the face of the earth and that's terrible; that's miserable.

God as Judge

We need to talk about God as *being Judge*; God is the Judge of the whole earth (Gen. 18:25). Therefore, when you get all upset, maybe God is getting upset at some of the things that are going on, too. Did you ever think of that? Think about it for a minute:

- if we have God's Spirit, which we do
- if we are partakers of the Divine nature, which we are; because we have God's Spirit

—we're not fully of the Divine nature, yet, because the resurrection hasn't occurred, but God's laws are written in our heart, mind and inward parts.

- How do we think?
- What makes us upset?
- Are we upset because of something to us as a person? *No!*

We're upset because of sin that's going on. Maybe it's to us because it's personally to us, but maybe that's also a reflection on how God feels.

We can be thankful God *is* God. If it were left to us, we'd come down and blow this thing to smithereens right now and get it over with! God's going to do it *His* way. God is not going to be mocked.

Psalm 50:1: "The mighty God, God, the LORD, [Yahweh] has spoken and called the earth from the rising of the sun to its going down. Out of Zion, the perfection of beauty, God has shined forth. Our God shall come, and He shall not keep silent; a fire shall devour before Him, and it shall be very tempestuous all around Him. He shall call to the heavens from above, and to the earth, so that **He may judge His people:** 'Gather My saints unto Me, those who have made a covenant with Me by sacrifice'" (vs 1-5)

There's the comfort, the hope, the promise right in there. Whenever God comes down in judgment and in fire and in power to His people, He always gives *hope*. *There is never a time that*

Yahweh makes a judgment that He does not give hope and hope of restoration!

Verse 6: “And the heavens shall declare His righteousness, for **God Himself is judge**. Selah. ‘Hear, My people, and I will speak, O Israel, and I will testify against you; I am God, even your God. I will not reprove you for your sacrifices, or your burnt offerings, which are continually before Me. I will take no bull out of your house, nor he-goats out of your folds, for every beast of the forest is Mine and the livestock upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are Mine. If I were hungry, I would not tell you, for the world is Mine, and all the fullness of it. Will I eat the flesh of bulls, or drink the blood of goats? Offer to God thanksgiving; and pay your vows to the Most High; and call upon Me in the day of trouble; and I will deliver you, and you shall honor Me” (vs 6-15).

Verse 16: “But to the wicked God says, ‘What right have you to declare My statutes, and to take up My covenant in your mouth? Yea, you hate to be taught, and you cast My words behind you. When you saw a thief, then you were pleased to be with him... [sounds like our Congress] ...and you have taken part with adulterers. You give your mouth to evil, and your tongue frames deceit. You sit; you speak against your brother; you slander your own mother’s son. These things you have done, and I have kept silence; you thought that I was like yourself, but I will rebuke you, and set them in order before your eyes. Now, consider this, you who forget God, lest I tear you in pieces, and there be none to deliver... [Whew! Send the tigers loose!] ...Whoever offers praise glorifies Me; and he who sets his conduct aright, I will show him the salvation of God” (vs 16-23). Those are pretty powerful judgments.

Psalm 82:8: “Arise, O God, **judge the earth**, for You shall inherit all nations.”

Revelation 19:11: “...in righteousness He does **judge and make war**.” When evil gets to a certain point, the only way to stop it is destruction.

In Rev. 16, where the plagues of God are coming, the angels say, ‘**Holy and just and righteous are you judgments, O God!**’ These plagues are the most heavy, absolutely debilitating that you could possibly think of.

Psalm 83:13: “O my God, make them like the whirling dust... [the wicked, just completely unstable] ...like the stubble before the wind. As the fire burns a forest, and as the flame sets the mountains on fire” (vs 13-14). We’re talking about volcanic action. We’re not talking about just any little mean forest fire. We’re talking about blowing

apart the mountains: “...flame that sets the mountains on fire.”

Verse 15: “**So, pursue them with Your tempest, and make them afraid with Your storm.**”

Read Rev. 6:12, the sixth seal, where God rises to shake the earth terribly all the mighty men, the captains, the rich, the poor, the free and the bond are going to hide themselves. They’re going to say, ‘Hide us from the wrath of the Lamb.’ There is not a living soul alive that, if you have a tremendous storm going, isn’t going to be in fear.

Verse 16: “Fill their faces with shame, that they may seek Your name, O LORD. [Yahweh] Let them be confounded and troubled forever; yea, let them be put to shame, and perish; so **that men may know that Your name alone is the LORD [Yahweh]**...” (vs 16-18) Because:

- He is *judge*
- He is *righteous*
- He is *commandment-giver*
- He is *law-giver*
- He must *avenge the evil*

“...**that You alone are the Most High over all the earth**” (v 18). *With all of that power* there’s still something about Yahweh that is completely different.

- How does God feel when all this evil takes place?
- How does God feel when these things go on?
- Is He up there just like some heartless, cruel person just shooting down the wicked?
- How does God feel?
- Does it hurt God?
- Does God have feelings? *Sure He does!*

How does God first reveal Himself? *Love, Creator, etc.!* This is what Paul is trying to do in the Epistle of 1-Corinthians. He’s trying to appeal to the people at Corinth to look to:

- the love of God
- the love of Christ
- the grace of God

1-Corinthians 1:2: “To the Church of God that is in Corinth, *the* called saints who have been sanctified in Christ Jesus, together with all those in every place who are calling on the name of Jesus Christ our Lord, both theirs and ours: Grace and peace *be* to you... [not judgment, not separation, not correction—peace] ...from God our Father and *the* Lord Jesus Christ. I thank my God always concerning you, for the grace of God that has been

given to you in Christ Jesus” (vs 2-4). He’s appealing to them: ***Look to the love of God! Trust in the goodness of God!***

He brings out some of their problems. Then he says, v 20: “Where *is the* wise? Where *is the* scribe? Where *is the* disputer of this age? Did not God make foolish the wisdom of this world? For since in the wisdom of God the world through *its own* wisdom did not know God, it pleased God to save those who believe through the foolishness of preaching” (vs 20-21).

Then it makes a statement, v 24: “But to those who are called—both Jews and Greeks—Christ *is* God’s power and God’s wisdom **because the foolishness of God is wiser than men, and the weakness of God is stronger than men**” (vs 24-25).

Weaknesses of God?

- What is the weakness of God?
- If God is all-powerful, how can God have weaknesses?

If you took a course in logic at the university you’d be kicked out because He’s either all-powerful or He’s not.

- Is God all-powerful? *Yes He is!*
- How then can God have weaknesses?
- What is God’s weakness?
- God does what?

Because people look to power:

- He calls the weak
- He calls the foolish
- He calls those things that are the ‘off-scouring’ of the earth that the world doesn’t want
- He calls them to salvation

—so that none of the mighty can boast, and say: ‘God, You had to call me because I’m so great, grand and glorious. I was president of this, that and the other thing. God, You just had to call me.’

What is the weakness of God? *God does have a weakness!* Not in the way that we think of weakness. Part of the weakness of God is that *people mistake as license to continue in evil!* That only compounds the problem and makes it worse.

Genesis 6:3: “And the LORD [Yahweh] said, ‘My Spirit shall not always strive with man in his going astray, for he is but flesh...’” He is making a judgment.

Verse 5_[transcribers correction]: “And the LORD [Elohim] saw that the wickedness of man *was* great on the earth, and every imagination of the thoughts of his heart *was* only evil continually.” Yet, out of love, God:

- made man
- made the world
- created everything that there was

Elohim looked down and He saw all this. Then what happened? ***God must judge!***

Verse 6: “And the LORD [Yahweh] **repented**... [*He was sorry, it repented God!*] ...that He had made man on the earth, and **He was grieved in His heart**.” *If there’s any weakness that the Almighty God has, is that **He suffers with sin!***

God ***suffered for sin***—didn’t He? *Yes, He did!* Grieved Him at heart! There’s the weakness of God—Yahweh. He has:

- all this power
- all this righteousness
- all this Holiness

and to see His creation sin:

- *hurts* Him
- *grieves* Him
- *repents* Him

That’s why Jesus said, ‘What is it to you that want the Day of the Lord?’ Even God doesn’t want to bring it but He knows He must. He says it’s a day of:

- clouds
- gloominess
- destruction
- wretchedness

God said He doesn’t even delight in the death of the wicked! He doesn’t!

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* by Fred R. Coulter.

Scriptural References:

- 1) 1-John 4:8
- 2) Genesis 2:7-9
- 3) Malachi 1:1-4
- 4) Hebrews 1:8-9
- 5) Psalms 45:6-7
- 6) Deuteronomy 28:1-2, 15
- 7) Genesis 2:15-18
- 8) Genesis 3:1-5, 8-10, 14-17, 19
- 9) Exodus 3:14
- 10) Leviticus 11:44-45
- 11) Deuteronomy 14:1-2
- 12) Psalms 99:1-9
- 13) Genesis 4:6-7, 9-10, 13, 15
- 14) Psalms 50:1-23
- 15) Psalms 82:8
- 16) Revelation 19:11
- 17) Psalms 83:13-18
- 18) 1-Corinthians 1:2-4, 20-21, 24-25
- 19) Genesis 6:3, 5-6

Scriptures referenced, not quoted:

- Genesis 1
- Isaiah 59
- Genesis 18:25
- Revelation 16; 6:12

Also referenced: Books:

- *Concordant Version Bible* by Concordant Publishing Concern
- *The Names of God in Holy Scripture* by Andrew Jukes

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Names of God IV Yahweh—Part 2

Fred R. Coulter

I want to review about the spelling for Yahweh and Elohim. Yahweh comes from the Hebrew that is spelled: Y-H-V-H. In Hebrew they don't have any vowels as we do. They have what are called vowel points. If there is a little dot at a certain place on a letter, then you pronounce it one way. If the dot is at another place, or a couple of other dots associated with it, then you pronounce it a different way. That's why to have the true pronunciation of Yahweh, you don't know whether it is the correct pronunciation or not. It is spelled/pronounced:

- Yah-wah (long 'a')
- Yah-weh (long 'e')
- Yah-wah (short 'a')
- Yah (short 'a')

and even a very short abbreviation of that:

- Yo

Anyone who wants to make something out of the sacred names of God: every time you watch a western movie and the calvary starts out and they go 'Yo!' you can technically say they're taking God's name in vain. It shows how some of these things can get carried away to horrible extremes. When you see the words spelled:

Spelling & Translation:

- L-O-R-D—*Yahweh*
- G-o-d—*Elohim*
- L-o-r-d—*Adonai*, which means *Lord or Master*
- L-O-R-D G-o-d—generally *Yahweh Elohim*
- L-o-r-d G-O-D—generally *Adonai Yahweh*

As we covered in Yahweh #1 of this series, *Yahweh is the expression of the quality of God's relationship* and we ended up showing some of the weakness that God has:

- Sin hurts God!
- Our sins hurt God!
- God is affected by whether we accept Him or reject Him!

Strange as that may seem, God *is* affected by whether we accept Him or reject Him.

Yahweh is the 'truth-requiring' and 'truth-seeking' God! What does He want from us? We're going to also see the other aspect of Yahweh: *He accepts repentance and change!* As He is hurt and

does not like to see the wicked hurt, when the wicked repent and change then God is pleased.

Psalm 51 shows the repentance of David. Remember, here is the judgment because of Bathsheba and here's the repentance:

Psalm 51:6: "Behold, You desire **Truth in the inward parts...**" That's what makes God pleased and happy in the quality of the relationship. *Truth comes from God*, and if you have the Truth in the inward parts then you have Truth from God. ***You're living that Truth!***

Human nature, because of 'the law of sin and death,' is deceitful above all things. What a tremendous and wonderful thing it is to have Truth in the inward parts, to have Truth in your heart. *Let that lead you and guide you!* That's pleasing to God.

Here's what the *truth-seeking* God—the righteous God—requires. ***He requires righteousness!*** He is the One Who gives the standard of righteousness. He is the One Who has given the Ten Commandments and says, 'You shall not!' We have seen this in other parts of the Bible. Joshua is admonishing the people, especially the tribe of Manasseh, saying:

Joshua 22:5: "Only, diligently take heed to do the commandment and the Law which Moses the servant of the LORD commanded you..."

God's Judgment:

We find that very similar to Deut. 28; 10; 6 and Lev. 26. Of course, there is what the Hebrews/Jews call the 'shema': ***Hear, Oh Israel, the Lord our God is one Lord and you shall love the Lord your God with all your heart, mind, soul and being.*** That is defining a standard, a quality of conduct. Once God defines it, and once God sets it, then ***God must also judge it!***

"...to love the LORD your God..." (v 5). Remember: ***Elohim is constantly loving regardless of the situation, but Yahweh loves in quality!*** In other words, ***if*** you keep the commandments of God, if you do those things that are right and pleasing in His eyes and love God, *He loves you!* ***If*** you don't, God hates you—as we saw with Esau, as we saw with the sinners—but in that hating, what does God want the sinner to do? *He wants the sinner to change and to repent!*

"...and to walk in all His ways, and to keep His commandments, and to cleave to Him, and to

serve Him with all your heart and with all your soul” (v 5). Go back to Deut. 4-7. The reason God wants that is so that He can do good. God wants to do ‘good.’ In doing the ‘good,’ there are conditions for it.

- ***Yahweh sets the conditions!***
- ***Yahweh is the One Who is demanding!***

In Psalm 11 we find some more about Yahweh—the LORD—and how He views things, people: the righteous and the wicked. Sometimes we’ve been told that if you have anger or if you are upset because of what the wicked do, then ‘you don’t have love, because God is love.’ *This is not so!* We’ve seen how God can get angry, and even we get angry when wickedness takes place.

Psalm 11:1: “In the LORD [Yahweh] I have taken refuge; how *then* can you say to me, ‘Flee like a bird to your mountain’? For lo, the wicked bend their bow; they make ready their arrow on the string, so that they may secretly shoot at the upright in heart” (vs 1-2). This is exactly what Satan is doing. He’s sitting there with the arrow ready to go. Doesn’t it say in Eph. 6 that we may be able to thrust off the fiery darts of the wicked? Satan is there ready to go after people.

Verse 3: “If the foundations are destroyed, what can the righteous do? The LORD is in His Holy temple; the LORD’S throne is in heaven [Yahweh]. His eyes behold; His searching gaze tests the children of men. **The LORD tries the righteous...**” (vs 3-5). Believe me, God is going to try us.

- What is God going to try us on?
- What is God more concerned about than anything else?

We heard a sermon from a minister who left some years ago and he explained the situation with the organization he was with. It was quite interesting that a lady said that there was something missing. She mentioned, ‘Even though I left a church, I still love God and keep His commandments.’ That’s the whole key. What is God going to try the righteous on?

- Do they love God with all their heart, mind, soul and being?
- Are they going to keep the commandments of God?

That’s how God tries the righteous! In that, we have to have the righteousness of God.

“...but **His soul hates the wicked and the one who loves violence**” (v 5). Here again, we have the ***God Who judges; the One Who hates evil!***

Verse 6: “Upon the wicked He shall rain snares, fire and brimstone...” One thing I want to mention. You may have seen on the news about the ones who did the movies Poltergeist I & II. That’s nothing but pure satanism. Both of the girls died unexpectedly of things that they should not have died from.

God is going to rain ‘fire and brimstone,’ as it were. ***He is going to judge the wicked!*** You would think, Why? Why this little girl? She’s a sweet looking little girl with blonde hair and blue eyes. At that age, she’d even given herself over to the devil. She could sit down and read a whole script once—a whole one-hour script, and memorize it with one reading. You don’t do that with normal human intelligence. *That has got to be God’s judgment!*

Look, for example, at all these people with the heavy metal rock music, how they die at a young age. I’m sure that’s ***God’s judgment*** on them—dying! They die horrible and evil deaths, a horrible tempest!

“...and a scorching wind shall be the portion of their cup, for the LORD [Yahweh] is righteous, He **loves righteousness...** [quality of relationship] ...the upright will behold His face” (vs 6-7).

You can find this all the way through all the Prophets. There’s even a place where God says, ‘Oh, I am pressed with all your sins.’ There’s another place, in Isaiah^[transcribers correction] where He says, ‘You made Me serve with your iniquities.’

Amos 3:1: “Hear this word that the LORD [Yahweh] has spoken against you, children of Israel, against the whole family which I brought up from the land of Egypt, saying, ‘You only have I known of all the families of the earth; **therefore, I will punish you for all your iniquities**’” (vs 1-2). ***Surely, God is going to punish!*** But He also:

- warns
- lets know
- is long-suffering
- is merciful
- is kind
- repents them of the evil

God doesn’t enjoy it. God is not sitting up there in heaven waiting for someone to do something wrong so that He can zap them. God isn’t that way at all. That’s a very good review in history of the children of Israel and what they did in coming out of Egypt.

Psalm 105:1: “O give thanks unto the LORD! [Yahweh] Call upon His name; make known His deeds among the people. Sing to Him, sing praises unto Him; talk of all His wonderful works. Glory in His Holy name; let the heart of those who seek the LORD rejoice. Seek the LORD and His

strength; seek His face evermore. Remember His marvelous works, which He has done, His wonders, and **the judgments of His mouth**, O you seed of Abraham His servant, you children of Jacob His chosen. He is the LORD our God; **His judgments are in all the earth**" (vs 1-7). Whenever we see Yahweh, we have"

- righteousness and judgment
- mercy and kindness
- how He is going to judge

—especially when He comes into contact with the people that He's chosen.

He says, v 8: "**He has remembered His covenant forever...** [that's what Elohim has done] ...the word, which He commanded to a thousand generations, the covenant, which He made with Abraham, and His oath to Isaac; and He confirmed it to Jacob for a statute, and to Israel for an everlasting covenant" (vs 8-10)—saying what He would do with the land, etc. Then He:

- brought them forth
- showed them all these things
- told them what it would be
- how it was going to be

We find that after all that God had done, the children of Israel still turned back on God.

Psalms 106:6: "We have sinned with our fathers, we have committed iniquity, we have done wickedly. Our fathers gave no thought to Your wonders in Egypt; they did not remember the multitude of Your mercies, but rebelled at the sea, even at the Red Sea. Nevertheless, **He saved them for His name's sake, to make His mighty power known**" (vs 6-8).

I want you to think about that for just a minute: "...**for His name's sake...**" Sometimes God does things just to uphold His name. That's something to think about. Not because we deserve it, but because God has said what He is going to do and He will do it.

He took them through the Red Sea and so forth, v 19: "They made a calf in Horeb and worshiped the molten image. Thus they exchanged their glory into the likeness of an ox that eats grass. They forgot God their Savior, Who had done great things in Egypt, wondrous works in the land of Ham, and awesome things by the Red Sea. And He said that He would destroy them, if Moses His chosen one had not stood before Him in the breach, to turn away His wrath, so that He should not destroy them. And they despised the pleasant land; they did not believe His Word, but murmured in their tents, and did not hearken to the voice of the LORD" (vs 19-25). **God has to judge!**

Let's see how they did that. **God has to judge!** We are also going to see what happens when someone else comes along and tries to take advantage of that. They came back and gave the report how wonderful the land was.

Numbers 14:1: "And all the congregation lifted up their voice and cried. And the people wept that night. And all the children of Israel murmured against Moses and against Aaron. And the whole congregation said to them, 'Oh that we had died in the land of Egypt! Or, Oh that we had died in the wilderness!'" (vs 1-2).

This is going to teach us one thing: If you have a difficulty understanding what God is doing—and maybe you have your own sense and your own problems mixed in it—don't come along and make some accusation against God. He just may take you up on it. God took them up on their accusation.

Verse 3: "And why has the LORD brought us into this land to fall by the sword so that our wives and our children should be a prey? Would it not be better for us to return to Egypt?" And they said to one another, 'Let us make a leader, and let us return to Egypt'" (vs 3-4). *Some strong, strong words!*

Verse 5: "And Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, of those that searched the land, tore their clothes. And they spoke to all the company of the children of Israel saying, 'The land which we passed through to scout out is an exceedingly good land. If the LORD delights in us, then He will bring us into this land and give it to us, a land which flows with milk and honey. Only do not rebel against the LORD...'" (vs 5-9). If you rebel against Yahweh, He **must judge!**

"...neither fear the people of the land, for they *are* bread for us. Their protection has *been* removed from them, and the LORD *is* with us. Do not fear them. But all the congregation said to stone them with stones...." (vs 9-10).

This is a tough group. Anybody thinking of running for office? You want to run for senator or representative and say, 'I come in the banner of God to lead you in the way that you ought to go.' You'd barely get your first campaign speech out before they're ready to hunt you down.

"...And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel. And the LORD [Yahweh] said to Moses, 'How long will this people provoke Me? And how long will it be before they believe Me, for all the signs which I have shown among them? **I will**

strike them with the pestilence and will disinherit them, and will make of you a greater nation and mightier than they” (vs 10-12).

This is the second time that God said this to Moses. He said it to Moses before he came down off the mountain, when they were around there with the golden calf. God told Moses twice that He would do it.

Verse 13: “And Moses said to the LORD, [Yahweh] ‘Then the Egyptians will hear, for You have brought up this people in Your might from among them. And they will tell it to the inhabitants of this land. They have heard that You, LORD, [Yahweh] *are* among this people, Who is seen eye to eye. You *are* the LORD, [Yahweh] and Your cloud stands over them, and You go before them in a pillar of cloud by day, and in a pillar of fire by night And will You kill this people as one man? Then the nations who have heard Your fame will speak, saying, “Because the LORD was not able to bring this people into the land which He swore to them, therefore, He has slain them in the wilderness”” (vs 13-16). That’s some pretty tough reasoning on Moses’ part. That’s why it says: ‘*For My name’s sake.*’ He didn’t even do it for Moses. Moses intervened, but ***God did it for His own name’s sake!***

Verse 17: ““And now, I beseech You, let the power of my Lord... [Adonai, my Master] ...be great, according as You have spoken, saying, “**The LORD [Yahweh] is long-suffering, and of great mercy, forgiving iniquity and transgression,** and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the sons to the third and fourth generation.” I beseech You, pardon the iniquity of this people according to the greatness of Your mercy, and as You have forgiven this people from Egypt even until now.’ And the LORD [Yahweh] said, ‘**I have pardoned according to your [Moses] word**” (vs 17-20).

God is ready to forgive—isn’t He? Would you be so willing to forgive if someone had provoked you to this provocation?

Verse 21: “But truly, *as* I live, all the earth shall be filled *with* the glory of the LORD [Yahweh]. Because all those men who have seen My glory and My miracles which I did in Egypt and in the wilderness, **and have tempted Me now these ten times, and have not hearkened to My voice**” (vs 21-22). Then, He said, ‘I’m going to spare Joshua and Caleb.’

Verse 28: “Say to them, ‘As I live,’ says the LORD, ‘as you have spoken in My ears, so I will do to you. Your dead bodies shall fall in this wilderness... [***He must judge! There must be judgment!***] ...and all that were numbered of you,

according to your whole number, from twenty years old and upward, who have murmured against Me, you shall certainly not come into the land, which I swore to make you dwell in, except Caleb the son of Jephunneh and Joshua the son of Nun. But your little ones, which you said should be a prey, I will bring them in and they shall know the land, which you have despised. But *as for* you, your carcasses shall fall in this wilderness. And your children shall feed in the wilderness forty years and bear your whoredoms until your dead carcasses have been consumed in the wilderness. According to the number of the days in which you searched the land—forty days—each day for a year you shall bear your iniquities, forty years; and you shall know My displeasure *of this generation*” (vs 28-34).

- there is the sin
- there is the breach
- there is the intervention

Now that they’ve done this, have been this evil, they’re out here and it looks like they’re going to come into the land, Balak says, ‘I’m going to curse them.

Balaam says, Numbers 23:19: “**God is not a man that He should lie, neither the son of man that He should repent...**” What does it mean repentance? *God does repent!* It’s a different kind of repentance. ***Once God has given a judgment, that’s it!***

“...Has He said, and shall He not do it? Or has He spoken, and shall He not fulfill it? Behold, I have received word to bless. And He has blessed, and I cannot reverse it. He has not seen iniquity in Jacob...” (vs 19-21). I want you to see how God handles it within His people—within His family—in relationship to the rest of the world, even though He uses other people to do the correcting.

“...neither has He seen perverseness in Israel. The LORD [Yahweh] his God *is* with him, and the shout of a King among them. God brought them out of Egypt. He has, as it were, the strength of an ox. Surely, *there is* no enchantment against Jacob, nor any divination against Israel...” (vs 21-23). ***God alone will correct His people. God alone will intervene and take care of them!***

He may use people to do it. He may use instrumentalities to have it done; but when it comes—just like with the saints as we have in Rev. 12, where Satan is accusing the saints day and night before the throne of God—they are covered.

- There is no sin!
- There is no iniquity!
- God will judge within!

Even though God has to judge, to come in and lambaste and destroy—or whatever God has to do—Ezek. 18 tells us a lot about Yahweh and how He feels about it.

Ezekiel 18:19: “‘Yet, you say, “Why? Does not the son bear the iniquity of the father?” When the son has done that which is lawful and right, and has kept all My statutes, and has done them, he shall surely live. The soul that sins, it shall die. The son shall not bear the iniquity of the father, nor shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. **But if the wicked will turn from all his sins**, which he has committed, and keep all My statutes, and do that which is lawful and right, he shall surely live; he shall not die. All his transgressions that he has done, they shall not be mentioned to him; in his righteousness that he has done he shall live. **Have I any pleasure at all that the wicked should die?**” **says the Lord GOD [Adonai Yahweh]...**” (vs 19-23). No, God doesn’t. God hurts when the wicked are that way.

“...**‘Is it not pleasing, instead, that he should turn from his ways and live?’** But when the righteous turns from his righteousness and commits iniquity, *and* does according to all the abominations that the wicked do, shall he live? All his righteousness that he has done shall not be remembered; because of his trespass that he has trespassed, and because of his sin that he has sinned, because of them he shall die” (vs 23-24). **God has to judge, but God doesn’t enjoy it!**

Verse 25: “‘Yet, you say, “The way of the LORD is not fair.” Hear now, O house of Israel: Is not My way fair? Are not your ways unfair? When a righteous one turns away from his righteousness and commits iniquity and dies because of it; for his iniquity that he has done, he shall die. Again, when the wicked turns away from his wickedness that he has committed and does that which is lawful and right, he shall save his soul alive. Because he carefully considers, and turns away from all his sins that he has committed, he shall surely live; he shall not die. Yet, the house of Israel says, “The way of the LORD is not fair.” O house of Israel, are not My ways fair? Are not your ways unfair? **Thus I will judge you**, O house of Israel, each one of you according to his ways,’ says the Lord GOD. **‘Repent, and turn from all your transgressions...’**” (vs 25-30). In this case, it is Adonai Yahweh saying, ‘Repent.’

“...so that iniquity will not be your ruin. Cast away from you all your transgressions by which you have transgressed; and make you a new heart and a new spirit; for why will you die, O house

of Israel? For **I have no delight in the death of him who dies,** says the Lord GOD. **‘Therefore, turn yourselves and live’**” (vs 30-32). Quite a thing!

Here is another view of Israel, Hosea 11:1: “When Israel *was* a child, then I loved him and called My son out of Egypt. The more they called them, the more they went from them. They *continued* to sacrifice to the Baalim, and burn incense to graven images. Ephraim I also taught to walk; I took them on My arm. But they did not know that I healed them. I drew them with cords of a man, with bands of love; and I was to them as those who take off the yoke on their jaws, and I gently gave food to him. He shall not return to the land of Egypt, but the Assyrian *shall be* his king because they refused to return *to Me*” (vs 1-5). In other words, they didn’t repent. Ezekiel said, ‘Repent.’ *They didn’t!*

Verse 6: “And the sword shall remain on his cities, and shall destroy his branches, and devour them because of their own counsels. And My people are bent on backsliding from Me...” (vs 6-7). Just exactly like it is today. You can’t even stand up and talk sense into anyone to stop doing the wickedness that they’re doing. They are ‘hell bent,’ and that’s a good word for it, on their backsliding.

“...Though they called to the Most High, none would at all exalt *Him*. How shall I give you up, Ephraim? How shall I deliver you, Israel? How shall I make you like Admah? How shall I set you as Zebouim? My heart is turned within Me; My compassions are kindled together” (vs 7-8). **God is going through agony!**

Think how He feels looking down on this great and wonderful nation and land that He created, made, gave and opened to the people—gave them every good thing. He’s looking down and they are ‘hell bent’ in their own way and God is saying, ‘Oh! I know I’ve got to do this. I’m over-burdened with what I’ve got to do.’

Verse 9: “**‘I will not carry out the heat of My anger; I will not return to destroy Ephraim... [God is going to be merciful] ...for I am God... [Elohim; loves forever; always] ...and not man,** the Holy One in your midst; and I will not enter into the city. They shall walk after the LORD; [Yahweh] He shall roar like a lion. When He shall roar, then the children shall tremble from the west. They shall tremble like a bird out of Egypt, and like a dove out of the land of Assyria. And I will place them in their houses,’ says the LORD. ‘Ephraim circles around Me with lying, and the house of Israel with deceit. And Judah is still wayward toward God, and toward the Holy One, Who is faithful’” (vs 9-12). That’s at the time when Israel was cast out of the area of the tribes of the North.

Hosea 13:9: “O Israel, you have destroyed yourself; but in Me *is* your help.”

Hosea 14:1: “O Israel, return to the LORD your God, for you have fallen because of your iniquity. Take with you words, and return to the LORD. Say to Him, ‘Take away all *our* iniquity, and receive *us* graciously, that we may repay *with* the sacrifices of our lips. Assyria shall not save us; we will not ride on horses. Nor shall we say any more to the work of our hands, “Our gods”—for in You the fatherless finds mercy” (vs 1-3).

God says, v 4: “I will heal their backslidings; I will love them freely; for **My anger has turned away from him.**”

‘Oh, Ephraim, I love you. In spite of all the things I have to do to you, I love you.’

(go to next track)

God’s [Yahweh’s] Repentance

God says that He is not like a man that He should repent as a man. Yet, He does repent! There is a difference. The repenting of God is not that He has sinned. Men repent because of *their* sins; ***God repents because of having to bring the penalty!*** He doesn’t like to see that.

Deuteronomy 32:36: “**For the LORD [Yahweh] shall judge His people; and He shall have compassion on His servants,** for He sees that *their* power is gone, and only their imprisoned and abandoned *remain*. And He shall say, “Where *are* their gods, *their* rock in whom they trusted? Who ate the fat of their sacrifices *and* drank the wine of their drink offerings? Let them rise up and help you; let it be your hiding place. See now that I, *even* I am He, and there is no god besides Me. I kill, and I make alive; I wound and I heal. Neither *is there any* that can deliver out of My hand, for I lift up My hand to heaven and say, ‘I live forever! If I sharpen My glittering sword, and if **My hand takes hold in judgment, I will give vengeance to My enemies and will reward those that hate Me.** I will make My arrows drunk with blood, and My sword shall devour flesh, with the blood of the slain and of the captives, from the hairy scalp of the enemy.” Rejoice, O, nations, *with* His people; for **He will avenge the blood of His servants, and will render vengeance to His foes and will be merciful to His land, to His people**” (vs 36-43).

When you look at the life that Jeremiah had from a practical point of view: he was a poor, lonely, miserable man.

- no one liked him
- no one cared for him
- no one wanted him around

Jeremiah 26:1: “In the beginning of the reign of Jehoiakim the son of Josiah king of Judah, this word came from the LORD, [Yahweh] saying.” What happened when Josiah was king?

- he repented
- there was a great revival
- God blessed them
- Josiah did his foolish thing
- went off to battle when God said don’t go
- he got shot with the arrow
- he died

Then, the lamentation of Jeremiah was brought, because this was the end.

Verse 2: “Thus says the LORD, [Yahweh] ‘Stand in the court of the LORD’S [Yahweh’s] house and speak to all the cities of Judah, which come to worship in the LORD’S [Yahweh’s] house, **all the words that I command you to speak to them; do not keep back a word.**”

Again, another account where Jeremiah had to go stand in the gate, Jeremiah 7:2, the LORD says: “Stand in the gate of the LORD’S house, and proclaim there this Word, and say, ‘Hear the Word of the LORD, all Judah, who enter in at these gates to worship the LORD.’ Thus says the LORD of hosts, the God of Israel, ‘Amend your ways and your doings...’” (vs 2-3). All the way through here, ***God kept telling them to repent,*** because God doesn’t like the death of the wicked; God doesn’t like to send them off.

“...and I will cause you to dwell in this place. Do not trust in lying words, saying, “The temple of the LORD, the temple of the LORD, the temple of the LORD *are* these.” For if you thoroughly amend your ways and your doings; if you thoroughly execute judgment between a man and his neighbor; *if* you do not oppress the stranger, the fatherless, and the widow...” (vs 3-6). It sounds like they’re reading the headlines of the paper today.

“...and do not shed innocent blood in this place, nor walk after other gods to your hurt; then I will cause you to dwell in this place, in the land that I gave to your fathers, forever and ever. Behold, you trust in lying words that cannot profit. Will you steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods whom you do not know; and then come and stand before Me in this house which is called by My name, and say, “We are delivered to do all these abominations”?” (vs 6-10).

God says, Jeremiah 26:2: “**...do not keep back a word. It may be that they will hearken, and**

each man turn from his evil way..." (vs 2-3). That's what God wants.

- Does God want the Tribulation to come on the world?
- *No! God doesn't want the Tribulation to come on the world!*
- Does He want to bring His wrath?
- *No! He doesn't want to bring His wrath, but He's going to have to!*

"...that I may repent of the evil which I plan to do to them because of the evil of their doings" (v 3). God doesn't delight in that. 'Give Me a chance to repent; give Me a chance to change My mind.' *That's something!*

Verse 4: "And you shall say to them, 'Thus says the LORD, "If you will not hearken to Me, to walk in My law which I have set before you, To hearken to the words of My servants the prophets whom I have been sending to you again and again, but you have not hearkened; then I will make this house like Shiloh, and will make this city a curse to all the nations of the earth'" (vs 4-6)—*and it is today!*

- What is the biggest curse?
- How do you solve the problem in Israel and in Judah today?
- How do you solve that?

Verse 7: "So, the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD." It took more than just one day and it took more than just one saying. I imagine as they streamed into the temple area, the priest and the people would think, 'Oh, there's that Jeremiah again!'

Verse 8: "Now, it came to pass when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak to all the people, the priests and the prophets and all the people took him, saying, 'You shall surely die!'" He is really alone at that point. A mob standing there, *'You're going to die!'*

Verse 9: "'Why have you prophesied in the name of the LORD, saying, "This house shall be like Shiloh, and this city shall be wasted, without inhabitant"?' And all the people were gathered against Jeremiah in the house of the LORD." They said, 'This man is worthy to die!'

Verse 12: "Then Jeremiah spoke to all the rulers and to all the people, saying, 'The LORD sent me to prophesy against this house and against this city all the words that you have heard. Therefore, now make your ways and your doings good...'" (vs 12-13). Again, even when he's threatened with

death, the prophet of the LORD [Yahweh], says: ***'Repent! Change! Amend!'***

"...and obey the voice of the LORD your God. And the LORD will repent of the evil that He has pronounced against you" (v 13). God's saying, 'I'm not coming here to condemn you just to condemn you. Just change your ways. Do what is right.' God will change His mind, *repent!*

This does a lot to take away the harsh, vengeful God of the Old Testament. When people say that, what are they looking at? They're looking at only what they want to look at. They're not looking at the whole picture. God is saying even through Jeremiah, 'I don't want to do this. Why don't you just change your ways?'

Verse 14: "As for me, behold, I *am* in your hand. Do with me as seems good and right in your eyes. But know for certain..." (vs 14-15). It took a lot of courage to say this. He said, 'If you want to kill me, go ahead and kill me.'

But know for sure: "...that if you put me to death you shall surely bring innocent blood on yourselves, and on this city, and on its inhabitants. For truly the LORD has sent me to you to speak all these words in your ears" (vs 14-15). He finally pricked their hearts, just a touch.

Verse 16: "Then the rulers and all the people said to the priests and to the prophets, 'This man is not worthy to die; for he has spoken to us in the name of the LORD our God.'" So, they threw him in the sewer. *Tough times!*

Since God is no respecter of persons, how did God deal with the Gentiles? *The same way!* This is an indictment against Israel and all those who claim that they are God's people.

- Did Israel repent? *No!*
- Did Judah repent? *No!*

They knew:

- ✓ God called them
- ✓ God was their God
- ✓ Yahweh was their God
- ✓ He put His name there
- ✓ He put His temple there
- ✓ He gave them the priesthood
- ✓ He gave them all the blessings

Then when the prophets came to say, 'Turn from your evil way,' they either:

- killed them
- threw them in the sewer
- strung them up-side-down

Here's a prophet of the Lord—Jonah—who fled from his responsibility. Finally, God got him to go and had the fish vomit him up on dry land.

Jonah 3:1: “And the Word of the LORD [Yahweh]... [because Yahweh is judging] ...came to Jonah the second time, saying, ‘Arise, go to Nineveh, that great city, and cry out to it the proclamation that I am declaring to you’ And Jonah arose and went to Nineveh, according to the Word of the LORD. And Nineveh was a very great city of three days’ journey across” (vs 1-3). It took three days to walk across it.

Verse 4: “And Jonah began to enter into the city a day’s journey, and he cried and said, ‘Yet, forty days and Nineveh shall be overthrown!’” That’s just a summary of what He said. I don’t know all the other words that he said.

Verse 5: “And the people of Nineveh believed God [Elohim]....” Here is *God’s love of all His creation*—Elohim.

- even though they go astray
- even though they sin
- even though there’s the breach

“...And they **proclaimed a fast...**” (v 5). That’s more than the people of Israel did. They said, ‘We’re going to get this guy Jeremiah, and we’re going to kill him. But the Ninevites believed God.

“...and put on sackcloth, from the greatest of them even to the least of them” (vs 5). That’s something when you think of it! The Israelites wouldn’t do that. The Jews wouldn’t do that, but the Ninevites did.

Verse 6: “For word came to the king of Nineveh, and he arose from his throne. And he laid aside his robe from him...” When a king lays aside his robe, he’s setting aside his whole office. That’s really something to think of. If you’re king and you stand in your robes, *you are king!* When you take off those robes, you’re taking off your authority. *This is something!*

“...and covered himself *with* sackcloth, and sat in ashes.... [at least he had some heart] ...And he caused it to be proclaimed and published through Nineveh by the decree of the king and his great ones, saying, ‘Do not let man or beast, herd or flock taste anything; do not let them feed, nor drink water. But let man and animal be covered *with* sackcloth, and cry mightily to God. And let them each one turn from his evil way, and from the violence that *is* in their hands’” (vs 6-8). When you read the history of Nineveh, they were given over to every licentiousness, evil and filthy abomination under the sun.

Do you think the people of Israel would repent? *No, they wouldn’t!* The Ninevites did because Jonah came in saying, ‘In forty days

Nineveh is going to be destroyed and you’re going to be:

- killed
- slaughtered
- cut asunder
- your blood running in the streets
- your children crying

and God will not have any mercy on you. Repent of your ways!’

So, the king sent out a notice, v 8: “But let man and animal be covered *with* sackcloth, and cry mightily to God. And let them each one turn from his evil way, and from the violence that *is* in their hands. **Who knows? God...** [Elohim, Who always loves.] **...may repent, and He may have pity and turn away from His fierce anger, so that we do not perish**” (vs 8-9). Who will know? *This is a mighty thing!*

Verse 10: “And God [Elohim] saw their works that they turned from their evil way. **And God [Elohim] repented of the evil that He had said He would do to them, and He did not do it.**” God does not want to bring the evil. Elohim does not delight, Yahweh does not delight in the death of the wicked, but that they turn from their ways. That’s what God delights in. Nothing else!

Here’s the first time that Moses pleaded for all the people (Exo. 32). I guess you know why Moses is what you would call a *mighty man* before God—not that he was like Nimrod who was a mighty hunter—but Moses was a *mighty man* before God because he was humble. ***Moses even caused God to repent by talking to Him*** (Num. 14). *God had to do it twice—think about it!* How easily is God moved with real repentance? *Very easily!*

After they made the altar, the golden calf and had their feast, Exodus 32:7: “And the LORD said to Moses, ‘Go! Get you down, for your people, whom you brought out of the land of Egypt, have corrupted *themselves.*’” It’s always interesting: it’s ***your*** people when they’re doing bad and it’s ***My*** people when they’re doing good.

Verse 8: “They have turned aside quickly out of the way, which I commanded them. They have made them a molten calf, and have worshiped it, and have sacrificed to it, and said, ‘These *are* your gods, O Israel, who have brought you up out of the land of Egypt.’ And the LORD [Yahweh] said to Moses, ‘I have seen this people, and behold, it *is* a stiff-necked people. And now leave Me alone, so that My wrath may burn hot against them and that I may consume them. And I will make of you a great nation.’ And Moses prayed to the LORD his God, and said, ‘LORD, [Yahweh] why does Your wrath

burn hot against Your people whom You have brought forth out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians speak and say, “He brought them out with an evil intent, to kill them in the mountains and to consume them from the face of the earth”? **Turn from Your fierce wrath, and repent of this evil against Your people**” (vs 8-12). That is something—isn’t it? What did Moses say?

Verse 13: “Remember Abraham, Isaac, and Israel...” Moses is appealing to *Yahweh Elohim*. He said, ‘Remember the covenant!’ *Yahweh Elohim is the covenant Lord!*

“...Your servants, to whom **You swore by Your own self**, and said to them...” (v 13). He’s talking mightily to God. Would you have the courage to talk to God like that? *It’s pretty mighty!*

“...I will multiply your seed as the stars of the heavens, and all this land that I have spoken of will I give to your seed, and they shall inherit it forever.’ **And the LORD repented of the evil, which He spoke of doing to His people**” (vs 13-14). *That’s something!*

Moses asked God if he could see Him and he saw Him, Exodus 34:1: “And the LORD [Yahweh] said to Moses, ‘Cut out two tablets of stone like the first ones. And I will write upon the tablets the words that were in the first tablets, which you broke. And be ready in the morning, and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the mountain,’ And no man shall come up with you, neither let any man be seen throughout all the mountain. Also do not let the flocks nor herds feed before that mountain” (vs 1-3). That’s a lonely climb.

Verse 4: “And he cut out two tablets of stone like the first ones. And Moses rose up early in the morning and went up to Mount Sinai, as the LORD had commanded him, and took in his hand the two tablets of stone. And the LORD came down in the cloud, and stood with him there...” (vs 4-5). That would be an awesome thing.

It’s one thing to be up on top of a mountain alone, looking out and seeing—that’s quite an awesome feeling—but here you are, and you know all this has gone on. You have in your mind all the things that went on with the destroying of the people who worshipped the calves. Now you’re going to go back up and you’re going to have God write on these tables of stone that you’ve hewn out. You get up there, stand there and here comes God in the cloud, just like with the disciples when they were on the mount of Transfiguration.

“...**and proclaimed the name of the LORD** [Yahweh]. And the LORD [Yahweh] passed by before him and proclaimed, **‘The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth’**” (vs 5-6). That’s what the name Yahweh means.

Verse 7: “**Keeping** mercy to the thousandth generation, **forgiving iniquity and transgression and sin**, but Who will by no means clear *the guilty*, visiting the iniquity of the fathers upon the children, and upon the children’s children, to the third and to the fourth generation.’ And Moses made haste and bowed his head toward the earth, and worshiped. And he said, ‘If now I have found grace in Your sight, O LORD, I pray You, let my LORD go among us, although it *is* a stiff-necked people. **And pardon our iniquity and our sin, and take us for Your inheritance.**’ And He said, **‘Behold, I make a covenant.** Before all your people I will do marvels such as have not been done in all the earth, nor in any nation. And all the people in whose midst you *are* shall see the work of the LORD, [Yahweh] for it *is* an awesome thing that I will do with you. Observe that which I command you this day. Behold, I drive out before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite. Take heed to yourself, lest you make a covenant with the people of the land where you go...” (vs 7-12). Then He goes on with other things and summarizes all the covenant again.

God is depicted by the name, ‘Yahweh.’ It shows the righteousness, the Truth, but it also shows the mercy and weakness of God. God does not enjoy the death of the wicked. God does not enjoy doing these things. It repents God when He does it!

You can reach God. Isn’t it something to know? Now you know why Christ is a faithful High Priest. He’s been tempted in every way that we have been, and we can come to God. I’ve never reasoned with God like this. That’s tough reasoning, but that you can. You can have that *hope, understanding* and love that comes from God. You can appeal to Him. He will be merciful, gracious and long-suffering all the time.

Quite a wonderful side that is revealed in God through the name Yahweh!

Scriptural Reverences:

- 1) Psalms 51:6
- 2) Joshua 22:5
- 3) Psalms 11:1-7
- 4) Amos 3:1-2
- 5) Psalms 105:1-10
- 6) Psalms 106:6-8, 19-25
- 7) Numbers 14:1-22, 28-34
- 8) Numbers 23:19-23
- 9) Ezekiel 18:19-32
- 10) Hosea 11:1-12
- 11) Hosea 13:9
- 12) Hosea 14:1-4
- 13) Deuteronomy 32:36-43
- 14) Jeremiah 26:1-2
- 15) Jeremiah 7:2-10
- 16) Jeremiah 26: 2-9, 12-16
- 17) Jonah 3:1-10
- 18) Exodus 32:7-14
- 19) Exodus 34:1-12

Scriptures referenced, not quoted:

- Deuteronomy 28; 10; 6
- Leviticus 26
- Deuteronomy 4; 5 ;7
- Ephesians 6
- Revelation 12

Also referenced: Sermon Series:

Names of God III, Yahweh #1

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Names of God V El Shaddai—Part 1

Fred R. Coulter

The reason that there are many names of God is because it reveals more than one aspect of God. When we are one dimensional we see things only one way; then we limit ourselves and we limit God. Is God one dimensional? *No!* God is multi-dimensional. The more that you look into the things that God has created, the more fantastic they are, whether you look into the universe or you peer into the construction of the cells and molecules.

Things as they appear *are not as they are* in every case. For example: If you had solid stainless steel two inches thick you can say that it is impenetrable. Maybe make it so that you could even shoot a rocket up on it and it would dent it a little bit but not get through it. However, the smallest, little particle from outer space can pass through it, called a 'ray.' It's not what it appears. It is what it is, but what it appears is another thing. It's the same way with God.

Let's review again so we can understand as we go along. 'Elohim' is **God in covenant relationship**, and *He always loves because of that covenant relationship*, which is with His whole creation. Therefore, God is not going to destroy it or neglect it. *God is righteous*, 'Yahweh.' What does Yahweh do that's different from Elohim? *He judges!* Why does Yahweh judge? *Because He is the Lawgiver and demand's righteousness!*

Another aspect of God's name is that *God has to have all power and all might* to:

- enforce judgment
- carry out His plan of salvation
- carry out His will

God's 'almightiness' is to carry out His will! His will expresses everything under which He is going to do everything. What we're finding out is that in order to understand God there are many things that:

- you can describe about Him
- you attribute to Him
- He does

They are all true!

For example: Within the Law of God, those things relating to that are true. For one who's the sinner—a real, wretched sinner—he looks to the great *mercy* of God, and that is also true. Neither one contradicts the other. *They're all different aspects of God!*

God's Grace:

Let's begin by comparing God's free grace. You have on one hand God's free grace. What is the total opposite of that? **Man's free will!** That's why many times there will be those things that you would call 'apparent contradictions.' If all is going to be grace, why would God judge and punish? *Because judgment and punishment is also part of love, but a different aspect of love!* In part two of El Shaddai we're going to understand why Job went through what he went through. That's a very important part in carrying out **the will of God. That's His almightiness!**

We find some aspects of God and what He's going to do in relationship to His grace in Romans 9:6: "However, **this does not mean that the Word of God has failed** because **not all of those who descend from Israel are Israel.**" They are not *all* Abraham because they are *of* Abraham.

- Who were the sons of Isaac? *Jacob and Esau!*
- Could Esau say, 'My father was Isaac?' *Yes, he could, but God didn't give him the promise!*

The same way with Abraham and Ishmael.

- Was Abraham Ishmael's father? *Absolutely!* Did Ishmael get the promise? *No!*

Verse 7: "Nor because they are Abraham's seed does it mean that they *are* all children of the promise. But, 'In Isaac shall your seed be called.'" Esau wasn't! Esau, one of the sons of Isaac, **was not** "...of the promise."

Verse 8: That is, those who are the children of the flesh **are not the children of God...** [they didn't receive the promise] ...rather, **the children of the promise are reckoned as the seed** because this *is the word* of promise: 'According to this set time I will come, and Sarah shall have a son.' And not only *that*, but Rebecca also having conceived by one, Isaac our father, but before *the children* had been born, or had done anything good or evil (in order that the purpose of God according to His own selection might stand—not of works, but of Him Who calls)" (vs 8-11). You have a whole lot of serving in this verse; children not yet born have done neither good nor evil.

Verse 12: "It was said to her, 'The elder shall serve the younger.' Accordingly, it is written, 'Jacob I loved, and Esau I hated.' What then shall we say? *Is there* unrighteousness with God? **MAY**

IT NEVER BE! For He said to Moses, 'I will show mercy to whomever I show mercy, and I will have compassion on whomever I have compassion.' So then, **it is not of the one who wills, nor of the one who runs; rather, it is of God, Who shows mercy**" (vs 12-16). *In other words, it is all of God's grace!* That shows a tremendous thing. God is going to carry out His will. It also shows *the grace of God*.

Man's Free Will:

Looking at the other hand of it: man's *free will* among those who were chosen. It's not those who want to be chosen, which says an awful lot, it's those that God is going to call.

- What of those that God has called?
- Do they get God's free grace just because they have been called?

No! There's a **free choice** that has to be.

John 5:40: "But **you are unwilling** to come to Me, that you may have life." One does not contradict the other. They both fit together. *God calls!*

- What happens when God calls?
- What do we have to do?
- *We have to answer Him!*
- What happened to Jonah?

God called, knocking on the door, and Jonah said, 'I'm not going to answer that; I'm going to run away from that.' You know the story.

- God got him
- put him in the fish
- spit him out on the land
- made him do it

We still have to have *our willingness*. *I suppose Jonah is an example of what God is going to do even though you're not willing*. If He's determined, He's going to do it. *He did it! God did it!*

Let's see how this action of God vs our own free choice works. God works with both. **He does His will, and He allows free choice!** When He does both, according to how we react, there is blessing or cursing. There is the carrying out of the will of God in one way or the other way. Many times God has done things for Jerusalem.

He says in Matthew 23:34: "Because of this, behold, I send to you prophets and wise *men* and scribes; and *some* of them you shall kill and crucify, and *some* of them you shall scourge in your synagogues, and *some of them* you shall persecute from city to city; so that upon you may come all *the* righteous blood poured out upon the earth, from the blood of Abel the righteous, unto the blood of

Zacharias son of Barachias, whom you murdered between the temple and the altar" (vs 34-35). That takes a lot of gall—doesn't it?

Verse 36: "Truly I say to you, all these things shall come upon this generation." What do we have? We have the grieving of God.

- He makes the judgment
- He pronounces and says it's going to be
- then He grieves

He says, v 37: "Jerusalem, Jerusalem, *you* who kill the prophets and stone those who have been sent to you, how often would I have gathered your children together, even as a hen gathers her brood under *her* wings, but you refused!" *Here's the will of God! The will of God is never going to be thwarted because God is going to accomplish it*, but He has to change what He has decreed He's going to do.

That's why we can never set a date for the return of Christ. Anything that man is going to figure out, you know that that can't be, because God gives allowance for choice and repentance. *When God gives allowance for choice and repentance, then God is flexible enough to change His will!*

Look what He did with Hezekiah. He sent Isaiah. He said, 'Isaiah, you go tell Hezekiah to prepare his house and set in order; he's going to die.' Isaiah dutifully marches in and says, 'Hezekiah, set your house in order. God says you're going to die.' Hezekiah went to the wall and wept sore and said, 'Oh, God! Please! I don't want to die at this time.' He repented; he turned to God. As Isaiah was walking out of the court, the Word of the Lord came to Isaiah and said, 'Go back and tell Hezekiah you're not going to die. You're going to live 15 more years.' That's why God is not going to be pinned down—on any day, any jubilee, anything—because there is the *free grace of God*, but there's also the *free will of man*. When these oppose, then God has to work His plan a little differently.

Let's look at some of the contrasts of God. Look at the Passover sacrifice of Jesus Christ. There are contradictions in the way that it is perceived. Ephesians 5 talks about the sacrifice of Jesus Christ in quite an endearing way—and it is.

Sweet Smelling Savor:

Ephesians 5:2: "And walk in love, even as Christ also loved us, and gave Himself for us *as* an offering and a sacrifice to God for a **sweet-smelling savor**."

But what other aspects of the sacrifice of Christ do we have? Jesus said, 'My God, My God, why have You forsaken Me?' It was not a sweet

smelling savor; but *it was* a sweet smelling savor. ***In that sacrifice was encompassed everything that God was going to do to reconcile human beings!***

Curse of the Law:

Another aspect of it, Galatians 3:13: “Christ has redeemed us from the **curse of the Law...**” Protestants read that and in their minds they view it: The Law is a curse’ therefore, we are redeemed from the Law. Therefore, we don’t have to keep the Law. Oh, but by the way, don’t murder and don’t steal— they rearrange it.

“...having become a curse for us (for it is written, ‘Cursed is everyone who hangs on a tree’)” (v 13). *Jesus was made sin for us though He knew no sin* (2-Cor. 5). All of those things are not contradictions.

For example: ‘Cursed is everyone who hangs on a tree’ means that He died a *curse death*. How can a *curse death* be a ‘sweet savor’ to God? They’re both contained within the same thing. One doesn’t contradict the other. The sacrifice of Christ has many aspects. It’s not just one. When we get to looking at things in just one dimension, then we get all disarranged.

Grace and Knowledge:

2-Peter 3:18^[transcriber’s correction]: “Rather, be growing in **the grace** and **the knowledge** of our Lord and Savior Jesus Christ...” Let’s talk about both of these for just a minute. Grace covers your entire relationship with God. All of those who just rely on grace alone—which you can, which you should—they:

- don’t keep the laws of God
- don’t follow the things that God has said otherwise
- just look to God’s grace

You can’t have grace without knowledge!

What happens when you have knowledge without grace? *Knowledge puffs up and it becomes one dimensional!* It’s so one dimensional that a little group over here with eight people says, ‘We are the only ones that God has called.’

What does the ‘letter of the Law’ do? *‘The letter kills but the Spirit gives life’ (2-cor. 3)!* That’s why I’ve placed grace and knowledge in a circle. *Grace and knowledge continuously comes together!* In understanding the things of God, God is so great, so fantastic, that the more you study the Word of God—the way God reveals that it should be studied:

- the more you’re going to learn
- the more grace you’re going to receive

- the more knowledge you can handle

The knowledge is not going to puff you up. It’s going to give you a greater dimension of viewing things, where you’re not just thinking in a single dimension.

That’s why in our past church experience we found out that everyone was trained to be *single dimensional* in their thoughts. If they didn’t belong to ‘this-and-such’ they didn’t belong. Knowledge puffs up. That’s why we need understanding, so that we can continue to grow in grace and in knowledge.

Look at what happens with mankind when they have a certain knowledge but not the knowledge of God. Everything that they do ends up in evil and destruction. Things that appear are not as they really are. What does man do with all the knowledge that he has? *We can create* wonderful appliances and we make awesome rockets and planes for destruction. *It’s incredible!*

It’s the same way with viewing God. People want to accept one view of God: *‘That is correct, brethren!’* I’ve heard it and if you don’t accept it, that’s not of God! It’s put very well by Jukes: (*The Names of God in Holy Scripture* by Andrew Jukes)

Yet, Holy Scriptures distinctly teaches that Christ’s sacrifice has both these aspects: that of “the curse” or “the sweet savor.” It is also yet voluntary. Did not Christ willingly give Himself, but was it also involuntary, that it was determined and ordained before the foundation of the world that’s what He would do?

Both are correct! As human beings, we view things as either/or. God views them from *His* perspective. *He is great and fantastic and that’s part of God Almighty!*

As we pass from things as they appear to things as they are...

That’s the key thing I want to focus in on: ***Things that appear are not what they actually are!***

I heard this fellow who comes on KGL once in a while, and he belongs to the skeptic society, and he himself is a magician. Every one of these things are tricks that are physically done that make it appear that they are not what they are. You see something as it appears. He said the simplest one to do is to cut off someone’s head. You do this by mirrors. It looks like you cut off their head. You have the head in one place talking and the body in another place wiggling. The person has not had their head lopped off, but *it appears that way*. That is not what actually happened.

It’s the same way with what we do in our own lives. It’s the same way with understanding

about God. Those who believe in God's love—that God is love—cannot understand the wrath of God, cannot understand the judgment of God. Those who say life is precious—which it is—cannot understand how God is going to just absolutely destroy 10s of millions, maybe 100s of millions of people, when Christ returns. It's hard to fathom! Our 'pea brains' can barely handle it!

...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 the union of apparent opposites. By understanding that, that we can even glimpse His unmeasured and immeasurable fullness. To contend, therefore, only for one view or one side of truth against another. Simply because, under the limitations of our present nature...

Jukes is saying that *human minds are limited, in the present nature we have, to understand every aspect of God all at once!* That is true!

As we grow up, we look back now—at whatever age 50, 60, 70—and say: 'If I could go back and be 15, start with the knowledge that I have now and go forward from there. 'Ah, but it can't be!' We'd love it to be but it can't be! Jukes said:

...we cannot, at once, logically reconcile the two; to shut ourselves out from the knowledge—that more perfect knowledge—to which God leads us by varied revelations.

That is really true!

- What are the basic premises to understanding the Word of God?
- How do you understand the Word of God?
 - ✓ reading
 - ✓ studying to show yourself approved
- What happens when you do those?
- Do you understand it all at once?
 - ✓ line upon line; precept upon precept; here a little, there a little
 - ✓ grace
 - ✓ knowledge
 - ✓ the Spirit of understanding

All of those fit into understanding and every one of them is true. To whom shall God give knowledge? *To 'those who are weaned, drawn from the breast,' etc!* You have to have wisdom to use knowledge in the right way. Otherwise, that comes into worshipping in vain.

What this series of sermons is going to do by the time we're finished is to open up a whole lot of understanding. We're not going around with one concept of God. *We're understanding more of the*

fullness of God! Of course, we won't be able to do that completely until the resurrection! However, all of these things come together.

Just to show that knowledge in itself can be without wisdom: When I was a kid and playing around with firecrackers, we got these cherry bombs. We were playing around, throwing them off and getting a little more daring. I lit one, set it in my hand and let it go off. Luckily, it went up instead of down. I still have my hand and all my fingers. That is *knowledge without wisdom*, not only without wisdom but also adding foolishness and stupidity. *Knowledge without wisdom is destructive!*

But how many are thus straightening themselves, loosing thereby the fullness of the light, which the acceptance of every ray of His Truth—however much one may seem to differ from the other—must always bring with it.

When you cannot reconcile the love of God with the death of the wicked, then you don't understand God!

Both saints and sinners may err in this way, through one-sided views of Truth.

It's still Truth, but it's only one-side. You can have a coin; there are two sides. You can have a block; there are six sides. You can trim those corners and you can make eight more sides. Then you have fourteen sides. You can drill a hole through it and you'd have another dimension but you'd still have the block of wood. *It's still a block of wood!*

It's the same way with God's Truth. When you understand that you need to keep the Law, that's fine, but is that all there is to God? *No!* Then you learn that the letter of the Law kills. What are you going to do? *That is what Paul was saying:* 'What I found to life, I found unto death. The Law is spiritual, Holy, just and good, but I'm a sinner. I found it unto death.' Why? ***Because that's not the fullness of God's plan, that's only part of it!***

- Do our lives alone consist of eating?
- *No, it's part of it!*
- Do our lives alone consist of mental exercise?
- Do our lives alone consist of reading?
- Do our lives alone consist of studying?
- *No, that's part of it!*
- Do our lives alone consist of just athletics?
- *No, but that could be part of it!*
- What if our life only consisted of sleeping?

That would be no life at all but it's part of life. It's all part of life.

On the one hand, careless souls with a vague hope of some future salvation—on the ground that God is merciful and can never leave us or forsake us—shut their eyes to the no less certain fact that, He is righteous and must judge not only all evil, but evildoers also, to the uttermost.

People think they can sin and get away with it and they'll repent later. If you have that in mind, your attitude later is, you're probably not going to repent. There are some people who operate that way: 'Oh well, God is merciful. He understands.' Then along comes a law-keeper and he's got his six shooter out. With every little law-breaking, he shoots. *That's not it either!*

Andrew Jukes—100 years ago—would you say he understood God? Would you say the Gospel has not been preached? *No, way! Absolutely not! It has been!*

On the other hand, those who have learned 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 forever and that because He is righteous—though He desires to save all—He must forever lose a portion of His creatures.

Part of that is true but you don't discard all humanity and come down to eight again.

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 so that they might not be judged of God.

Some very, very insightful things! When I went through and read that, I read it over about six or eight times so I could really get it in my mind what was really being said, because it was so profound.

EL SHADDAI:

Let's talk about the name of God, 'El Shaddai'—*God Almighty*. This helps us understand why God cannot lie. If you take human logic alone:

- Is God almighty?
- Can He do everything He wants to do? *Yes!*

If that is so

- Why is it impossible for God to lie?

Human logic would demand that if God is *almighty* and *all powerful* and can do all things, then He could surely lie. If He can't lie, then He's not *almighty*

because He can't do everything. Isn't that the logic that people are hit with when they go to college? They say, '*Get rid of God!*' *It's a contradiction, too much; you can't stand it!* If God is love and God loves life and God is giver of life, why does He kill? *Can't take it!*

Almighty is supposed by some to mean: One who has the power to do anything and everything. But such an idea of all mightiness is not that which the Holy Scriptures present to us.

That's only part of it.

Holy Scripture says that God is truth and love and as the true and the righteous God the very truth: He cannot lie. He cannot! Does this 'cannot' limit His all mightiness? Would He be more mighty if He could lie? Certainly not! Falsehood is weakness.

A lie is a weakness! It is not power!

All mightiness, therefore, is not the power of doing anything or everything, All mightiness is the power to carry out the will of a Divine nature.

Does God have the power to do it and carry it out? *Yes!*

It is no part of God's nature to be false or lie. It is, therefore, not limiting of His all mightiness to say that God cannot lie. But God is also love. His will is to bless all. Would it be any proof of His all mightiness instead of being able to save and to bless His creatures, He could only punish and destroy them?

You have the contrast. It's more than that.

Take an illustration: Suppose a sculptor who desired to form an image of himself out 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 the wood or the metal were hard to work on, he dashed his image all to pieces?

That's how a lot of people view God: 'God is going to come and destroy and wipe everything out. That's the end of it! That's God! If you don't get right with the will of God, you're going to get it!' That's partly true but not all the truth.

Would such an act show his ability? Quite the reverse, and so with God. To be almighty, He must be able to carry out His will and purpose to the uttermost, and this

will is: to save His creatures, to restore, to reform His image in them. If He cannot do this, and turn the hearts of the disobedient to the wisdom of the just, He is not able to fulfill the desire of His nature, so He would not be almighty. I say, 'if' He cannot do this. Thank God He is able to subdue all things to Himself, because He is love, and to subdue all things to Himself, is to subdue all things to love.

(go to next track)

EL:

The El is translated: *God, and also power*. It has to do with power as well as just *God*—God having the power. God has the power to destroy everything, but that's not the only thing He uses.

Genesis 15:1: "After these things the Word of the LORD [Yahweh] came to Abram in a vision, saying, 'Fear not, Abram, I *am* your shield and your exceedingly great reward.' And Abram said, 'Lord GOD, what will You give me since I go childless, and the heir of my house *is* this Eliezer of Damascus?' And Abram said, 'Behold, You have given no seed to me; and lo, one born in my house is my heir.' And behold, the Word of the LORD *came* to him saying, 'This man shall not be your heir; but he that shall come forth out of your own loins shall be your heir.' And He brought him outside and said, 'Look now toward the heavens and number the stars—if you are able to count them.' And He said to him, 'So shall your seed be.' And he believed in the LORD [Yahweh]. And He accounted it to him for righteousness" (vs 1-6).

Then God made a covenant with Abram. This was quite a covenant. This is part of the covenant, but it's with Abram. God does something to Abraham. Have you ever wondered why God changed the name of Abraham from Abram?

Verse 18: "In the same day the LORD made a covenant with Abram, saying, 'I have given this land to your seed, from the river of Egypt to the great river, the river Euphrates'" If the Jews tried to claim that today, look what would happen.

Does God let us use our own devices from time to time to try and do the will of God, and yet, not necessarily be a lack of faith. You're acting on the Word of God. What did God tell Abram? He said, 'Of your own bowels—out of you—will your seed come, not out of Eliezer.' So, Abram sat down and talked this over with his wife.

Genesis 16:1: "Now Sarai, Abram's wife, did not bear him any children. And she had a maidservant, an Egyptian, and her name *was* Hagar. And Sarai said to Abram, 'Behold now, the LORD has kept me from bearing....'" (vs 1-2).

'That's not your fault Abram, it's me. You can still have children *from you*. Isn't that what God said? Didn't God say you can have children come from your own bowels? *Yes!* So, have children by my handmaid, Hagar.' That created all kinds of problems. *These are the children not of the promise!* It's still a difficulty today—isn't it? Terrible, *terrible, terrible!*

Hagar conceived and so forth, and her mistress was despised in her eyes, Hagar hated Sarai. Verse 5: "And Sarai said to Abram, 'My wrong *be* upon you....'" *More than upon you; upon the whole world!* I wonder what's going to happen at the resurrection. Not only is God going to say, 'Abraham, these are all your seed.' Sarai is going to be able to say, 'Uh oh, look what I did.' All these Arabians over here from Ishmael—the 12 tribes:

- Were there 12 tribes on both sides?
 - ✓ to the children *of promise?*
 - ✓ to the children *not of promise?*
- Did they both have 12 tribes?
Yes, they did!
- Were they both a mighty people?
Yes, they were!
- Did they both inherit wealth?
Yes, they did!
 - ✓ one in the desert
 - ✓ one in the nice places

You know the rest of the story.

A few years later, Abraham learned that it wasn't going to be by what *he* decided, though he was trying to follow the will of God—'of his own bowels.' Ishmael was of his own bowels, but not of Sarai. Here's what happens:

Genesis 17:1^[transcriber's correction]: "And when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, 'I *am* the Almighty God [El Shaddai]!.... [able to carry out my will, able to do as I am determined, able to do as I have said. So, He said]: ...Walk before Me and be perfect.'" The assumption is, up to that time, he wasn't perfect.

Verse 2: "And I will make My covenant between Me and you, and will multiply you exceedingly." God is adding to and repeating the covenant (Gen. 15:18), there was a covenant. Years later, here it is again.

Verse 3: "And Abram fell on his face. And God talked with him, saying, 'As for Me, behold, My covenant is with you, and you shall be a father of many nations. Neither shall your name any more be called Abram, but your name shall be Abraham; for I have made you a father of many nations'" (vs 3-5).

What letter was inserted into the name, 'Abram?' '*H*', and that comes from the name of

God, 'Yahweh.' The 'h' from God's name is added to Abraham. Now, it's Abraham, and *it's going to be because of God's will!* God already told him what His will would be and it would come through the bowels of Abraham. 'H' is also the fifth letter of the Hebrew alphabet and the #5 is the number of grace.

- *by grace* we have the calling
- *by grace* we also have the conception
- *by faith and by grace* God has made it irrevocable

God is not going to go back on that. God said, 'I will call your name Abraham.' He puts the Hebrew 'h' in there from 'Yahweh's' name.

Verse 6: "And I will make you exceedingly fruitful, and I will make nations of you, and kings shall come from you. And I will establish My covenant between Me and you and your seed after you in their generations **for an everlasting covenant...**" (vs 6-7). That goes beyond the covenant to Israel. It includes:

- the covenant to Israel
- the covenant to the New Testament Church
- *the covenant that God has made with all of His creation*

Verse 7: "To be God to you and to your seed after you. And I will give the land to you in which you are a sojourner, and to your seed after you, all the land of Canaan, for an everlasting possession. And I will be their God." And God said to Abraham, 'And you shall keep My covenant, you and your seed after you in their generations. This is My covenant, which you shall keep, between Me and you and your seed after you. Every male child among you shall be circumcised" (vs 7-10). Then He makes the **token of the covenant, which is circumcision.**

It's interesting that as we become more and more 'Babylonianized,' the trend is for where 99% of all males born in America were circumcised, whether and if they are or not, it's not consequential on the day, and now the trend is to be uncircumcised. That's being pushed everywhere in the United States. It's interesting how that as God withdraws all of the knowledge, everything is being withdrawn.

Then God said, v 15: "And God said to Abraham, 'As for Sarai your wife, you shall not call her name Sarai, but her name *shall be Sarah.*' The letter of God put there from 'Yahweh. The 'h' is added to her name, which tells us *that seed and that conception* of hers, was **from God by grace!**

- It is God's will!

- It is God's action!

God gave them a new name because of what God had done. Project that forward and think about that for the resurrection, we're going to have a new name.

Revelation 2:17: "The one who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes I will give *the right* to eat of the hidden manna; and I will give him a white stone, and on the stone **a new name written**, which no one knows except the one who receives *it.*"

- a special name of God
- created by God
- given by God

That's going to be something!

Revelation 3:12: "The one who overcomes will I make a pillar in the temple of My God, and he shall not go out any more; and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which will come down out of heaven from My God; and **I will write upon him My new name.**"

We're going to have four parts to our name. It's what it says. We'll have four parts to our name:

1. our own name
2. the name of God
3. the name of the city
4. the name of Jesus Christ

Don't think that's unusual. How many of you have three names right now? *Most of us do!* Some even four! Especially in the Spanish tradition, they keep all the names, the mother and father on both sides. That name can be so long they could have 20 or 30 names in there. Don't think it unusual. Someone who has only one perspective of the Truth says: 'If you have a new name, *you have a new name.* How can you have more than one *new name.*' *You'll have four new names!*

We'll talk a little bit about the '**EI**' part of 'El Shaddai,' showing that it is **power** but it also is **the ability to carry out!** It is translated in different places such as might or strength.

Deuteronomy 28:32: "Your sons and your daughters *shall be* given to another people, and your eyes shall look and fail for them all the day long. And *there shall be* no power... [In Hebrew that is 'EI'—no power, no might.] ...in your hand." It can be translated different things.

Genesis 31:29: "It is in the power of my hand to do you harm.... [the EI of my hand, or the power] ...But the God of your fathers spoke to me last night, saying, 'Take heed that you do not speak

either good or bad to Jacob.” It is power! If you’re going to have power, or El, included with God’s name. ‘El’ can be translated *power, might or strength*.

Psalm 18:30: “As for God, His way is perfect; the Word of the LORD [Yahweh] is tried...”

- it’s tested
- it’s righteous
- it’s pure
- it’s true
- it’s judgment

All that sort of thing, all of these involved.

“...He is a shield... [someone to have strength] ...to all those who take refuge in Him, for who is God besides the LORD? Or, who is a Rock except our God? The God who girds me with strength [El]...” (vs 30-32). There are sometimes when the word ‘God’ is translated from ‘El,’ where it looks like it is translated from Elohim. We will cover a couple of those, but first, we’ll finish here.

Verse 32: “The God who girds me with strength [El]... [strength or power] ...and makes my way perfect.” That tells you how your way can be perfect.

The power has to come from God and it has to be through His *almightiness* to make it happen, not through your own works. That’s the whole lesson why God let Abram do what he did. When his name was changed to Abraham, then it was the will of God that did it, not the interpretation of the will of God by Abram!

Verse 33: “Who makes my feet like hinds’ feet, and sets me on my high places. **He trains my hands for battle...**” (vs 33-34). That’s a very interesting thing. A man after God’s heart, “...He trains my hands for battle.” A God of love, a God of war, how can they both be the same? *They can both be the same because it is Yahweh who must judge and it is Yahweh who must punish!*

When David turned and went against the will of God, you know what happened to him. He had to be judged. He had to be punished. Why? *God is righteous and God is no respecter of persons!* Those who think that God is a respecter to them, what happens? *When they sin, God judges them!*

Psalm 77:13: “Your way, O God, is in holiness; who is so great a God as our God? You are the God Who does wonders; You have declared Your strength among the people” (vs 13-14). ‘El’! In this particular case, Elohim and El are both translated *God*. There are 2,200 and some places where Elohim is translated *God* and there are 220

places where El is translated *God*. You can’t tell by reading the *King James* which one is which, but you can tell by the context.

- strength
- might
- power
- will

That shows that it is from El—El Shaddai!

Psalm 78:19 “Yea, they spoke against God; they said, ‘Can God [El] set a table in the wilderness?’” In other words, does God have the power to furnish a table in the wilderness? You know the rest of that story.

Here is where the word *God* is translated from the Hebrew ‘El,’ Isaiah 40:18: “To whom then will you compare God?... [talking about all the power of God] ...Or what likeness will you compare to Him?” Just before, it talks about the fantastic power of God and His creation, what He’s done. Who’s been *His* counselor? *No one has!* Then, God looks at everything as just a small drop in the bucket compared to human’s way of looking at things. *El=God:*

- *Who is mighty!*
- *Who is powerful!*
- *Who has strength!*

SHADDAI:

What does ‘Shaddai’ picture? ‘Shaddai’ means *the pourer forth* or the *giver of* bountifulness, *the One who pours forth the blessing*—Shaddai. It actually comes from the Hebrew: ‘shad’—translated: *breast and female breast*. God has *the power to pour forth* and God did create male and female. Have you ever wondered about this Scripture in the book of Numbers where it says, ‘Is God able to furnish a table?’

Numbers 11:1: “And the people complained about *their* distress, speaking evil in the ears of the LORD. And the LORD heard it, and His anger was kindled... [must judge] ...And the fire of the LORD burned among them and consumed some in the outermost parts of the camp. And the people cried to Moses. And when Moses prayed to the LORD, the fire was quenched. And he called the name of the place Taberah because the fire of the LORD burned among them. And the troublemakers in their midst lusted with *great* lust. And the children of Israel also turned and wept, and said, ‘Who shall give us flesh to eat? We remember the fish, which we ate freely in Egypt, the cucumbers, and the melons, and the leeks, and the onions, and the garlic’” (vs 1-5 There’s nothing that makes things taste good like onions and garlic.

Verse 6: “But now our soul *is* dried away. There is nothing at all besides this manna *before our eyes.*’ And the manna *was* like coriander seed, and the color of it was like the color of bdellium. The people went around and gathered, and ground it in mills, or beat *it* in a mortar, and baked it in pans, and made cakes of it. And the taste of it was like the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it. Then Moses heard the people weeping throughout their families, every man in the door of his tent....” (6-10). Quite a riot going on.

“...And the anger of the LORD was kindled greatly. Moses also was displeased. And Moses said to the LORD, ‘Why have You afflicted Your servant? And why have I not found favor in Your sight so that You lay the burden of all this people upon me? Have I conceived all this people?... [Have I begotten them? Lord, is it my fault?] ...Did I bring them forth that You should say to me, “Carry them in your bosom **like a nursing father** carries the sucking child,” to the land which You swore to their fathers?’” (vs 10-12).

Quite a term—isn’t it? “...nursing father...” Have you ever seen a nursing father? *They’ve actually made nursing fathers!* You know how they make nursing fathers? *With female hormones!* They produce milk and there are children. *The wonders of modern technology!* It can be done. (I’m only passing on what I’ve heard!) Therefore, this statement becomes something in relating to a function of God. Though He is not a woman, He can give. Part of His name is from ‘shad’ which means *breast*, but it’s ‘Shaddai’ which means *the pourer forth of blessings*.

In Isaiah we have the phrase again, only this time it’s balanced out a little different, Isaiah 49:22: “Thus says the Lord GOD, ‘Behold, I will lift up My hand to the Gentiles, and have set up My banner to the people; and they shall bring your sons in *their* bosom, and your daughters shall be carried upon *their* shoulders. And kings shall be your nursing fathers, and their queens your nursing mothers....” (vs 22-23).

It’s a matter of caring, nursing and so forth. That’s what it’s portraying. It portrays something that God has to give to us, which can only be exemplified by the one Hebrew word, ‘shad.’ So, it is *El Shaddai*. God has all power to carry out His will and to bountifully bless.

How do you understand the Word of God? Isaiah 28:9: “Whom shall He teach knowledge?... [we get back to knowledge and grace] ...And whom shall He make to understand doctrine? *Those* who are weaned from the milk and drawn from the breasts.”

Again, we have our relationship with God, likened to the same thing and what we are to do, 1-Peter 2:1: “Therefore, having put away all wickedness, and all deceit, and hypocrisies and jealousies, and all slanders, as newborn babes, yearn after the pure spiritual milk, that by it you may grow, if you yourselves have indeed tasted that the Lord *is* gracious” (vs 1-3).

You can’t have any more direct analogy to what God is going to give than by this analogy of a new born babe who’s being fed on his mother’s breast. The pagans have taken it and what have they done with it? *They’ve made Diana, the many-breasted god!* You see how Satan takes it and perverts all of that?

It says, ‘If you’ve tasted.’ What do you taste? In Psalm 34 it talks about ‘tasting God,’ and ‘of His way,’ as it were.

Psalm 34:1: “I will bless the LORD at all times; His praise shall always be in my mouth. My soul shall make its boast in the LORD...” (vs 1-2).

- Is the soul male or female?
- If you have a soul and you’re a male, how can you be male and have a female soul?

It’s only the language; the soul is neither. I thought I would just interject that to get us thinking.

Verse 2: “...the humble shall hear and be glad. O magnify the LORD with me, and let us exalt His name together. I sought the LORD, and He answered me, and delivered me from all my fears. They looked to Him and were radiant; and their faces were not ashamed. This poor man cried, and the LORD heard, and saved him out of all his troubles. The angel of the LORD encamps around those who fear Him and delivers them O taste and see that the LORD is good...” (vs 2-8).

- You’re not tasting God!
- You’re not eating the Lord!
- It is, to make His way, your way!
 - ✓ You live it!
 - ✓ You trust in it!

That’s how you taste it. You don’t taste it by biting and eating. ***You taste it by believing and doing,*** but it’s figuratively speaking. God has *the pouring forth* of all of His blessings.

Verse 8 “...blessed is the man who takes refuge in Him. O fear the LORD, all you saints, for there is nothing lacking to those who fear Him” (vs 8-9).

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* by Fred R. Coulter.

Scriptural References:

- 1) Romans 9:6-16
- 2) John 5:40
- 3) Matthew 23:34-37
- 4) Ephesians 5:2
- 5) Galatians 3:13
- 6) 2-Peter 3:18
- 7) Genesis 15:1, 5-6, 18
- 8) Genesis 16:1-2, 5
- 9) Genesis 17:1-10, 15
- 10) Revelation 2:17
- 11) Revelation 3:12
- 12) Deuteronomy 28:32
- 13) Genesis 31:29
- 14) Psalm 18:30-34
- 15) Psalm 77:13-14
- 16) Psalm 78:19
- 17) Isaiah 40:18
- 18) Numbers 11:1-12
- 19) Isaiah 49:22-23
- 20) Isaiah 28:9
- 21) 1-Peter 2:1-3
- 22) Psalm 34:1-9

Scriptures referenced, not quoted:

- 2-Corinthians 5; 3

Also referenced: Book:

The Names of God in Holy Scripture
by Andrew Jukes

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Names of God VI El Shaddai—Part 2

Fred R. Coulter

Before we go on with this sermon in the series of the names of God, I want to project forward a little bit. What is the name of God when you pray? Whether it be the Father or whatever name you use, what is the important thing in worshiping God? How does God hear our prayers? *He hears our prayers; we know that!*

I'm going to project forward a little bit because apparently, even in *The Bible Advocate*, they have an article on *The Names of God and Should You Use the Names of God?* Even in there they did not give the 'huh' pronunciation for the name of Jesus. Jesus should be pronounced: *Hey-zeus* or *Hey-zoo*. Some people think that that's another name for Zeus. It's just a word that means *Joshua*. That's all Jesus means. Joshua was the one who took the Israelites into the 'promised land.' When it gets down to it, what if:

- you had everything, exactly, perfectly, correct?
- you had the proper pronunciation?
- everything was the way it should be?

but

- your heart wasn't right?

Obviously then, God wouldn't answer.

You know the situation about the woman and Jesus and so forth, John 4:23: "But the hour is coming, and now is, when the **true worshipers** shall worship the Father in Spirit and in Truth; for the Father is indeed seeking those who worship Him in this manner."

That's a very interesting statement, especially when He emphasizes and says, '*the true worshipers*.' Could there be false worshipers? *Sure!* There could be false worshipers. If it were *all* worshipers, He would just say, 'and *the worshipers* of God.' Here He says, there are "...true worshipers..." and they "...shall worship the Father in Spirit and in Truth."

He's also indicating to the woman at the well that when they worshiped the Father in their mountain of Samaria, they were false worshipers of the Father. The Jews used to tell them that you had to go to Jerusalem to worship. He's saying that the 'true worshipers shall worship the Father in Spirit and in Truth for the Father seeks such to worship Him.'

Verse 24: "God *is* Spirit, and those who worship Him must worship in Spirit and in Truth."

- When you worship God in Spirit, how does the name go to God?

- What is communicated to God?
- Is there something that is communicated to God that you can't fathom or think of?

I always get a kick out of when someone comes talking about speaking in tongues. Remember, there's more than one side to the Truth. You can have part of it which is true, but that doesn't mean there's another part that is not also true. How many 'one-siders' are there that come and believe they are the only ones to have the Truth? That's where you build cults and all of these things. That's where you lead off in error because of Truth. That sounds a little contradictory, but it's true.

Romans 8:18: "For I reckon... [or calculate] ...that the sufferings of the present time *are* not worthy *to be compared* with the glory that shall be revealed in us." This is very appropriate for what we're going to cover today and we'll also cover some of the things that happened to Job.

Verse 19: "For the earnest expectation of the creation itself is awaiting the manifestation of the sons of God." This is all of creation. Everything that God has created.

Verse 20: "Because the creation was subjected to vanity, not willingly, but by reason of Him who subjected *it* in hope, in order that the creation itself might be delivered from the bondage of corruption into the freedom of the glory of the children of God. For we know that all the creation is groaning together and travailing together until now. And not only *that*, but even we ourselves, who have the firstfruits of the Spirit..." (vs 20-23). How do we communicate with God? *Obviously, with His Holy Spirit!*

I don't know exactly how that works. I don't want to draw a diagram and say, 'Okay. Here's a person and here's God's Spirit flowing in and out of you. Kind of like it would be a magnetic field or something.' I don't think it's that way but it does say in Rom. 1 about from 'faith to faith'—God's faith to us, our faith back to Him, His faith to us and so forth.

"...also groan within ourselves, awaiting the sonship—the redemption of our bodies. For by hope we were saved; but hope that is seen is not hope; for why would anyone still be hoping for what he sees? But if we hope for what we do not see, we ourselves wait for it with patience. Now in the same way also, the Spirit is conjointly helping our weaknesses..." (vs 23-26). Can a person have a lot of different

infirmities? *Sure, they can!* Whether they're physical—the body, the eyes, hand, foot—or just general weakness in the flesh

“...because we do not fully understand what we should pray for, according as it is necessary, but the Spirit itself makes intercession for us with groaning that cannot be expressed *by us.*” (v 26).

A lot of the ‘tongues’ people will turn there and say that this is proof that you ought to, in the spirit, speak in tongues. However, this is telling me that if you're truly going to speak in the spirit to God, that is something that ***you cannot utter.*** To utter something means: it can be heard. We're talking about something that cannot be heard. Which then raises the whole question: If this how God helps us with praying—which it says it does—the Spirit:

- makes intercession for us
 - helps us with our infirmities
- and that can be not knowing how to pray as we ought to; that's part of it—
- not using or pronouncing the right name of God exactly correctly

The Spirit makes intercession for us *with groaning that cannot be uttered.* In other words, it's beyond what you are able to say!

What does this mean? *When you pray, you pray with all your heart, mind, soul and being,* which you do, you know that God will answer your prayer, which He does. In what language does that prayer come to God? *It can't be uttered!* I can't tell you; I don't know! It doesn't say! That's why you have to worship God in Spirit and in Truth.

In other words, your attitude has to be one of being converted, yielded to God and that you are seeking God in His Truth. That what you're doing is done in Truth:

- not in hypocrisy
- not for a show
- not for something that needs to be done for a little report card type of thing

It has to be of the heart. Really, when you get down to it, that's why He says right here in the same chapter that we cry unto God, ‘Abba, Father.’

I'm just projecting forward what the final conclusion will be. This puts it into the realm that what God is interested in is our heart and mind. It goes back to the first commandment, *you shall love the LORD your God:*

- ***with all your heart;*** that means every bit of your emotion

- ***with all your mind;*** that means every thought that you have, bringing every thought into captivity to God
- ***with all your soul;*** that's the whole reason why you're living
- ***with all your strength;*** whether you have a lot or a little

Who has any strength when compared to God? What's the difference? Look at some of these weight lifters. They can lift how many hundreds and hundreds of pounds? The best we could do is go out and lift maybe 100 or 150 pounds, if we really strained maybe 200 pounds. What's the difference to God? *That doesn't mean anything to God!*

We're going to see with Job that ***you can live according to the will of God,*** the commandments of God, ***and still miss the mark—***if your heart and attitude are not right. That's the whole key!

EL SHADDAI: *The Pourer Forth or God Almighty.*

We'll learn a little bit of the lesson of Abram.

from: *The Names of God In Holy Scripture* by Andrew Jukes.

pg 71—This was the lesson Abram learned from the revelation of the name El Shaddai.

He was doing God's will with Hagar and Ishmael. He thought he was doing the will of God because the child did come from himself. It also had to come from Sarai. That's why Abram's name was changed.

This is the lesson we must all learn if we, too, are to know God as Almighty, able to fulfill His purpose in us—from the fruitless Abrams to make us Abrahams—that is: the fathers of a multitude. From the pourer out of His own Spirit, we must receive that Spirit which will make us give up ourselves in all things...

If you're going to ‘love God with all your heart, mind, soul and being,’ then you are giving up yourself in all things. What happens when you give up yourself in all things? *Don't let the giving up of yourself to God become a tool of leverage* that other people can use to take advantage of your faith so that they can use and manipulate it for their own ends. If you give up of your whole self, what then? *The ultimate is that you're going to be filled with the fullness of God!* You're really gaining. What looks like a loss is really a gain.

...and that Spirit, though freely given, we receive only in the measure that we are emptied of all self-will and self-

confidence [vanity]. Thus are the elect made fruitful. As long as we lack this breath of God or Spirit of God, though heirs of the promise, we will struggle on for our own will, and even in our efforts to gain the promise—as in Abram’s dealing with Hagar—we are really crossing Yahweh.

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 the renewing of the Holy Spirit, which He sheds forth abundantly through Jesus Christ our Savior—then the creature’s will is yielded to God and indeed becomes one with God’s will; and therefore, can do what He will, both in us and with us. Thus, God gives Himself to us...

God has required the same thing of Himself. God, in the form of Jesus Christ:

- emptied Himself
- gave up Himself
- became a human being

What did He do? ***He poured forth Himself and His blood!*** It’s really fantastic!

...just in measure as we give ourselves to Him. Thus, His Almightyness comes to us in what appears to be our helplessness.

We can see many examples of that, where a person is helpless. If they are truly yielding to God, then ‘God is made perfect through *our* weakness.’

The less of self, the more of God and the one and only thing needed on man’s part to receive all this Almightyness is the faith to yield one’s self to God and to let Him do what He will with us.

Gen. 18:12^[transcriber’s correction] is where Sarah laughed when God came and said, ‘Next year at this time you’re going to have a child.’ She laughed. What was His answer? ‘*Is anything too difficult for the Lord?*’ No, nothing!

Luke 18:18: “And a certain ruler asked Him, saying, ‘Good Master, what shall I do to inherit eternal life?’ Then Jesus said to him, ‘Why do you call Me good? No one *is* good except One—God” (vs 18-19).

Note John 2:24^[transcriber’s correction]: “But Jesus did not entrust Himself to them, because He knew all *men*; and He did not need anyone to testify concerning man, for He Himself knew what was in man” (vs 24-25).

We know that that has to do with ‘the law of sin and death.’ That’s why He didn’t call Himself

‘good,’ and yet, He was perfect. You see how God works on that? Even though Jesus was perfect, He didn’t let anyone call Him good.

Luke 18:20: “You know the commandments: ‘You shall not commit adultery. You shall not commit murder. You shall not steal. You shall not bear false witness. Honor your father and your mother.’” He’s summing up those things which have to do with the society around us. Think about what’s happening with the society today—just the things that have already taken place—all these mass murders and teenage killings.

It says in Genesis that *the heart of man is evil* from his youth up. When you start analyzing—‘as it was in the days of Noah, so shall it be in the days of the coming of the Son of man’—maybe they were dealing where all the young people were ending up just like they are now:

- murderers
- treacherous
- roaming around in gangs
- killing
- hacking
- slaughtering

I tell you it’s something!

In the paper, this one boy—they couldn’t figure out why he did it—hacked to death his mom, dad, and sister. He called the kids at school and the stupid kids at school didn’t tell anybody until finally, the rumor spread around. *They went out and checked and sure enough...!* You know what happened? He filled his head full of this really terrible, punk music. His dad didn’t want him to do it. He went out and:

- shaved the sides of his head
- put on this spike thing
- dyed it black
- came back and hacked up the family

It is miserable! it is evil! You get into all of that rock music. When you have freedom, freedom must be held in a responsible way. Freedom does not mean:

- now you have license to destroy
- now you have license to kill
- now you have license to blow anything into your mind that you want to

I remember some time back I went into a restaurant. They had this music going and some girl singing. It was talking about dying: ‘Come to the river of death, to the river of death.’ It was saying: ‘Dead, dead.’

The manager came up and said, ‘Where would you like to sit.’ I said, ‘Please put me somewhere that I don’t have to hear that music! I don’t want to come into a restaurant to get something to eat and hear about dying!’

Can you imagine what that does subliminally to people in their minds and in their hearts? It's setting them up. I see this society going to become more and more disintegrated and more and more people are going to take things into their own hands. I tell you, it's something!

Jesus, in this parable, was telling them, 'You know the commandments.' If society would follow this one verse—just this one verse—how much better would this world be?

Verse 21: "And he said, 'I have kept all these *commandments* from my youth.' And after hearing these things, Jesus said to him, 'You still lack one thing; sell everything that you have, and distribute to *the* poor, and you shall have treasure in heaven; and come *and* follow Me'" (vs 21-22). We're going to see a little later that Job lacked something. He did!

Verse 23: But when he heard these things, he became very sorrowful; for he was quite rich. Now, when Jesus saw him become so sorrowful, He said, 'How difficult *it is for* those who have riches to enter into the Kingdom of God! For it is easier *for* a camel to go through an eye of a needle than *for* a rich man to enter into the Kingdom of God'" (vs 23-25).

Why? Because he loves his riches more than he loves God, that's why. You can't enter into the Kingdom of God unless you love God with all your heart, mind, soul and being.

Verse 26: "And those who heard *this* said, 'Who then is able to be saved?' But He said, '**The things that are impossible with men are possible with God**'" (vs 26-27). *There's nothing impossible with God!*

This is what the angel Gabriel told Mary when she said, 'How is this going to be?' Luke 1:37: "**For with God nothing shall be impossible.**" Immediately we have one of these 'seeming contradictions.' Remember, it says, '*It's impossible for God to lie.*' Here it says that *nothing is impossible for God!* Why is it impossible for God to lie? *Because God is Almighty and lying is weakness!* It is not 'true being.' If He has a weakness, then He's not Almighty. Therefore, God cannot lie. ***It's impossible for God to lie because He's Almighty!*** God can do anything! Nothing is impossible to God to carry out His will!

There's something that we have to do. We have to have our part in belief. Just like it's *in Spirit and in Truth*, but it also has to be *in belief*. You know the whole account in Matt. 17. Jesus came down off the Mount of Transfiguration. The disciples had been trying to cast this demon out of this boy that threw him sometimes in the water and sometimes in a fire. The father came, as we see in

the account in Luke 9, where Jesus asked him, 'Do you believe?' and the father said, 'Yes, Lord, I believe but help my unbelief!'

Matthew 17:19: "Then the disciples came to Jesus privately *and* said, 'Why were we not able to cast it out?'.... [cast out the demon] ...And Jesus said to them, 'Because of your unbelief. For truly I say to you, if you have faith as a *tiny* mustard seed, you shall say to this mountain, "Remove from here," and it shall remove; and nothing shall be impossible to you'" (vs 19-20).

If we have that belief, those things can be done. However, we have to add in here that *it has to also be according to the will of God*. You're not going to go around and create earthquakes around the world—instead of being a Johnny Appleseed and throwing apple seeds all over the place, you become 'Johnny Mountainthrower'—walking around and commanding mountains to go here and there. You might hit the wrong person. God isn't going to let that happen.

Verse 21: "But this kind does not go out except by prayer and fasting."

Belief/Faith:

Let's talk a little bit about Abraham, belief and why this came to Abraham. When he was Abram, he was trying to do the will of God, which was not contrary. It wasn't to the letter but it was the will of God, he thought. He didn't have a complete understanding of how God was going to do this. When he did have the complete understanding on how God was going to do this, his name was changed from Abram to Abraham. ***God's will was placed within the name of Abraham—the 'h' from Yahweh. Abraham believed!***

Romans 4:13: "For the promise to Abraham, or to his seed, that he should be heir of the world... [this tells us that he knew a little bit more about the promise of God than what we read in Genesis] ...was not given through law; rather, **it was through the righteousness of faith.**"

That's why Ishmael did not receive the promise. That was accomplished by the will of the flesh, the law of the flesh. God did not tell Abraham, 'If you keep my commandments then I will do this to you.' *No!* He said, 'I want you! Your whole self, your whole being.' It wasn't just a law.

Verse 14: "Because if those of *the* law *be* the heirs, then **faith is made void**, and the promise *is* made of no effect. For the law works out wrath; because where no law is, *there* is no transgression. For this reason *it is* of faith, in order that *it might be* by grace, to the end that the promise might be certain to all the seed—not to the one who is of the

law only, but also to the one who is of the faith of Abraham, who is *the* father of us all, (exactly as it is written: ‘I have made you a father of many nations.’)...” (vs 14-17). That was before Isaac was even born. *The Almighty has the ability to fulfill His will! He said you are the “...father of many nations...” before Abraham even had Isaac.*

“...before God in Whom he believed, Who gives life to the dead, and calls the things that are not as though they are; **and who against hope believed in hope**, in order that he might become a father of many nations, according to that which was spoken, ‘So shall your seed be’” (vs 17-18).

Verse 19: “And he, **not being weak in the faith**, considered not his own body, already having become dead, being about one hundred years old, nor *did he consider* the deadness of Sarah’s womb.” You see how easy it would have been to believe, if Abraham and Sarah were married at say ages 25 and 20, and God said, ‘I’m going to bless you and have children.’ *Nope!* God takes something that *is not* and He’s looking at it as to what it *will be*.

We know several who have infirmities of their bodies to where they almost *are not*. Their weaknesses are such that it’s very tragic. What is God going to do to bless them, that is going to go way beyond anything they could ever have in their fondest hopes, dreams and imaginations, that they could imagine to have right now in this life? God is looking at the things the way that they’re going to be.

Verse 20: “And he did not doubt the promise of God through unbelief; rather, he was strengthened in the faith, giving glory to God; for he was fully persuaded that what He has promised, He is also able to do” (vs 20-21)—because He was *El Shaddai! God Almighty!*

- able to carry out His will
- able to pour forth His promise
- able to bring all of those things to pass

Blessings:

pg. 72—Abram is witness that by the sacrifice of self through receiving God blessings come down on others who are yet far off. All the kindreds of the earth are blessed in the elect.

Remember what God promised him? When He called him, He said, ‘Abram, get you up out your father’s house and out of your country and you go to the place where I say and ***I will bless you, and in you shall all the nations of the earth be blessed!***’ That’s what God intended.

- What happens with blessings?
- What can you do with a blessing?

You can turn it into a curse and that’s what we’ve done! That’s why we’re going to pay the penalty on it. *Every blessing that can be, can be a curse, if you don’t use the blessing according to the will of God!*

When he can give himself and his strength and his life and all that he has to God that Yahweh’s will, so long crossed, may have its way every place. Such is the lesson of the name of El Shaddai and it’s connection with circumcision—that is: the self-judgment of the elect—...

We’ve heard of the circumcision that is in Christ, which is the changing of the carnal mind to a spiritual mind. That’s part of it, but what happens with that? The flesh then counts nothing. You become something different.

...and with the higher fruitfulness, which at once results from it. It’s subsequent use in the Holy Scriptures only illustrate the same great Truth that God, by giving Himself and His life to us, can make us like Himself—givers of ourselves and our lives first to Him, and then by Him to others.

It shows how the name of God Almighty is demonstrated in and through that.

Let’s just summarize the final blessing that God gave to the children of Israel. We’ll see the name of God Almighty used in the pouring forth and the giving out of every blessing. Here’s the blessing of all the sons of Jacob, which that included Ephraim and Manasseh. Here’s what He said about Joseph.

Genesis 49:22: “‘Joseph *is* a fruitful bough... [the ‘Pourer Forth,’ the One Who brings forth fruitfulness, that comes from God] ...a fruitful bough by a well, whose branches run over the wall. The archers have fiercely attacked him and have shot *at him*, and hated him’” (vs 22-23). Have you wondered why everyone hates America and Britain? They hate us! The Russians who bring:

- communism
- war
- starvation
- death

Praised! We Americans come and try and bring:

- decency
- food
- democracy

and we’re hated and cursed!

Verse 24: “But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob—from there is the Shepherd, the Stone of Israel—by the God of your father, Who shall help you. And may the

Almighty...” (vs 24-25). *El Shaddai, the Almighty!*

“...**bless you**... [Remember the *pouring forth* of blessing? Shaddai comes from the Hebrew ‘shad’ which means *blessed*. The *pouring forth* of the ‘milk of God’] ...with **blessings** of heaven above, **blessings** of the deep that lies beneath, **blessings** of the breasts and of the womb. **The blessings** of your father are greater than **the blessings** of my ancestors, to the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him, the ruler, the leader who was separated from his brothers” (vs 25-26). That’s a blessing, *mighty, mighty* promise!

- take each phrase of that
- think about that
- separate it out
- go over it again

That is really a fantastic blessing. It shows how God is able to *‘pour forth!’* What happened to Joseph before he could receive those blessings?

- he was sold off
 - his father was told that he was dead
 - spent some time in prison falsely accused
- then in one day*
- he was raised to be second in charge of the whole land of Egypt; second only to the Pharaoh

If God is going to pour something in, then something has to be poured out. That being poured out is the self. Through tragedy and calamity, if the person is right with God, God will make tremendous *blessings come forth*, as a result. The self is poured out and then the blessings of God can be poured in!

Trials:

I want to cover one thing in the book of Ruth to show the trials and afflictions that come from the Almighty. Naomi^[transcriber’s correction] and her husband left to go to the land of Moab:

- he died
- their two sons died
- life was miserable

Her two daughters-in-law were from Moab. She told her two daughters-in-law, who were Moabites, ‘You stay here in your country. There’s nothing for you back in Judah.’ One daughter-in-law—Ruth—stayed with Naomi and said, ‘I’ll go where you go. Your God is my God.’ She attached herself to Naomi. When they came back they went to Bethlehem

Ruth 1:19: “And both of them went until they came to Bethlehem. And it came to pass, when

they had come to Bethlehem, all the city was moved concerning them, and they said, ‘Is this Naomi?’ And she said to them, ‘Do not call me Naomi, call me Mara. For the Almighty has dealt very bitterly with me” (vs 19-20).

There are going to be times when you know people, or maybe in your own life, when God is going to have you pour out yourself—before He can pour something in—is going to have to deal with you pretty firmly, pretty harshly.

Naomi lost her husband and her two sons. God “...dealt very bitterly with me.” She even told her two daughters-in-law, ‘If you come with me into the land of Judah, I’m too old to have children. Even if I could have children, you wouldn’t want to wait for them to grow up to be your husbands, would you?’ It was a pretty bitter thing. Everything was gone! Everything was lost!

Verse 21: “I went out full, and the LORD has brought me back empty...” You can almost read between the lines. ‘Yeah, Who is this Almighty? If He’s Almighty, why am I so down and out and rotten and miserable?’ Sometimes people feel that way about God. There’d be times when maybe even you’d go through a trial that that’s the way it looks to you.

I’m not going to tell you to ‘cheer up’ in your bitterness because if that’s what it is, it’s awfully hard to be cheerful at that point. Nevertheless, see it through a little further.

“...Why do you call me Naomi, since the LORD has testified against me, and the Almighty has afflicted me?’ So, Naomi returned; and Ruth, the Moabitess, her daughter-in-law, was with her, returning out of the fields of Moab. And they came to Bethlehem at the beginning of barley harvest” (vs 21-22).

God intervened and you know the rest of the story. Ruth ended up marrying Boaz and he was one of the progenitors of David. God worked it out. *Regardless of how the circumstances may appear, God is going to work things out!*

In the book of Job, the name *El Shaddai, or Almighty, or Almighty God*, is used 31 times. In the book of Revelation it is used 8 times. The book of Revelation shows God as *the ‘Pouer Forth,’ the Almighty Who pours forth* all the plagues, the wrath of God. Then the tremendous blessings, *and* it ends up with new Jerusalem coming down out of heaven.

(go to next track)

Some time back, I was reading Job in the *New English Bible* and that’s a good one to read it in because it’s all in modern English. If you go through and read it, you’ll see every argument and reasoning that is possible that human beings would do against

or for God, or the philosophies back and forth. You can just pick them out. It is really quite something.

I heard just a little bit of this on The Jim Easton Show. He had some fellow from The Atheist Foundation and he was advertising the X-rated Bible. He was talking about some things that God was doing. The Bible is a trap for someone who doesn't believe. *It's a trap!* Just like this thing: It's impossible/it's not impossible. That's a trap.

Jim Easton kept saying, 'The Bible says that anyone whose an atheist is a fool—isn't that right? The guy said, 'Yeah, that's right.' He kind of got back at him a little bit. If you don't believe, the Bible is a two-edged sword. It's going to get you one way or another. So it is with Job.

Lessons from Job:

Job was perfect; he was very righteous; the greatest man in the east.

Job 1:1 "There was a man in the land of Uz, whose name *was* Job.... [don't ask me were Uz was because I don't know] ...And that man was **blameless and upright...**" The first mistake that someone always makes is this: If you are perfect, you're only going to be blessed. You're going to have it nice, easy and smooth. If you're perfect, nothing will go wrong. Isn't that what most people bring to the book of Job? *Most people do!*

"...and one who feared God and turned aside from evil. And there were born to him seven sons and three daughters. And his possessions also were seven thousand sheep and three thousand camels, and five hundred yoke of oxen, and five hundred female donkeys, and a very great household, so that this man was the greatest of all the men of the east" (vs 1-3).

Not some little 'piker' we're talking about. We're talking about a great man. Whether he built the pyramid or not, I don't know. I don't know if Egypt was considered the land of the east. Since there's so much history revealed in Egypt that we have access to today, I haven't come across anything that shows Uz ; the land of Uz.

Verse 4: "And his sons went and feasted in their houses, each one on his day.... [Some say that this may be on their birthdays. I don't know.] ...And they sent and called for their three sisters to eat and to drink with them. And when the days of feasting were concluded, Job sent and sanctified them, and rose up early in the morning and offered burnt offerings *according to* the number of them all. For Job said, 'It may be that my sons have sinned and cursed God in their hearts.' Thus Job continually did so" (vs 4-5).

Not only was he righteous, but he was diligent to have preventive righteous maintenance. He did it every day. I'm going to carry out the will of God. There's still a trap in that. You know what happened. Satan came around and God said:

Verse 8: "And the LORD said to Satan, 'Have you considered My servant Job, that *there is* none like him in the earth, a blameless and upright man, one who fears God and turns away from evil?' And Satan answered the LORD and said, 'Does Job fear God for nothing?'" (vs 8-9). Every man has his price! Now you know why we go through trials.

- Do we have our price?
- What is our price?

I don't want to be turned over into Satan's hands. *No way!*

Verse 10: "Have You not made a hedge around him, and around his house, and around all that he has on every side?...?" You've placed Your blessing around. It's worth it to him. Therefore, success begets success, blessing begets blessing, and if everything's going right, you can afford to be nice. Isn't that true?

- What happens when the going gets a little tough?
- What happens if you're frustrated?
- What happens when your temper is brought to a short length?

"...You have blessed the work of his hands, and his possessions have increased in the land. But put forth Your hand now, and touch all that he has, and he will curse You to Your face.' And the LORD said to Satan, 'Behold, all that he has *is* in your power. Only do not lay your hand upon him.' And Satan went forth from the presence of the LORD" (vs 10-12).

You know what happened. Disaster after disaster! On one day:

- the Sabeans came
- the fire came
- his sons died
- his daughters died

One servant was able to come back and tell the story that happened.

Verse 20: "And Job arose, and tore his robe, and shaved his head, and fell down upon the ground and worshiped. And he said, 'Naked came I out of my mother's womb, and naked shall I return there. The LORD gave, and the LORD has taken away. Blessed *be* the name of the LORD.' In all this Job did not sin, nor charge God foolishly" (vs 20-22).

He could take that. Satan came around again. God says, ‘Look at Job. He hasn’t done what you said.’

Job 2:3: “And the LORD said unto Satan, ‘Have you considered My servant Job, that *there is* none like him in the earth, a blameless and an upright man, one who fears God and turns away from evil? And still he is holding fast to his integrity, although you moved Me against him to destroy him without cause.’”

Here is the doctor’s motto: Verse 4: “And Satan answered the LORD and said, ‘Skin for skin, yea, all that a man has he will give for his life. But indeed put forth Your hand now, and touch his bone and his flesh, and he will curse You to Your face.’ And the LORD said to Satan, ‘Behold, he *is* in your hand, but spare his life.’ And Satan went forth from the presence of the LORD and struck Job with sore boils from the sole of his foot to the top of his head.” (vs 4-7).

That must have been absolutely painful. Poor Job! That’s why there’s only one Job. I wouldn’t want to go through what he went through. It’s bad enough. We go around and can hardly make it when we’re all stuffed up with the flu, or a cold, or whatever and we’re lying in bed and miserable. Here’s old Job: boils and painful sores festering and coming to a head! That’s when they’re painful. You got to get the core out of those things. *It’s miserable!* I had one boil one time and I like to died! Job is covered with them, “...from the sole of his foot to the crown of his head.”

Verse 8: “And he took a broken piece of pottery to scrape himself with. And he sat down among the ashes.... [Poor, wretched guy!] (Here’s his encouraging wife): ...And his wife said to him, ‘Do you still hold to your integrity? Curse God and die!’” (vs 8-9).

That always happens. Right in the middle of a trial somebody’s got to say something. If you’re a husband, your wife does, if you’re a wife, your husband does—*got to say some dumb thing!*

Verse 10: “But he said to her, ‘You speak as one of the foolish women speak. What? Shall we receive good at the hand of God, and shall we not receive evil?’ In all this Job did not sin with his lips. Now when Job’s three friends heard *of* all this evil that had come upon him, and they each one came from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite. For they had met together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and did not recognize him, they lifted up their voices and wept...” vs 10-12). You can imagine this. Here’s old Job:

- sitting out on the ash heap
- brushing away the flies
- scraping with a potsherd, runny, gooey boils and scabs

Painful! When you have a scab and move it, it’s even worse. Picking up the ashes. You have to throw up the ashes to keep the flies away.

If you see any of those pictures from the Middle East, flies are around. *They’re terrible!* I saw a documentary on what they were doing in North Yemen. North Yemen is one of those little kingdoms where they are still back in the 1100s, except they found oil there. Now it’s changing. They had one Sultan who ruled all of North Yemen and he was fierce, mean, terrible man. He worshiped Allah. Any medication was against god. So, here were all these flies. It showed how the flies would come and crawl all over the kids.

One-fourth of the population is blind because of what happened with the flies trying to drink the water out of the eyes. The flies get up in the corner of the eyes; these poor kids, flies all over them. After a while, you get tired of batting the flies. They just sat there completely helpless with all these flies.

When I was reading this, I was thinking what it must have been like with Job sitting there throwing the ashes. Terrible, painful, miserable thing and here come his friends. It was so bad, all they could do was lift up their voices and weep.

“...And each one tore his robe, and *they* threw dust upon their heads toward heaven. And they sat down with him upon the ground seven days and seven nights. And no one spoke a word to him, for they saw that *his* grief was very great” (vs 12-13).

The next time you go through a trial, read that. You’re going to realize that what you’re going through is not quite all that bad. *Poor Job!*

Job 3:1: “After this Job opened his mouth and cursed the day of his *birth*.” Now his attitude has changed! The long and short of it is because ‘the law of sin and death’ is in us. He just had a higher, or lower, breaking point than someone else. That’s all. However you want to look at it; however you want to measure, up or down. He really lambasted the day that he was born!

He takes off speaking and his friends answer him back. One of them says, trying to encourage him—someone always does this and it really never helps:

Job 5:17: “Behold, happy *is* the man whom God corrects....” *What a terrible time to say that!* It’s humorous to sit here and look at it, but when this

guy said it, here's Job sitting out there miserable throwing the ashes and dust and scraping and his friends are all done crying. They're trying to sit here and philosophically go through it. Isn't that what happens every time you go through a trial? You go and philosophically try and understand this trial. Somebody, in the pit of their trial, always says, 'Behold, happy is the man whom God corrects.' Happiness comes *afterward*.

"...Therefore, do not despise the chastening of the Almighty [El Shaddai]. For He makes sore, and binds up; He wounds, and His hands make whole" (vs 17-18). Then Eliphaz says, 'Job, if you'd been doing right, God would have delivered you out of these seven things.'

Job 6:1: "And Job answered and said, 'Oh, that my grief were but weighed... [you miserable wretches can't understand anything] ...and my calamity laid in the balances together! For now it would be heavier than the sand of the sea; therefore my words have been rash. For the arrows of the Almighty *are* within me... [The *Pourer Forth* was having Job pour forth himself!] ...my spirit is drinking up their poison. The terrors of God do set themselves against me" (vs 1-4).

Verse 9: "Even that it would please God to destroy me; that He would loose His hand and cut me off!" *Still, he didn't curse God!* All through it, in the whole thing, he still didn't curse God. Just didn't do it. We can get bogged down in all of these philosophical arguments. It's fantastic reading in that *New English Bible* version.

Job 8:1^[transcriber's correction]: "And Bildad the Shuhite answered and said, 'How long will you speak these things, since the words of your mouth *are like* a strong wind? Does God pervert justice?... [No!] Or does the Almighty pervert that which is right? If your sons have sinned against Him, and if He has cast them away for their transgression; if you would seek earnestly to God... [when you're supposed to, Job] ...and make your supplication to the Almighty; if you *were* pure and upright, surely now He would awake for you, and make the dwelling place of your righteousness prosperous'" (vs 1-6).

That's the way that people think. If you're perfect God's going to do nothing but good for you. Job, you must not have been perfect, because look at all this terrible stuff that's coming upon you.

After some more arguing, Job 9:20: "If I justify myself, my own mouth shall condemn me; *though I am* blameless, He shall declare me perverse. *Though I were* blameless, yet, I would not know myself. I would despise my life. It is all one; therefore, I said 'He is consuming the blameless and

the wicked'" (vs 20-22). Wait a minute! That's not a true statement! Just because you're going through a trial doesn't mean God kills the righteous and the wicked. *You're going through a trial!*

Verse 31: "You will plunge me into the ditch and my own clothes shall despise me. For *He is* not a man, as I *am*, that I should answer Him, that we should come together in court; there is no umpire between us, *who* might lay his hand upon us both" (vs 31-33).

In words, and in some ways, it sounded like Job's a pretty humble guy. But *in attitude*, he's getting to the point where he's saying, 'There needs to be someone here to mediate between God and me.'

Verse 34: "Let Him take His rod away from me, and let not His fear make me afraid; *then* would I speak and not fear Him; but *it is* not so with me" (vs 34-35).

Some more of the arguments going on and Job answering and this thing builds up more and more.

Job 13:1: "Lo, my eye has seen all this, my ear has heard and understood it. What you know, I know *also*; I *am* not inferior to you. Notwithstanding I would speak to the Almighty, and I desire to argue my case before God. But you *are* forgers of lies; you *are* all worthless physicians. Oh, that you would stop speaking entirely!... [Shut up! Hold your peace!] ...And it would be your wisdom. Hear now my reasoning, and listen to the pleadings of my lips." (vs 1-6).

Verse 15: "Though He slay me, I will trust in Him; but... [Ah-ha! Now it's starting to come out!] ...**I will maintain my own ways before Him.**" There it is. That's the first heart and core. Look how long it took to finally get Job to admit that: "...I will maintain my own ways before Him."

Job 15:1: "And Eliphaz the Temanite answered and said, 'Should a wise man answer with vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk, or with speeches, which can do no good? Yea, you do away with fear, and hinder prayer before God'" (vs 1-4). He's saying, 'Yeah, Job you really turn your back on God.'

Verse 5: "For your iniquity teaches your mouth, and you choose the tongue of the crafty. Your own mouth condemns you, and not I; yea, your own lips testify against you" (vs 5-6). He's really creating enemies.

Job 16:1: "And Job answered and said, 'I have heard many such things. Miserable comforters

are you all!” (vs 1-2) You’re just a bunch of miserable guys.

We’re going to learn the whole lesson that’s here. **You can’t solve the problems unless you do it God’s way!** You can sit down and have long arguments. I’ve had long arguments with people over religion. When you get stuck on something that you know that’s right and you know it’s right, you’re going to keep at it until you make the other person admit you’re right. They’re going to keep after it until they make you admit that they’re right. Round and around and around!

Here’s Job: All these guys coming and saying, ‘Job, really secretly, you’re a louse! You’re a dirty rat! You’re a sinner but you won’t admit it!’ Verse 3: “Is there no end to windy words? Or what provokes you that you should answer?” He really lambasted them.

The book of Job is the most detailed account of human nature, things of God and things of human beings, than anything else. Read Job and go through it yourself. I’ll have to admit that the first time that I read the book of Job I was at Ambassador College and I really thought God was wrong. When I got to the end—going through all of this, I could see the end—but I really thought God was wrong in bringing the trials; after all, Job was a perfect man!

Of course, now I understand it more. You can even take the righteousness of the Law, in the letter, and you can be perfect in it, but **unless your heart is right, unless your relationship between you and God is right, it doesn’t matter!**

Eliphaz answered again and says, Job 22:3: “Is it any pleasure to the Almighty that you are righteous, or is it a gain to Him that you make your ways blameless?” He goes on saying that Job is really a sinner.

Verse 23: “If you return to the Almighty, you shall be built up; you shall put away unrighteousness far from your tabernacles. Then you shall lay up gold like dust, the *gold* of Ophir as the stones of the brooks. Yea, the Almighty shall be your gold and you shall have plenty of silver. For then you shall have your delight in the Almighty, and shall lift up your face to God. You shall make your prayer to Him, and He shall hear you, and you shall pay your vows. You shall also decree a thing, and it shall be fulfilled to you; and the light shall shine upon your ways. When they cast you down, then you shall say, ‘A lifting up shall come!’ And He shall save the humble person. He shall deliver even *one* who is not innocent, yea, you shall be delivered through the cleanness of your hands” (vs 23-30).

Job 23:1: “And Job answered and said, ‘Even today *is* my complaint bitter; my stroke is heavier than my groaning” (vs 1-2). Terrible! Poor old guy, it didn’t work out for him.

Job 29 is absolute an amazing chapter. Here’s where Job really let’s go with himself. Here’s where it all comes out. I’m going to emphasize some things here.

Job 29:1: “And Job continued speaking, and said, ‘Oh, that **I** were as *in* months past, as *in* the days when God watched over **me**; When His lamp shined upon **my** head; and when **I** walked *through* darkness by His light; as **I** was in the days of **my** youth, when the secret of God was upon **my** tabernacle when the Almighty was yet with **me**, and **my** children were around **me**; when **I** washed **my** steps with butter, and the rock pressed out rivers of oil for **me**; when **I** went out to the gate of the city; when **I** prepared **my** seat in the square! The young men saw **me** and hid themselves; and the aged arose and stood up. The rulers refrained from talking, and laid their hands on their mouths” (vs 1-9). When he walked in the room, they gasped. That was it. What was he longing for? **His own self!**

Verse 14: “**I** put on righteousness, and it clothed **me**; **my** justice *was* like a robe and a diadem. **I** was eyes to the blind and feet to the lame. **I** was a father to the poor; and the cause, which **I** did not know, **I** searched out. **I** broke the fangs of the wicked, and plucked the prey out of his teeth. Then **I** said, ‘**I** shall die in my nest, and **I** shall multiply **my** days like the sand” (vs 14-18).

He’s saying, ‘I’m going to have it nice and I’m going to die in my nest. I’m going to live to a ripe old age because of what I’m doing. Right down to it, here’s the heart and core of all the book of Job.

Verse 19: “**My** root *was* spread out to the waters, and the dew lay all night upon **my** branch. **My** glory *was* fresh in me, and **my** bow was renewed in **my** hand. They listened to me, and waited, and kept silent at **my** counsel. After **my** words they did not speak again... [He really had it—didn’t he?] ...and **my** speech dropped on them. And they waited for **me** like the rain; and they opened their mouth wide *as* for the latter rain. **I** smiled on them *when* they did not believe; and the light of **my** countenance they did not cast down. **I** chose out their way, and sat as chief; and **I** lived like a king in the army, as one *who* comforts the mourners” (vs 19-25). He had it all right there, **everything!** What are you going to do with an attitude like that?

Job is not quite done, yet. You get emboldened. You see what can happen when you’re in an argument. You just go on and on and you defend it. You defend your position. The more you

defend it the more you're convinced you're right. The more you convinced you're right, the more you defend it.

Job 31:35: "Oh, that I had one to hear me! Behold, my desire is... [He got it and his attitude changed.] ...*that* the Almighty would answer me, and the indictment *that* my adversary had written. Surely I would carry it on my shoulder, *and* bind it *like* a crown *upon* my head. I would declare to Him the number of my steps..." (vs 35-37). I would just lay it all out for him.

Job 32:1: "And these three men ceased to answer Job, because he *was* righteous in his own eyes. Then was kindled the anger of Elihu the son of Barachel the Buzite, of the family of Ram. His wrath burned against Job, because **he had justified himself rather than God**. Also his wrath was kindled against his three friends, because they had found no answer and *yet* had condemned Job" (vs 1-3).

Verse 6: "And Elihu the son of Barachel the Buzite answered and said, 'I *am* young, and you *are* very old; therefore I was afraid, and dared not show you my opinion. I said, "The aged should speak, and the multitude of years should teach wisdom." But *there is* a spirit in man and the inspiration of the Almighty gives them understanding. Great men are not *always* wise; neither do the aged understand justice'" (vs 6-9). All you can say is, 'Amen, Washington, D.C.!' "

There was a political cartoon showing one of the politicians withdrawing from the race. There were five remaining, all dressed in clown's outfits. It's so typical. ***If you think you can accomplish the will of God through politics, forget it!***

Elihu continues and he says: Job 33:1: "Wherefore, Job, please hear my speech, and hearken to all my words." Job's been beaten down pretty much now—hasn't he? When Elihu is done then God takes over and that settles the matter. Job got his wish: 'Oh that God would answer me!' If you go through a trial, at least think before you say some things because God just may take you up on it. He took the Israelites up on theirs.

Verse 2: "Behold, now I have opened my mouth, my tongue has spoken in my mouth, my words *shall be* from the uprightness of my heart, and my lips will clearly speak knowledge. The Spirit of God has made me, and the breath of the Almighty gives me life. If you can, answer me; set yourself in order before me, stand up. Behold, I *am* according to your wish in God's stead; I also am formed out of the clay. Behold, my terror shall not make you afraid, and my burden shall not be heavy upon you. Surely you have spoken in my ears, and I have heard

the sound of *your* words, *saying*, 'I *am* pure, without transgression; I *am* innocent, and ***there is no iniquity in me***'" (vs 2-9). After all, if I'm perfect, why should this be done to me? He's doing what he thinks is the will of God and what happens? *He's not doing what he should do!*

Verse 10: "Behold, He finds occasions against me, He counts me as His enemy; He puts my feet in the stocks; He marks all my paths.' Behold, *in* this you are not right; I will answer you, **for God is greater than man**" (vs 9-12). Those are some wise words.

Elihu continues. Job 34:5 "For Job has said, 'I am righteous; but God has denied me justice.'"

Verse 10: "Therefore, hearken to me, O you men of understanding; far be it from God to commit iniquity; and from the Almighty, *that He should commit* iniquity. For the work of a man shall He render unto him, and cause every man to find according to *his* ways. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment." (vs 10-12).

Verse 35: "Job has spoken **without knowledge**, and his words *were* **without wisdom**." That's quite a statement. *If you don't yet know as you ought to know!* Did Job know certain things? *Yes, he did!* He was speaking with the wrong kind of knowledge. He spoke without knowledge.

Verse 36: "My desire *is that* Job may be tried unto the end because *his* answers *are* like those of wicked men. For he adds rebellion to his sin; he claps *his* hands among us, and multiplies his words against God." (vs 36-37).

Job 35:1: "And Elihu answered and said, 'Do you think this to *be* right, you *that* say, "My righteousness *is* more than God's"?' (vs 1-2) He maintained himself right to the end. Elihu proceeded further and talked to him more.

Job 38:1: "Then the LORD answered Job out of the whirlwind, and said, 'Who *is* this that darkens counsel by words without knowledge?" (vs 1-2). The first thing that came out: 'Who is this guy?' 'I'm the greatest in the east, Lord!' *No!* Job didn't answer that!

Verse 3: "Now gird up your loins like a man; for I will demand of you, and you shall answer Me." Then God starts out with His creation:

- Where were you, Job, when I created the earth?
- Where were you when I made the heavens?
- What's all this nonsense of your great righteousness?

'You wanted someone to come down here and talk to you, here I am, Job!'

Job 40:1: "And the LORD answered Job and said, 'Shall he who contends with the Almighty **instruct Him**?... [You're going to instruct me, Job?] ...He who reproves God, let him answer it.' [here's Job answer] ...And Job answered the LORD and said, '**Behold, I am vile!**...'" (vs 1-3). He finally got it. It finally started getting through his dim brain.

"...What shall I answer You?... [I'm going to shut my mouth] ...I will lay my hand on my mouth. Once I have spoken; but I will not answer; yea, twice, but I will proceed no further" (vs 3-5). Job said: 'I'm not going to say another word, LORD!'

Verse 6: "And the LORD answered Job out of the whirlwind, and said, 'Gird up your loins now like a man. I will demand of you, and you declare unto Me. Will you even annul My judgment? Will you condemn Me so that **you** may be righteous?'" (vs 6-8). You condemn God when you say God is not fair.

Verse 9: "And *have* you an arm like God? Or can you thunder with a voice like His? Deck yourself now with majesty and excellency, and array yourself with glory and beauty. Cast abroad the rage of your wrath; and behold everyone who is proud, and abase him. Look on everyone *who is* proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together; and bind their faces in darkness. Then I will also confess to you that your own right hand can save you" (vs 9-14). *It can't!*

Here is Job's repentance. This is what happens to us also: Job 42:1: "And Job answered the LORD and said, 'I know *that* You can do all things, and that no thought can be withheld from You'" (vs 1-2). That must have been interesting for God to listen to all those arguments going back and forth between them.

Verse 3: "*You asked*, 'Who is he who hides counsel without knowledge?' Therefore, I have spoken that which I did not understand... [I was a dumb dodo, LORD. A fool! no good!] ...*things* too wonderful for me; yea, which I did not know. Hear, I beseech You, and I will speak; *You said*, "I will ask of you, and you will declare to Me." I have heard of You by the hearing of the ear; but now my eye sees You" (vs 3-5). Literally, in the whirlwind, he did see him.

Verse 6: "Therefore, I abhor *myself*, and repent in dust and ashes." Now, Job was *emptied!* What happened? *He offered a sacrifice for himself*

and for his three friends! But notice that he didn't have to offer the sacrifice for Elihu.

Whenever we get to thinking that we know something great and no one else does, God is going to send a little Elihu and he knows something of God, too. Job didn't have to offer a sacrifice for him. When it was all over, El Shaddai, God Almighty:

- blessed Job with twice as much as he had
- let him live another 70 years, he died at 140
- gave him seven sons and three daughters, and they were the most beautiful women in the world

Many times in the trials we go through, **God is emptying us out so He can put Himself in us and bless us!** When we go through some of the trials that we do, or others that we know are going through trials, just keep that in mind.

All Scripture from The Holy Bible In Its Original Order, A Faithful Version by Fred R. Coulter.

Scriptural References:

- 1). John 4:23-24
- 2). Romans 8:18-26
- 3). Luke 18:18-19
- 4). John 2:24-25
- 5). Like 18:20-27
- 6). Luke 1:37
- 7). Matthew 17:19-21
- 8). Romans 4:13-21
- 9). Genesis 49:22-26
- 10). Ruth 1:19-22
- 11). Job 1:1-5, 8-12, 20-22
- 12). Job 2:3-13
- 13). Job 3:1
- 14). Job 5:17-18
- 15). Job 6:1-4, 9
- 16). Job 8:1-6
- 17). Job 9:20-22, 31-35
- 18). Job 13:1-6, 15
- 19). Job 15:1-6
- 20). Job 16:1-3
- 21). Job 22:3, 23-30
- 22). Job 23:1-2
- 23). Job 29:1-9, 14-25
- 24). Job 31:35-37
- 25). Job 32:1-3, 6-9
- 26). Job 33:1-12
- 27). Job 34:5, 10-12, 35-37
- 28). Job 35:1-2
- 29). Job 38:1-3
- 30). Job 40:1-14
- 31). Job 42-1-6

Scriptures referenced, not quoted:

- Romans 1
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- Luke 9

Also Referenced:

- **Book:** *The Names of God In Holy Scripture* by Andrew Jukes
- **Magazine:** *The Bible Advocate* by Church of God (Seventh Day)

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Names of God VII El Elyon

Fred R. Coulter

In continuing the series, *Names of God*, we're going to review a little bit.

Elohim:

What is the first name of God that we find revealed in the Bible, beginning in Genesis? It is 'Elohim.' *Besides revealing that there's more than one God, what is the relationship of Elohim? Elohim loves continuously because of covenant and creation!* Everything that God said in the way of creation by His Word was a covenant. Therefore, God always loves—whether high or low, good or bad, saint or sinner.

YHVH/Yahweh:

What is revealed about God with Yahweh that you don't find with Elohim? *Yahweh has a relationship based on covenant and quality of love!* God says, 'If you listen to My voice and keep My commandments, I will bless you. I will recognize your righteousness. If you don't I will curse you and judge you.' *Yahweh must always judge.*

That is true. If you have a standard, if you have a law, then you have to have something to make the law a law. The thing that makes the law a law is judgment.

For example: If no one stopped where the traffic signals are and no one prosecuted anybody for it, the law would be worthless. But if you have a policeman sitting there, and the second you go through that thing the siren goes off and you get a ticket. Everybody sees that. You go to court and you pay a fine. *The law has been enforced!* Same way with God; same way with Yahweh. That's why you find that *all the judgments are given by Yahweh.* What happens to Yahweh because of sin?

- He hurts!
- He is grieved!
- He hates to see even the death of a sinner!

EL Shaddai—God Almighty:

- Almighty in the sense of power!
- Almighty in the sense of ability to carry out His will!

He is the *Pourer Forth* of blessings!

El Elyon—the Most High God:

One of the best ways to understand the Bible is to learn to think with the Scriptures. What does

the Most High tell us? It tells us something very important; as a matter of fact, two things:

1. there is God Who is the *Most High*
2. as Creator, there are others beneath Him Who are not *Most High*

It's quite an interesting revelation in the understanding of it. Let's go through it and we're also going to have to cover about Melchisedec. That's where the *Most High God* is introduced (Gen. 14). What about Melchisedec? Even Andrew Jukes—in the book: *The Names Of God In Holy Scripture*—makes a fairly reasonable case for Melchisedec being someone other than Jesus.

I have heard in different discussions that Melchisedec was probably Shem. That couldn't be proven. Melchisedec appears here to be a man. However, it presents us with some very strange incongruities if he is a man. You know the story:

- there was a battle
- several kings were fighting
- they came down and they conquered Sodom and Gomorrah
- they carried off Lot, all of his possessions and everything he had
- Abram got his household
- 318^[transcriber's correction] men of battle
- they chased them up to the left side of Damascus

As you look at the geography, there's a valley going into Damascus. That's where they probably got them. Sure enough, Abram fought at night. He conquered them and brought back the spoils.

Here's what happened: Genesis 14:16: "And he brought back all the goods, and also brought back his kinsman Lot and his goods, and the women also, and the people. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer and of the kings with him, at the valley of Shaveh, which is the king's valley. And Melchisedec the King of Salem brought forth bread and wine...." (vs 16-18). If that were all he brought forth, there wouldn't be any problem.

Let's see what else happened. "...**And He was the Priest of the Most High God**" (vs 18). That name can also refer to the Father. In some places it's obvious that it does, but it also refers to:

- the One Who created the earth
- the One Who was Yahweh
- the One Who was part of Elohim

- the One Whose name was also El Shaddai

Verse 19: “And He blessed him, and said, **‘Blessed be Abram of the Most High God Possessor of heaven and earth.** And blessed *be* the Most High God, Who has delivered your enemies into your hand.’ And he gave Him tithes of all” (vs 19-20). That’s a little strange. Who does the tithe belong to? *The tithe belongs to God!*

Verse 21: “And the king of Sodom said to Abram, ‘Give me the people and take the goods for yourself.’... [Sodomite to the core. Give me the people; you take the goods.] ...And Abram said to the king of Sodom, ‘I have lifted up my hand to the LORD, **the Most High God...** [Here we have Yahweh, the Most High] **...the Possessor of heaven and earth**” (vs 21-22)

Who was this Melchisedec? Jukes seems to think that it was one of the Canaanite priests who was still priest of the Most High. I made a little better case for that by putting together with this one verse:

Deuteronomy 32:7: “Remember the days of old; consider the years of many generations. Ask your father, and he will show you; your elders, and they will tell you. When **the Most High** divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel” (vs 7-8).

Let’s talk about priests for a moment by going back to Exo. 18. What I’m going to do is show you, partially, how you can construct this thing so that it **may appear** that what was said was true. That Melchisedec *may have been*, and I say **may have been** because once you go to Heb. 6 & 7, in the New Testament, there is no way you can prove that it was the Canaanite king who was the priest. You cannot prove that, because there will be some incongruities. I’m going to show you how you can build a partial case for that.

Exodus 18:1: “When Jethro, the priest of Midian, Moses’ father-in-law, heard of all that God had done for Moses and for Israel His people, that the LORD had brought Israel out of Egypt, then Jethro, Moses’ father-in-law, took Zipporah, Moses’ wife, after he had sent her back, And her two sons, of which the name of the one *was* Gershom (for he said, ‘I have been a stranger in a strange land’), and the name of the other *was* Eliezer (‘for the God of my father, my Helper, delivered me from the sword of Pharaoh’). And Jethro, Moses’ father-in-law, came with his sons and his wife to Moses in the wilderness, where he camped at the mount of God” (vs 1-5).

Then they met, v 10: “And Jethro said, ‘Blessed *be* the LORD [Yahweh]...’” He’s a priest of Midian and he blessed Yahweh.

Verse 11: “‘Now, I know that the LORD [Yahweh] *is* greater than all gods, for in this matter they dealt arrogantly against them.’ Then Jethro, Moses’ father-in-law, took a burnt offering and sacrifices for God. And Aaron came, and all the elders of Israel, to eat bread with Moses’ father-in-law before God” (vs 11-12).

When you read that verse, have you really understood who conducted the offerings? *Jethro, the priest of Midian!*

- Who was Midian?
- Who was Midian’s father?
- Weren’t all the other priests pagan?
- What on earth is Moses doing accepting offerings from a priest of Midian who was praising Yahweh?

That really is a mind-boggler! Maybe you never thought of it that way before. *No, you didn’t!*

Genesis 25:1: “Then again Abraham took a wife, and her name was Keturah. And she bore him Zimran, and Jokshan, and Medan, **and Midian**, and Ishbak, and Shuah” (vs 1-2). **Midian was one of the sons of Abraham by Keturah!** What religion do you suppose that Midian followed? *A form of the religion that Abraham had*—right? He was called ‘priest.’

What did Job do when he repented, right at the end of the book? He offered offerings unto God. After Israel was brought out of Egypt and after God establish the Aaronic priesthood, no one of the line of Abraham, down to Jacob, could offer any sacrifices or be priests except the sons of Levi. The priesthood went to the sons of Aaron. Anyone doing anything other than that we find:

- the incident where you had the censures (Num. 14).
- the spouting of Aaron’s staff to show that he was the designated priest

Apparently, there were those, when God separated the nations, who still worshipped the Most High.

That’s the best case you can build to say Melchisedec was a Canaanite priest who still worshiped the Most High. However, it’s incongruous when you look at some other Scriptures, very incongruous.

Deuteronomy 12:29: “When the LORD your God shall cut off the nations before you...” Who did they succeed? *The Canaanites, the Hivites, the Perizzites, the Jebusites!*

Verse 30: “Take heed to yourself that you do not become ensnared by following them, after they are destroyed from before you, and **that you do not ask about their gods**, saying, ‘**How did these nations serve their gods that I may also do likewise?**’ You shall not do so to the LORD your God, for every abomination to the LORD, which He hates, they have done to their gods; even their sons and their daughters they have burned in the fire to their gods. Whatsoever thing that I command you, be careful to do it. You shall not add to it, nor take away from it” (vs 30-32).

The book of Zephaniah talks about the Canaanites and their ‘religion’ with it’s Baal worship. Zephaniah 2:5: “Woe to the inhabitants of the sea coast, the nation of the Cherethites! The Word of the LORD is against you, Canaan, the land of the Philistines: ‘I will destroy you, so that no inhabitant *survives*.’” God really lambastes the Canaanites; all the way through, they are condemned.

Let’s see one of the things that God is going to do, Zechariah 14:20: “In that day there shall be on the bells of the horses, ‘**HOLINESS TO THE LORD.**’ And the pots in the LORD’S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be Holiness to the LORD of hosts. And all those who sacrifice shall come and take of them, and boil in them. And in that day there shall no longer be merchants [Canaanites] in the house of the LORD of hosts” (vs 20-21).

What did the Israelites do continuously? They took the Canaanite religion and crossbred it with their own. God hates and despises the Canaanite religion. The question, when I was studying this, came to mind: How could Melchisedec be a Canaanite? You go back to Gen. 9 where God said, ‘Cursed be Canaan!’

How could Melchisedec be a Canaanite, Abraham tithes to Him and the Canaanite blessed Abraham whom God said, ‘You’re going to take over the land of the Canaanites.’ While you can make a little case for it, it doesn’t stand up when we come to the book of Hebrews.

I’m thankful that God inspired Paul to write the book of Hebrews so we have a little understanding about Melchisedec. Heb. 5 talks about the priesthood of Jesus Christ, comparing the Aaronic priesthood with the priesthood of Jesus Christ

Hebrews 5:1: “For every high priest, being taken from among men to act in behalf of men, is appointed to serve in *the* things pertaining to God in order that he may offer both gifts and sacrifices for sins; *and* he is able to deal gently with those who sin

in ignorance and those who have been led astray, since he himself is also encumbered with many weaknesses. And because of these *weaknesses*, he is obligated also to offer *sacrifices* for his own sins, exactly as *he does* for the people. Now, no man takes the honor *of the high priesthood* upon himself, but *only* he who is called by God, in the same way as Aaron also was *called*. In this same manner also, Christ did not glorify Himself to become a High Priest, but He Who said to Him, ‘You are My Son; today I have begotten You.’ Even as He also says in another *place*, ‘**You are a Priest forever according to the order of Melchisedec**’” (vs 1-6).

Don’t you think it would be strange where God said that He’s going to destroy the names of the Canaanite’s house, that He would preserve a name of a Canaanite priest forever? Melchisedec? That would be strange—wouldn’t it? *It doesn’t make any sense!* Who was this Melchisedec?

Hebrews 6:20: “Where Jesus has entered for us *as* a forerunner, having become a **High Priest forever according to the order of Melchisedec.**”

Hebrews 7:1: “**For this Melchisedec, King of Salem, Priest of the Most High God, Who met Abraham as he was returning from his slaughter of the kings, and blessed him**, and to Whom Abraham gave a tenth part of all; on the one hand, being interpreted King of Righteousness...” (vs 1-2). How on earth can you have a Canaanite who is called ‘the King of Righteousness,’ when God said that the reason He was giving this land to Abraham and his descendants was because of the Canaanite’s sins?

The key is this: God appeared to Abraham as El Shaddai, God Almighty. The name Elohim Yahweh is used in reference to Abraham and God. But after the battle, when God appeared, how did He appear? The answer is right here: ***Melchisedec was the One Who became Jesus Christ, because of what it says here!***

“...and on the other hand, **King of Salem, which is King of Peace...** [You could have translated that King of Peace as well as King of Salem.] **...without father, without mother, without genealogy...**” (vs 2-3). I’ve studied where scholars said that this means they can’t find His genealogy. How did He come to be without a father or without a mother?

“**...having neither beginning of days, nor end of life...**” (vs 3). I don’t know any human being that that could apply to. *Surely, it wouldn’t apply to a Canaanite!* Why? *Because you would have someone having eternal life before the resurrection!*

“...but having been **made like the Son of God, remains a Priest forever.** But consider how

great this One *was* to Whom even the patriarch Abraham gave a tenth of the spoils. For on the one hand, those from among the sons of Levi who receive the priesthood are commanded by the law to collect tithes from the people—that is, *from* their brethren—even though they are *all* descended from Abraham; but on the other hand, He Who was not descended from them received tithes from Abraham, and blessed him who had the promises. Now, it is beyond all doubt *that* the inferior *one* is blessed by the superior *one*.” (vs 3-7).

That would create a problem. Can you say that Abraham, receiving the blessing, was blessed of the better, and the better is a Canaanite from whom you’re going to take the land? It’s incongruent! It doesn’t make any sense!

Verse 8: “And in the first case, men who die receive tithes... [that’s talking of Levi] ...but in the other case, *He received tithes of Whom it is witnessed that He lives forever*. And in one sense, Levi, who receives tithes, also gave tithes through Abraham; for he was still in his forefather’s loins **when Melchisedec met him**” (vs 8-10).

What is the answer? ***It was Jesus Christ!*** But how do we answer the full question? We answer it this way: ***It was Jesus Christ!*** When He met Abraham after the battle, how did God appear unto Abraham and to the rest of them? ***He appeared as Melchisedec, King of Salem, Priest of the Most High God!*** Did Yahweh appear in fleshly form? ***Yes, He did!***

- He appeared to Abraham
- He appeared to Sarah
- He sat down and ate with them
- He also had Abraham prepare the sacrifices for the covenant (Gen. 15)

—where Abraham took the various animals that God said to take, to split them down the middle, and laid the right and left halves apart and made a path down the middle, and both Abraham and God walked down this path to signify the absolute surety of the covenant of God.

How is God going to appear when there are other human beings there? *He’s going to appear as a human being so they don’t really know Who He is!* That’s why He’s called the ‘Priest of the Most High.’ That’s why He received the tithe, because the tithe belongs to God. It shows nothing else of Him from that time on. Just on that one incident.

Let’s understand something else. ***The only One who could have possibly been Melchisedec, the Priest of the Most High, was Yahweh, Who became Jesus Christ—He is also El Shaddai and part of Elohim!*** It says that He was “...without father...” (v 3). ***Before Jesus became the Son of God, by begetting***

and birth through Mary, He didn’t have a father in the sense of human beings. He did not have a mother.

“...without genealogy, having neither beginning days, nor end of life...” Because He hasn’t yet become human. He had not given up being God and He had not given up human life to be the sacrifice for all human beings.

“...but having been made like the Son of God, remains a Priest forever. But consider how great this One was...” (v 3-4). That’s quite a statement, ‘how great this One was.’

That’s the best I can answer on: How do you solve the problem of Melchisedec? Without the New Testament, you don’t know. Without the New Testament to explain it to us you lose quite a bit of the meaning of the name of ***the Most High!***

In Daniel we’ll see some of the things that were said of Daniel but said in relationship of him compared to what Nebuchadnezzar knew. When Daniel explained to the king what he was going to do in interpreting the dream, he said:

Daniel 2:28: “But there is a God in heaven Who reveals secrets and makes known to King Nebuchadnezzar what shall be in the latter days. Your dream and the visions of your head upon your bed *are* these.” Then Daniel explained all of that.

Going through to the end, we find the conclusion of what happened, v 46: “Then King Nebuchadnezzar fell upon his face and worshiped Daniel, and he commanded to offer an offering and sweet incense to him. The king answered Daniel and said, ‘It is true that ***your God is the God of gods...***’” (vs 46-47). That’s why He is called ***the Most High!***

Is God over everything that there is beneath Him, whether good or evil? ***Yes, He is!*** This was quite a revelation to Nebuchadnezzar. Remember, all the astrologers, the other priests and all the soothsayers came in and they couldn’t answer the question as to what the dream was.

“...and the Lord of kings... [That’s one thing about ***The Most High: He is King and He is God!***] ...and a revealer of secrets, since you could reveal this secret” (vs 47). Then you know the blessing that came to Daniel and his three friends.

Nebuchadnezzar had quite a few experiences with the Jews, with God and with some of the things that were done. Here’s the account of the fiery furnace.

Daniel 3:26: “Then Nebuchadnezzar came near the opening of the burning fiery furnace. He answered and said, ‘Shadrach, Meshach, and Abed-Nego, servants of ***the Most High God...***’” That’s something in this pagan, wretched country. God has revealed that ***He is higher than any god!***

- higher than Nebuchadnezzar
- higher than Marduk
- higher than all of the gods of the people

Daniel 4:1: “Nebuchadnezzar the king, to all people, nations, and languages, that dwell in all the earth: ‘Peace be multiplied to you. It seemed good to me to declare the signs and wonders that **the Most High God** has done for me” (vs 1-2). Then Nebuchadnezzar explained everything about his vision, about the stump, etc.

Here was the decree of God, v 16: “Let his heart be changed from a man’s and a beast’s heart be given to him. And let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the Holy ones, **so that the living may know that the Most High rules in the kingdom of men**, and gives it to whomever He will, and sets up over it the basest of men” (vs 16-17). It shows that ***the Most High rules in everything!***

I couldn’t help but think about when I was watching this thing on the holocaust; what those poor Jews went through was awful. It was literally terrible! God raised up Hitler! What can you conclude? *We can be thankful that there’s the second resurrection!*

- God’s view of life is greater than ours.
- God’s control of life is greater than ours.

I have to submit that when you look at all the evil and the agony of WWII and all that was there and all that’s going to be. We’ve got to really think *how great and marvelous God’s plan is!*

Of all this suffering, misery, wretchedness, killing and rottenness, God could stop it any minute He wants it to stop—couldn’t He? He raises up even the basest of men. What does He say in Isa. 10 about the Assyrians? He says, ‘Oh, Assyria, the rod of my anger in My hand. I’m going to raise you up and I’m going to send you against My people. You’re going to punish them and destroy them. When I am done with them, I’m going to get you.’

I can’t help but think that through all the bloody mess this earth is going through and the terrible things that are going on, human nature is so depraved and God’s plan has got to be so fantastic, that it’s got to be worth it! It has to be so magnificent that it’s got to be beyond what we can fully comprehend.

“...the Most High rules in the kingdom of men, and gives it to whomever He will, and sets up over it the basest of men” (vs 17). Prayer does come into it for a time. Remember what God told Jeremiah: The time comes when God says, ‘Pray not for this people for I won’t hear you.’

Here is the fall of Babylon. Again, we have the very power that is given, Daniel 5:17: “Then Daniel answered and said before the king, ‘Let your gifts be to yourself, and give your rewards to another. Yet, I will read the writing to the king...” That’s where the writing was on the wall. The writing *was* on the wall: MENE, MENE, TEKEL, UPHARSIN, and then he explained it.

“...and make the interpretation known to him. O king, the **Most High God** gave Nebuchadnezzar your father a kingdom, and greatness and glory and majesty” (vs 17-18). As the Most High, God deals with the rest of the nations to prove that *He* is over all!

- ***Yahweh*** deals with Israel because He’s in the covenant relationship with Israel. He must judge and He must bless
- ***Elohim*** loves all people because He made them
- The ***Most High*** controls the political events

Verse 19: “And for the greatness that He gave him, all people, nations, and languages trembled and feared before him. He slew whom he would, and whom he would he kept alive. And whom he would, he raised up; and whom he would, he put down. But when his heart was lifted up, and his spirit became so proud that he behaved arrogantly, he was put down from his royal throne, and his glory was taken from. And he was driven from the sons of men. And his heart was made like the beasts, and his dwelling *was* with the wild donkeys. He was fed with grass like oxen, and his body was wet with the dew of heaven...” (vs 19-21).

You talk about the humiliation of a person, he’s the king:

- all the gold
- the best of the whole Gentile system
- the robes
- the garments
- the palace
- everything

They take him out they put him in an ox crib and feed him hay and grass. You go out and look at him and every day he gets worse. His hair grows long, it’s all matted out, his fingernails are all curling around, he doesn’t know who he is. You say, ‘Nebuchadnezzar, is that you?’ He gives this grunt and looks up at you—*pitiful creature!* That was to show that ***God is in control!*** I felt sorry for Nebuchadnezzar going through this.

“...until he knew that **the Most High God rules in the kingdom of men**, and that He appoints over it whomever He will. And you his son, O

Belshazzar, have not humbled your heart, **though you knew all this**. But you have lifted up yourself against the Lord of heaven. And they have brought the vessels of His house before you; and you and your lords, your wives and your concubines have drunk wine from them. And you have praised the gods of silver, and gold, of bronze, iron, wood, and stone, which do not see, nor hear, nor know. And you have not glorified the God in Whose hand *is* your breath and all your ways” (vs 21-23).

Verse 30: On that night Belshazzar the king of the Chaldeans was killed. And Darius the Mede took the kingdom, being about sixty-two-years-old” (vs 30-31).

(go to next track)

Let’s carry this one step further. Isa. 14 shows that the Most High rules and controls over everything and everyone, over every being, whether physical or spiritual.

Here’s Lucifer, Isaiah 14:12: “How you are fallen from the heavens, O shining star, son of the morning! *How* you are cut down to the ground, you who weakened the nations! For you have said in your heart, ‘I will ascend *into* the heavens, I will exalt my throne above the stars of God; I will also sit upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; **I will be like the Most High**” (vs 12-14).

If the Most High is the Most High, no one could be like Him!

- Was God able to abase Lucifer? *Yes!*
- Was God able to humble him? *Yes!*

So, God rules!

Psalms 77 ^[corrected] shows us an attitude toward God when you think of the Most High. God has given us the fantastic and wonderful blessing, through prayer, to be able to come into the presence of the Most High. *Think about that!* God has given that to those whom He has called.

That’s why I want to actually be there, not just in prayer, but after the resurrection in a spiritual body. That’s going to be a wonderful thing. It says that we’re going to see God face-to-face. It’s going to be a wonderful thing to be able to see Christ and the angels and God the Father and all that is going on in heaven. *That’s going to be marvelous!*

Psalms 77:1: “I cried to God with my voice, to God with my voice; and He gave ear to me. In the day of my trouble I sought the LORD... [he [Asaph] was in bad shape.] ...my hand was lifted up, and my tears ceased not in the night; my soul refused to be comforted. I remembered God and was troubled; I moaned, and my spirit fainted. Selah” (vs 1-3).

Sometimes we feel that if we are of God everything’s got to run:

- perfect
- smooth
- right
- fine
- good
- no troubles

Everybody in the world would be able to tell who a Christian was. It doesn’t work that way. I wish it would be that way.

- I don’t like trouble
- I don’t like pain
- I don’t like sorrow
- I detest funerals

The only happiness I get out of any funeral is if I bury someone who I know died in the faith. That’s a small consolation because you sit there and hear all of these pitiful people. *That’s all we are!* I was thinking of that when we had the memorial service for Carl Franklin. We were all just sitting there, pitiful people, subject to death. I was thinking, he bore all the troubles and difficulties. Here’s this poor guy who said, ‘My spirit was overwhelmed.’

Verse 4: “You keep my eyes awake; I am too troubled and I cannot speak.” Here’s this poor guy; it says, *A Psalm of Asaph*. He’s so troubled he couldn’t speak. Have you ever felt so bad that you go to pray and about the only thing you can do is cry and moan? You can’t even think of a word, so you just kind of moan. About the only thing you can do is say, ‘Help, God!’ That’s about all you can do.

Verse 5: “I have pondered the days of old, the years of ages past. I remember my song in the night; I commune with my own heart, and my spirit made diligent search. Will the LORD cast off forever? And will He be favorable no more? Is His mercy gone forever? Has His promise failed for all generations? Has God forgotten to be gracious? Has He in anger shut up His tender mercies? Selah” (vs 5-9). This poor guy [Asaph] had had it. I remember a couple of occasions that I felt like that.

Verse 10: “And I said, ‘This is my grief, that the right hand of the Most High could change.... [he appealed directly to the Most High] ...I will remember the works of the LORD; surely I will remember Your wonders of old” (vs 10-11). That’s how to get yourself out of this kind of depression.

- begin to think on God
- begin to think on the Most High
- remember the things that God has done

Verse 12: “I will also meditate on all Your work, and talk of Your doings. Your way, O God, is

in holiness; who is so great a God as our God?” (vs 12-13). Asaph came from the depths right to the heights when he really understood and put himself in God’s hands.

Verse 14: “You are the God Who does wonders; You have declared Your strength among the people. You have with Your arm redeemed Your people, the sons of Jacob and Joseph. Selah. The waters saw You, O God, the waters saw You; they were afraid; the depths also were troubled. The clouds poured out water; the skies sent out a sound; Your arrows also flew here and there. The voice of Your thunder was in the whirlwind; the lightnings lit up the world; the earth trembled and shook” (vs 14-18). *He’s remembering the great power of God Almighty, the Most High!*

Verse 19: “Your way is in the sea, and Your path in the great waters, and Your footsteps are not known. You led Your people like a flock by the hand of Moses and Aaron” (vs 19-20). Quite an inspiring Psalm.

Psalms 91:1: “**He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.**” This shows that God’s protection is for all people, not just Israel, Judah, or Joseph alone, but for *all people*. It talks about the Most High; God is dealing with *all* people.

Psalms 92:1: “It is good to give thanks to the LORD and to sing praises unto Your name, **O Most High**, to show forth Your loving kindness in the morning and Your faithfulness every night upon the instrument of ten strings, and upon the harp, with melody of music upon the lyre; for You, LORD, have made me glad with Your work; I will exult in the works of Your hands. O LORD, how great are Your works; Your thoughts are very deep” (vs 1-5). And God gives all of those to us.

Here’s something to think about, Psalm 82:1: “God stands in the congregation of the mighty; He judges among the gods.” That’s quite a thing! This gives me the vision, the sight or the feeling of all of us at the resurrection standing on the Sea of Glass and seeing God.

Verse 2: “How long will you judge unjustly and respect the persons of the wicked? Selah.... [referring back to people] ...Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; save them out of the hand of the wicked. They do not know, neither do they understand; they walk on in darkness; all the foundations of the earth are shaken out of course. I have said, ‘You are gods...’” (vs 2-6). Why would that be put right in the middle of it? God is just giving us an inkling of His plan, right here, that’s why.

“...and **all of you are sons of the Most High**” (v 6). *Every human being is a child of God by creation, regardless of who their father or mother was! Our biggest problem as human beings is, we judge other people as though we were sitting in the seat of God!* That’s our biggest problem. Hence comes hatred and prejudice and all this sort of thing.

Verse 7: “‘But you shall die like men, and fall like one of the princes.’ Arise, O God, judge the earth, for You shall inherit all nations” (vs 7-8). *Quite a thing to think of!*

from: *The Names of God In Holy Scripture*
by Andrew Jukes, one little quote that he has; pgs. 89-90

For man was created in the image of God.

That’s *all* mankind!

He may not know it for he is fallen and may have even become a beast...

We saw that with Nebuchadnezzar. You can read that of other prophecies and the depths to which people will go. But *they’re still made in the image of God!*

...for a while without his true inheritance.

That is he’s even become as a beast for a while without his true inheritance.

Yet, he is in his fall a fallen son, for Abraham was son of God...

Doesn’t it say that in the genealogies? It starts with Christ and it goes back—the father of, the son of—and Adam who was the son of God. Did Adam fall? *Yes!* Keep that in mind.

...and the gifts and callings of God are without repentance.

We can’t change what we are. We are what we are, and we’re made in the image of God. Isn’t it a shame that human beings treat each other the way that they do? It is a shame! What a fantastic and glorious purpose it’s going to be *when we are able to rule in the Kingdom of God* and help all people and stop all this stupidity and nonsense! Help them love each other, but they’re still made in the image of God.

Therefore, even to unconverted Gentiles bowing down to idols, Paul would quote as a truth their own poet’s words.

You know the account in Acts. Paul comes into Athens. He walks into the city that is wholly given over to idolatry. He, himself, is a little perplexed as to how to start preaching the Gospel to this bunch of idol worshippers.

Acts 17:22: “Then Paul stood in *the* center of Mars Hill and said, ‘Men, Athenians, I perceive *that*

in all things you are **very reverent to deities**”—that means *devoted to your demons*.

Verse 23: “For *as* I was passing through and observing the objects of your veneration, I also found an altar on which was inscribed, ‘**To an unknown God.**’ So then, He Whom you worship in ignorance *is* the One *that* I proclaim to you. He *is* the God Who made the world and all things that *are* in it. Being *the Lord of heaven and earth*... [What is the Most High? *Possessor of heaven and earth!*] ...He does not dwell in temples made by hands; nor is He served by the hands of men, as *though* He needs anything, *for* He gives to all life and breath and all things. And He made of one blood all the nations of men to dwell upon all the face of the earth...” (vs 23-26). What’s wrong with human beings?

1. the law of sin and death
2. the breaking of the commandments of God

“...having determined beforehand *their* appointed times and the boundaries of their dwelling; in order that they might seek the Lord, if perhaps... [or fortunately] ...they might feel after Him and might find Him; though truly, **He is not far from each one of us**” (vs 26-27). I’m going to underline that. We’ve heard in the past that God has gone way off, turned the world over. God hasn’t gone way off. Paul says, “...He is not far from each one of us.”

Verse 28: “For **in Him we live and move and have our being**...” That’s quite a statement. They may be Aborigines in Australia, but *in God* they “...live and move and have our [their] being...” though they be fallen. God gave them life. That life that they have is no different than the life of any other human being. This, the Jews didn’t like. The Greeks did though.

Verse 28: “...as some of the poets among you also have said, ‘For we are His offspring.’” How dare Paul quote a pagan? I say this a little facetiously. Truth is truth and is not restricted to any one thing, except God. If that Truth comes from God, it is true, though they may not know God.

When you stop and think about all of the mythologies and everything that comes down through all of these pagan religions, **they still all go back to the Most High!** They’ve got it all confused—that people were God, who then had children, who then became human beings. Of course, it’s all confused! But Paul is straightening it out here saying, even quoting a pagan, “...For we are His offspring.”

Verse 29: “Therefore, since we are the offspring of God... [Paul starts changing the message a little bit] ...we should not think that the Godhead is like that which *is made* of gold, or silver, or stone—a graven thing of art *devised by the* imagination of man; for *although* God has indeed overlooked the times of this ignorance, He now commands all men everywhere to repent, because He has set a day in which He will judge the world in righteousness by a Man Whom He has appointed, having given proof to all *by raising Him from the dead.*” (vs 29-31). Then he preached to them:

- the resurrection
- Christ
- repentance
- salvation

Psalms is really a pretty good book containing all these references to the Most High. When you study through and study this on the Most High you’re going to see that it is in relationship to more than just the people of God. It is in relationship to the angels, through Lucifer. God is over him.

What if Lucifer could have become like the Most High? Where would we be? *He can’t become like the Most High!* The Most High is *the Most High* and God will show that **that is never going to be challenged or taken away!** That gives us great comfort. Especially great comfort when we come to the point that maybe life has become so heavy that it’s hard for us to bear and understand. **Then, we go to the Most High.**

Asaph—who we read about in Psa. 77—said, ‘God, have you turned off your mercies?’ That’s pretty strong talk to God—isn’t it. It says in another place, ‘His mercy endures forever.’ It shows how you can approach God.

- Can you tell God how you feel and what’s on your mind, if it’s in a right attitude? *Sure you can!*
- Could you go to God and say, ‘God, it feels as though I’m being kicked around down here.’?

That’s were to start! ***You can be heard by the Most High!***

I had a little trouble with Psa. 136 when I first came into the Church. What is one of the first things that you learn when you learn about God, the Church, the Bible and how to pray? ‘*Be not as the heathen that use vain repetitions*’—**vain repetitions!** In my mind, anything that was a repetition was vain. I got it confused.

So, when I read Psa. 136 and every verse says, ‘and His mercy endures forever,’ I thought, ‘Oh, oh! Aren’t those vain repetitions?’ I didn’t

understand. I begin to understand a little bit about the mercy of God now—“It endures forever!” There is no way you can say enough words as a human being to convey that. Therefore, this is not vain repetition. That was one of my thoughts when I was first studying the Bible. You know how it goes sometimes.

Psalms 136:1: “Oh, give thanks to the LORD, for He is good, for His mercy endures forever. Oh, give thanks to the **God of gods...**” (vs 1-2). That’s what the Most High is, **the God of gods!** Is He over all, even demi-gods? *Yes!* What was the first commandment? *‘You shall have no other gods before Me!’ He is the Most High!* “...for His mercy endures forever....”

Verse 3: “Oh, give thanks to the **Lord of lords...**” There it is: *God of gods and Lord of lords!* We’re going to see in the next sermon that the next name of God, is the word LORD, which is different than Yahweh, which is Adonai. Here He is, “...Lord of lords...”

“...for His mercy endures forever” (v 3). You can go through the whole Psalm that is really quite a fantastic Psalm.

Verse 23: “Who remembered us in our low estate, for His mercy endures forever; and has redeemed us from our enemies, for His mercy endures forever” (vs 23-24). Isn’t that what happened when Abraham got back from the battle? God, the One Who became Christ:

- appeared to all of them as the King of Salem
- received the tithe
- gave them wine and bread
- blessed Abraham.

Verse 25: “Who gives food to all flesh, for His mercy endures forever. Oh, give thanks to the God of heaven, for His mercy endures forever” (vs 25-26).

I think that if you want to, in your prayer on your knees, go through this; really think about this Psalm and pray about this. Have you ever gotten really stale in prayer? *Sure, you have!* Are there times when your prayers sound like a word processor? The same message? Open the book of Psalms and start using some of the Psalms as part of your prayer.

- read it
- think about it
- pray

Ask God’s Spirit to come into you, to up-lift you and inspire you. This would be one good prayer to really use, “...for His mercy endures forever.” Especially if you ever get to the point that you think you’ve done something that God cannot forgive. If you’re

worried about that, you haven’t committed the unpardonable sin, because you wouldn’t be worried.

Psalms 95:1: “O come, let us sing to the LORD; let us make a joyful noise to the Rock of our salvation... [if you can’t sing, make a joyful noise] ...Let us come before His presence with thanksgiving, and make a joyful noise to Him with psalms, for **the LORD is a great God and a great King above all gods**” (vs 1-3). It’s thrilling that we can have that access to God.

Psalms 83:18: “So that men may know that **Your name alone is the LORD** [Yahweh], that **You alone are the Most High over all the earth.**” I wanted to use this verse especially to show that God goes by more than one name because there’s more than one:

- function
- title
- office
- ability
- fulfillment of God

Psalms 97:1: “The LORD reigns; let the earth rejoice... [this is obviously a Millennial Psalm] ...let the multitude of islands be glad. Clouds and darkness are all around Him; righteousness and justice are the foundation of His throne. A fire goes before Him and burns up His enemies round about. His lightnings light up the world; the earth saw and trembled” (vs 1-4). It’s referring back to when Christ returns.

Verse 5: “The mountains melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.” That’s something! God is so powerful in His glorious form that when He touches the earth it melts underneath Him. That’s something to think about!

I saw this documentary on the volcanoes of Hawaii. If you ever see that, that would scare you to death. I’m glad it was on the TV screen and I wasn’t there; all that lava flowing and that power. Just think, God is so powerful, that in His full glory, if He put His foot on the mountains it would melt and start running down. *That’s something!*

Verse 6: “The heavens declare His righteousness, and all the people see His glory. All those who serve graven images are ashamed who boast themselves in idols; **bow down to Him, all you gods...** [there again, **the Most High!**] ...Zion heard and was glad; and the daughters of Judah rejoiced because of Your judgments, O LORD, for **You, LORD, are most high** above all the earth; You are **exalted high** above all gods. You who love the LORD, hate evil! He preserves the souls of His saints; He delivers them out of the hand of the

wicked. Light is sown for the righteous and gladness for the upright in heart. Rejoice in the LORD, you righteous ones, and praise His Holy name” (vs 6-12).

I would have to say that out of this whole book of *The Names Of God In Holy Scripture* by Andrew Jukes, the only thing I can take him to task on is Melchisedec. That’s not very much.

pg 105—If rightly received, this knowledge of the Almighty will increase our faith and hope in God, Who though He is so high, in spite of our fall, yet, owns and claims all of us as His children.

You can see why there is going to be the second resurrection. ***Is the Most High in control? Yes!*** Therefore, if something is done that He has allowed that has not fulfilled His will to give that person an opportunity for salvation, is God going to be defeated? *No!*

I can’t help but think about those poor people who have died such terrible deaths. What a wonderful joy it’s going to be to be resurrected and know that they’re alive. *That’s going to be absolutely astounding!*

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.

If we just follow our human nature and use our conscience as guide.

The great coming apostasy will, if I err not, be the final perversion of this truth, when the last anti-Christ, whose claim and boast will be of a divine humanity...

Remember, this was written in 1888, over 100 years ago. What is this New Age thing? *Divine humanity! That’s incredible!* Though Jukes may have been of the Church of England, I think he’s going to be in the resurrection. I don’t think that anybody can have this insight of God’s way as much as this and not be in the resurrection.

...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.

That’s the only way you’re going to have any Divinity.

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 Melchisedec. And yet, until we know this calling and what we really are,

we shall not understand the depth and fullness of God’s purpose; and that, though fallen, man, though what he may be is also a son of the Most High

Very well put!

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* by Fred R. Coulter.

Scriptural References:

- 1) Genesis 14:16-22
- 2) Deuteronomy 32:7-8
- 3) Exodus 18:1-5, 10-12
- 4) Genesis 25:1-2
- 5) Deuteronomy 12:29-32
- 6) Zephaniah 2:5
- 7) Zechariah 14:20-21
- 8) Hebrews 5:1-6
- 9) Hebrews 6:20
- 10) Hebrews 7:1-10, 3-4
- 11) Daniel 2:28, 46-47
- 12) Daniel 3:26
- 13) Daniel 4:1-2, 16-17
- 14) Daniel 5:17-23, 30-31
- 15) Isaiah 14:12-14
- 16) Psalm 77:1-20
- 17) Psalm 91:1
- 18) Psalm 92:1-5
- 19) Psalm 82:1-8
- 20) Acts 17:22-31
- 21) Psalm 136:1-3, 23-26
- 22) Psalm 95:1-3
- 23) Psalm 83:18
- 24) Psalm 97:1-12

Scriptures Referenced, not quoted:

- Hebrews 6; 7
- Numbers 14
- Genesis 9, 15
- Isaiah 10

Also Referenced: Book:

The Names Of God In Holy Scripture by Andrew Jukes

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Names of God VIII Adonai

Fred R. Coulter

We're going to continue in the series of the *Names of God* and what is in a name. I'm going to review. A name gives identity:

- who you are
- what you are
- what you do

Some of the names of God tell us:

- Who He is
- what He is
- what He is doing

It's the same way with our names. Our names tell us who we are and in many cases who our parents were. What we are, because your name, yourself, or you have been named, or you named your children, for some significant thing. With our children we did. Our first one was a daughter.

We named her Debra. She died at nine months because she was born about six or eight weeks premature and never really took hold. We named the second child Jonathan, which means *gift of God*. His middle name is Daniel, which means *God has judged*. We did not know it, but at the time Debra died, Delores was pregnant with Jonathan. So, we named him Jonathan Daniel and that tells us what he is.

There are many different names and titles of what you do. It can be a job description or a title. It tells us what can be done or what you're doing.

What is the greatest name you can have? In the first *Names of God* sermon we went through my name and the different things that I do and have done. What is the greatest thing that I could do as a human being? *To be a father!* That's not to exclude people who do not or cannot have children. God says that there is a special blessing for them in that particular case.

What is the greatest name that you can have? The long and short of it is—of the names of God—the *greatest name of God that you can use is Father!* We will see as we go through this series, the greatest name of God is going to be **Father**, because *we're partakers of His Spirit*. That is greater than any other relationship that we can have with God.

Let me just review the names of God that we have covered so far:

Elohim:

That comes from 'Eloah,' which means *God loves in relation to covenant*. God always loves in spite of circumstances. That's why you have the parable of the prodigal son who comes home to the father. The father loves him in spite of what he's done:

- squandered his money
- ruined his life
- ended up slopping the hogs

He *came to himself* and said, 'I'm going to rise and go home. I'll even just be a servant to my father because they even have food aplenty and I'm starving to death.'

He came home and was absolutely astonished that his father gave him the robe, called the feast, and said the son who was dead is alive. That is an attribute of God. He *always* loves. *That's why it says, 'God loves the world!'*

People say, 'How can God love the world with all this misery going on, on the earth. The reason is, another name:

YHVH/Yahweh:

'Yahweh' is translated in some places in the King James Bible as 'Jehovah.' It's also pronounced:

- short e: Ya-whay
- long e: Ya-ween
- short a: Ya-wah
- long a: Yo-who-a
- Ya
- Yo

All of those are different things of 'Yahweh.' This means that *He loves in quality of relationship!* That's very important because it means there are certain things for certain people for doing certain things.

We have in the quality of relationship: truth and righteousness, light and judgment. **God has to judge!** That's why *the wages of sin is death*. That is a *judgment*. Righteousness, as we see in the Old Testament—especially Deut. 28 and Lev. 26—all the way through shows that if you keep His commandments, which is righteousness, then you have blessings. Sin and iniquity: you receive a curse. Love and hate: God loves; God also hates. Yahweh **must judge** and **must reward** because He has proclaimed that He will!

Adonai: (this is the one we'll have today)

'Adonai' means **Lord** or **Master**. This is a tremendous meaning for us in relationship to God and in relationship to our functioning with Him. I will also point out that with understanding this relationship—and many people do understand this relationship—it can become a difficulty if this is arrogated by a person to himself over other people. That's why Jesus said, 'Don't be called masters,' because *master* or *lord* is a very heavy title.

El Shaddai:

'El Shaddai' means **God Almighty** or the **Pourer Forth** of blessing or **Pourer Forth** of power and cursing.

El Elyon:

'El Elyon' means the **Most High**. God is Most High over everything. Even the Gentile nations who know not God still understand the Most High.

Let's review a little bit more the names of God so that you can understand what we're covering:

- God: 'Elohim'
- LORD: 'Yahweh'
- LORD GOD: 'Yahweh Elohim'
- Lord GOD: 'Adonai Yahweh'
- Lord: 'Adonai'

Therefore, you can see in the interpretation of the word, where some Churches always say, 'Lord Eternal.'

That does not necessarily mean that 'LORD' is the same as 'Lord.' 'Yahweh' does mean *eternal*, but it also means *judge*. 'Adonai' means *lord* or *master*. That is not only a title, but it is also a *relationship* that you have with God.

The greatest name of God is **Father!** I wanted to bring this and review it for you just to refresh your memory on what we've covered so far.

Some people think that one name of God is better than another name of God. That may or may not be necessarily be true. However, why does God have so many names in the first place? *Because no view of God can be fully expressed by:*

- one name
- one relationship
- one title
- one function

The fullness of God has many, many meanings and each of these express and bring out to us clearly another aspect of God. We are going to understand

what it means concerning *lord and master* and *servant and slave!*

I think that when we come to the understanding of the fullness of what God wants us to learn, that this becomes very, very important. Let's review what God wants us to learn. Eph. 3 is one of my favorite sections, but I think the more we go back to it the more we are going to learn from it. It tells us absolutely tremendous amounts concerning God and what God wants us to have.

What God Wants Us to Learn:

Ephesians 3:14: "For this cause I bow my knees to the Father of our **Lord**... [Master] ...Jesus Christ, of Whom the whole family in heaven and earth is named" (vs 14-15). That's why the name of the Father is so important! That's why He is going to give us a new name when we are resurrected.

Verse 16: "That He may grant you, according to **the riches of His glory** [grace]..." {note 2-Pet. 3:15-18^[transcribers correction]; about how Paul wrote many things 'hard and difficult to understand' but that we are to, 'grow in **the grace** and **the knowledge** of our Lord and Savior Jesus Christ.' }

In order to **grow in knowledge** you must first *grow in grace*. {note sermon series: *Grace of God*} Grace is the whole relationship that we have with God. Grace is that relationship that means *God accepts us*:

- with our weaknesses
- with our faults
- with everything that we have as ourselves

Then He puts into us *His Spirit*, and once He puts His Spirit into us, *then* we are looked upon by God the Father as He looks upon Jesus Christ. That is the *gift in grace!*

"...to be strengthened with power by His Spirit in the inner man; that **Christ may dwell in your hearts by faith**... [you have to keep at that] **...and that being rooted and grounded in love**..." (vs 16-18).

Notice every one of these steps that we take, going along, because people like to have more and more knowledge. People want to have knowledge, but without obligation. The more knowledge you have, the more obligation that you have and the more grace that you need. It's just like a circle. It all fits together.

"...you may be fully able to comprehend with all the saints what *is* the breadth and length and depth and height, and to know the love of Christ, which surpasses *human* knowledge..." (vs 18-19).

To know that love of Christ, to really, fully comprehend:

- what Christ *has done*
- what He *is doing*
- what He *is going to do*

passes any knowledge that you can have of human knowledge on this earth. Obviously, that's not talking about passing the knowledge of God. This is surpassing *any human knowledge* that you may have.

There are some mighty smart people out there in the world who know so many fantastic things, it's incredible! The knowledge of what we have surpasses that.

"...so that you may be filled with all the fullness of God. Now, to Him Who is able to do exceeding abundantly above all that we ask or think, according to the power that is working in us, to Him *be* glory in the Church by Christ Jesus throughout all generations, *even* into the ages of eternity. Amen" (vs 19-21).

Adonai—Lord/Master:

We need to re-orient our thinking just a little bit from what we have in America. In America we try and treat everyone equally and everybody becomes the boss. That creates great difficulties everywhere:

- in home
- in school
- in politics

It can't be!

We need to think in terms so we can understand that some of the things that were practices in the old time, maybe have been a little bit different from what we think or have been propagandized into thinking. That is *the relationship of a master and his slave, or a husband and his wife!*

from: *The Names of God in Holy Scripture* by Andrew Jukes:

pg 112—Of old, both slaves and wives occupy any position somewhat different to what is accorded to wives and servants in the present day. The title, Adon, or Lord, whether is meaning master or husband, expressed a personal relationship, which involved rights of lordship and possession. The slave, or wife, were not their own, both—voluntary or involuntary—belong to and were the property of the lord.

We're going to see something that is very important in our relationship to God.

1-Corinthians 6:19: "WHAT! Don't you know that your body is a temple of the Holy Spirit, which you have *within you* from God, and **you are not your own?**" We have this kind of relationship. Understand, this is not *the only* relationship we have with God. This is *one* of the relationships that we have with God; not the entire one; this is part of it.

Verse 20: "**For you were bought with a price....**" That says an awful lot when we understand about what Jesus did, the crucifixion and all of that.

"...Therefore, glorify God in your body, and in your spirit, **which are God's**" (vs 20). They belong to God. This tells us something very important and this gives us a greater understanding as to how people come to God and how they come to Christ.

Remember the basic Scripture in John 6:44, that, 'None can come to Me except the Father draw him'? You are "...bought with a price...." That's the same analogy as *buying a slave!* We think today that hired servants, or hired personnel, are probably better than slaves. In some ways they may not be.

To give you an example: It's reflected in the Trade Bill that passed in the Congress. The owners—who own factories, who hire people—are giving the workers a 60-day notice of closing. In the old relationship, with a *purchased slave* that you owned, you had a greater relationship with that slave for his entire lifetime than you did with a hired servant who came in to work in the field.

You can go back and study some of the things concerning slaves in the Old Testament and there were slaves, who when it came time for them to be released, could go to their master and say, 'Master, I do not want to be released,' because he loved his master and the master loved his slave. I am sure there were many relationships like that, that the slave that was bought had a *personal, dedicated, unwavering* service to his master. *That's what we're to learn from it!*

That's not to say that we should now re-institute slavery. I want you to understand that. There was a relationship that was learned there that we have in this particular situation.

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 reducing them to slavery. In the case of the wife, though she, too, generally was given or sold by her father,

there might be more of the element of free will. For the woman, as we see in Rebecca's case, might be asked, "Will you go with this man?" But once a man's wife, she was his for life, unless she was put away for some evil in her or for some unfaithfulness.

With their own will, however, or without it, slave or wife stood in a relationship of subjection to their own lord, where faithfulness received due honor and reward, where unfaithfulness was no less surely to be visited upon with just judgment.

We can learn from this. However, there is an obligation that comes. We can say surely, we don't sell daughters for wives today, in America. They still do in some parts of the world and surely, there have been some contrived things between fathers and mothers for their own political or personal benefit in selling a daughter or making sure that the daughter marries a certain son.

When you take out all of the things that are negative from it, we go to 1-Peter 3 and we find a relationship stated here for us that was one that God would like to have. There are two things that we know in this relationship, and it concerns Sarah and Abraham.

1. Is it ever recorded that Abraham did Sarah dirty? *No!*
2. Is it ever recorded that because she was in subjection to him that he beat her up? *No!*

Take all of these modern psychology negatives out of your mind when we're reading this. Just think how much better our homes would be and lives would be *if*, there was this kind of relationship with husband and wife *in a proper way*.

1-Peter 3:1: "Likewise, *you* wives, submit yourselves to your own husbands so that, even if any are not obedient to the Word, through *the* behavior of the wives they may be gained without a word, having witnessed your chaste behavior *carried out* with reverence; whose adorning, let it not be the external *adornment* of braiding *the* hair, or wearing gold *jewelry*, or dressing in *costly* clothing; but *let your adornment be* the inward person of the heart, *manifested* in the incorruptible *jewel* of a meek and quiet spirit, which is of great value in God's sight" (vs 1-4). This tells us the kind of attitude we need to have toward God.

Verse 5: "For in this way also the Holy women of the past who **hoped in God...**" There is the key. You cannot have a relationship like this unless both of you trust in God, because then,

neither relationship is going to be taken advantage of!

The one who is the husband is not going to take advantage of the relationship with his wife and say, 'I am your lord and your master!' That's not what it entitles you to. With this kind of mutual respect and love it says:

Verse 6: "**Even as Sarah obeyed Abraham, calling him lord...** [The Hebrew word for 'lord' is 'Adonai' or 'Adon', meaning: *master*.] ...and you are her children, *if* you are doing what is right, and are not frightened *by* any intimidation. Likewise, *you* husbands, dwell with *your wives* according to knowledge, as with a weaker vessel, giving them honor *as* women, and as joint heirs of *the* grace of life so that your prayers may not be cut off" (vs 6-7.)

This is the kind of relationship that God wants us to have in this, where it is mutually up building and mutually growing. That is what it should be with God and with Christ. It is also one where it is not contentious. It's not like the world. The world wants to do it's own will.

I'll just mention this one Scripture, Judges 21:25: "In those days *there was* no king in Israel. Every man did *what was* right in his own eyes." There is another aspect of the master and the slave that is very important: Whose will does the slave do? *The will of his master!*

That's why it becomes such a terrible thing in wrong human relationships, if there is a slave relationship, because the slave is taken advantage of, beaten, and bruised. However, in today's society with the union it gets to the point where the hired servants beat and brutalize the employer. It works both ways. No human relationship is perfect. What we want to do is understand our relationship with God in this 'slave/master' relationship!

Here's what we are talking about in relationship to this. I'm sure you all know how this will feel. That's why childrearing is not all that it's cracked up to be, nor does it necessarily work out the way that it has been prescribed to be. Each child is an individual, free moral agent and what applies to one does not apply to the other. If you have more than one child *you know*. What you did to one, you don't do to the other to get the same results that you wanted. It's entirely different.

Some children, the only way you can handle them is a lot of discipline and spankings. Others, all you have to do is kind of look cross-eyed at them and they get the point. I can't say that boys are harder to raise than girls. Girls have their own way, which is a little different than boys.

Our boys have had to have a whole lot more discipline and spankings. I don't think that our daughter has had more than three or four spankings in her entire lifetime. That doesn't mean that she is necessarily better, and when our children do things that aren't right *we grieve*.

Now, think of God Who has created humanity. Think of God Who called Abraham, Isaac, Jacob and all of Israel. Those are the people of all the earth that He has chosen, and what do they do?

Isaiah 1:2: "Hear, O heavens, and give ear, O earth; for the LORD has spoken, 'I have reared and brought up children, but they have rebelled against Me.'" You just go back and read what the children of Israel did and the kings of Israel did, one after another: righteous/wicked, righteous/wicked. I can see how that is. Children go up to their parents and say, 'What gives you the right to be right?' *Sure they do!*

Verse 3: "'The ox knows his owner, and the donkey his master's crib; *but* Israel does not know Me; My people do not understand.' Ah, sinful nation, a people burdened *with* iniquity, a seed of evildoers, children who deal corruptly! They have forsaken the LORD; they have provoked the Holy One of Israel to anger; they have gone away backward. Why should you be stricken any more?" (vs 3-5). This shows us what we are talking about when there is the wrong relationship.

Psalms 12 is almost a prophesy and an indictment of today's society. It is so true! You can see it almost everywhere you go. You can see it on television; you can read it in the newspapers.

Psalms 12:1: "Help, O LORD, for the Godly man ceases; for the faithful disappear from among the children of men. They speak falsehood each one with his neighbor; with flattering lips and a double heart they speak. The LORD shall cut off all flattering lips, *and* the tongue that speaks proud things, who have said, 'With our tongue we shall prevail; our lips are our own; **who is lord over us?**'" (vs 1-4).

I submit, if you want to know how that works, just look at San Francisco. That whole city is the result of everyone going his own way and doing his or her own thing. No one is lord or boss over them and everything is collapsing around them. It's going to be a sad day, indeed!

Verse 5: "'For the oppression of the poor, for the sighing of the needy, I will now arise,' says the LORD. 'I will set him in safety from *him who puffs at him*.'" In other words, God is going to intervene and take care of us.

Psalms 14:1: "The fool has said in his heart, 'There is no God!...'" I saw a little excerpt of a program on television where this teacher was trying to teach about creation and God. There was this 'smart aleck' out in class. They know how to tear apart religion. They don't have the answers. They wouldn't dare put it on television. This smart aleck says, 'I don't believe in God. Who made God? Where'd He come from?' Could you answer that question? He says, 'I'm an atheist and proud of it. I don't believe in miracles.' The teacher went up and said, 'You're a miracle.' That was the teacher's best answer. How can you answer that question?

If men had not turned their backs on God, they would know where He came from! The evidence around points to a Creator, but in order to understand your Creator you have to *do what He says*. Then you can begin to understand. The rebellious will never understand.

"...They are corrupt; they have done abominable works, there is none who does good. The LORD looks down from heaven upon the children of men to see if there are any who understand, who seek *after* God. They have all turned aside..." (vs 1-3).

Here is part of our relationship with God. This shows *the lord and the servant relationship*, Matthew 6:9: "Therefore, you are to pray after this manner: 'Our Father Who *is* in heaven, hallowed be Your name... [the Father] ...Your kingdom come; Your will be done...'" (vs 9-10). That is the servant's desire, ***to do the will of the Father in Heaven!***

There is a movie that is an abominable movie about Jesus. Some of the fundamentalists are up in arms about it. They are going to show Jesus in His last temptation. Part of it is going to be that He was tempted by Mary Magdalene, to lust after her. Even one book says:

- Jesus never died but married Mary Magdalene
- they ran off to southern France after His supposed resurrection
- they had children

and that comes down into the line of the Hapsburgs today

We're to have not that attitude, but this attitude: "Your will be done..." (vs 10) That's what Jesus said before He was crucified. It's going to help us understand a whole lot more about what Jesus did. In that sense, let's see how we are to have our minds set.

Here is how we are to have this relationship with God. As a *servant*, we are to do the will of our *Master!* Proverbs 3:5: "Trust in the LORD with all

your heart... [there is the trust and there is that faith] ...and lean not to your own understanding.” In other words, don’t do *your* will. Don’t be like the people in the world who are going to execute *their* will. Because they have free choice, ‘*No one’s going to tell me what to do*’ type of attitude.

There comes a time when you need to have that. When someone is encroaching upon your faith, you don’t let them leverage this *meek* attitude against you, to do you in. I’ve heard this used against me. I’ve heard people say, ‘You’re a Christian’—that’s how they start out—‘You shouldn’t be angry.’ I said, ‘*Even God, Who is God, gets angry when there’s something that’s not right!*’ That’s how they will leverage it against you.

Verse 6: “**In all your ways acknowledge Him, and He shall direct your paths.**” We’re not dealing in a master/slave relationship as human beings would think of it. We’re dealing in a Master/servant, Father/son and children of God relationship, which is entirely different. Of that, *we’re not seeking our own will. We’re seeking the will of the Father.*

Verse 7: “Do not be wise in your own eyes...” That’s the first step that leads to self-will. You do something and it works pretty good. Then someone comes along and says, ‘You’re pretty smart,’ or whatever the case may be.

I was watching the news about this high school in San Francisco—Balboa High School—it’s been having a lot of problems. All of the ones who were problems got up and said, ‘We’re not problems.’ The teacher gets out there and says:

- You must trust in yourself!
- You must believe in yourself!
- You must have pride!
- We are the ones!

I thought, for human beings, that sounds great. *That is exactly what has led to the problem that they have!* They’re trusting in their own selves. They’re trusting in their own eyes. The message should have been:

- Trust in God!
- Trust in Christ!
- Trust in yourself only as you trust in God!

I had a discussion with my son. He says, ‘What’s the matter Dad? Don’t you trust me?’ That’s always the first step—isn’t it?

Haven’t we all violated the trust of our parents? *Yes!* Haven’t we all said, ‘What’s the matter? Don’t you trust me?’ I answered my son this way. I said, “I trust you, but I don’t trust your human nature. I don’t even trust my own human nature.” That’s how you answer that. The way you do it is following Prov. 3.

Psa. 40 is a prophecy of what Christ was to do. We’ll look at a couple of things that Jesus said of Himself. Psalm 40:8: “I delight to do Your will, O My God...” That was His delight. What did Jesus say of Himself? ‘*Of My own self, I can do nothing.*’ Why? *Because He came as a slave doing the will of His Father, that’s why!*

“...and Your Law is within My heart. I have preached righteousness in the great congregation; lo, I have not kept back my lips, O LORD, You know. I have not hidden Your righteousness within my heart; I have declared Your faithfulness and Your salvation; I have not hidden Your loving kindness and Your Truth from the great congregation” (vs 8-10).

Here’s a whole prophecy of Jesus Christ. I still want to go through the book of Psalms and pick out everything that has to do with Christ and His own personal life. Why was David a man after God’s own heart, even though he was told in another place that he was a bloody man and couldn’t build the Temple? *Because he was able to receive all of the prophecies, all of the feeling and all of the innermost thoughts of what was prophesied to us of how Jesus would live, suffer and die!* No one else who received that but David. A few of the prophets did somewhat, but not like David!

This is the prophecy that was recorded in Psa. 40; Heb. 10:9: “Then He said, ‘Lo, I come to do Your will, O God.’...” When you have a master and a slave, or a lord and a servant, there are obligations. There are unending obligations that must be taken care of.

Obligations of the Master:

Let’s see what God’s obligation is to us! Let’s think for a minute of the marriage ceremony. What does the husband, who in this case we will say ‘lord’ promise to do? Do you faithfully promise to provide, take care of, to nurture and to sustain your wife? *Yes!* There’s an obligation!

It’s the same way with God. Once He buys us, *once we are purchased with the blood of Christ*, God has an obligation to us. *We have an obligation back to God!* Here’s one of the main obligations, and yet, promises that we can claim.

Hebrews 13:5: “*Do not allow the love of money to influence your behavior, but be satisfied with what you have; for He has said, ‘In no way will I ever leave you; no—I will never forsake you in any way.’*” Of course, we know in the Greek it means *I will not, I will not ever, never leave you or forsake you.*

Think for a minute! How long would your marriage last if there was always the threat of

divorce? Think what a terrible relationship it would be if you never knew whether that husband or wife would stay with you.

(go to next track)

As a matter of fact, in my own life before I ever went to Ambassador College, I lived through a situation where my mother divorced my father. This did one thing to me, mentally. That was I would never allow myself to go through that. Not knowing God, not knowing anything about the Bible or the Church, in my own mind I was thinking how I could keep all of my worldly possessions in some other name. Can you imagine if I ever married with that mental attitude what kind of marriage it would have been?

Once we are Christ's, what does He say? He says, *'I will lose none but the son of perdition.'* That is a promise! ***That is God's obligation***, plus the many other obligations. What does a master promise to provide his slave? *Everything he needs!* Not necessarily, everything he wants, but everything he needs.

Verse 6: "So then, let us boldly say, ***The Lord is my Helper***, and I will not be afraid. What can man do to me?"

Let's see a promise given. There are several promises given in Luke 11. This one has to do with:

- being provided for
- doing the will of God
- understanding how to approach God in all circumstances

Luke 11:9: "And I say to you, **ask**, and it shall be given to you; **seek**, and you shall find; **knock**, and it shall be opened to you. For everyone who asks receives..." (vs 9-10). 'For everyone who is **asking** is **receiving**; it's a continuous, on-going thing.

"...and the one who seeks finds; and to the one who knocks, it shall be opened" (v 10). Then the disciples immediately wanted to know, 'Lord, what kind of guarantee do we have of this?'

Jesus says, v 11: "But which of you who *is* a father, *if* a son shall ask for bread, will give him a stone? Or if *he shall ask for* a fish, will give him a serpent instead of a fish? Or if he shall ask *for* an egg, will give him a scorpion?" (vs 11-12).

This next verse is a classic verse. This says it all about human nature and about our good intentions, etc. He told this to his disciples. In some ways, you might think that this is a little insulting. If I said it to you in the same way, someone might get mad at me. Since Jesus said it, that's okay:

Verse 13: "Therefore, if you, being evil, know *how* to give good gifts to your children, how much more shall your Father Who *is* in heaven give *the* Holy Spirit to those who ask Him?" Obviously, that is not just concerning those small few things. It's not just concerning the Holy Spirit alone, but everything that is involved in that relationship of God.

2-Samuel 7 is a tremendous chapter. I'll summarize a little bit of it for you. This is where David was sitting, dreaming, pondering and thanking God for all the things that God had done for him. David said: 'Lord, I'm in this house of cedar and you dwell in a tent. I want to build a house for You. I want to build a temple for You.'

Nathan came and said, 'God says you can build it but He is going to build a house for you, David.' With the tremendous blessings that were given, here's David's response:

2-Samuel 7:18: "Then King David went in and sat before the LORD..." This shows that you don't have to get on your knees every time you pray. What does it mean, 'sat down before the Lord?' There was a little tent that had the Ark in it, so he just sat down in front of that and started talking to God.

"...And he said, 'Who *am* I, **O Lord GOD**?... ['**Lord**'—**Master, Adonai**. In this case: **Adonai Yahweh**.] ...And what *is* my house, that You have brought me here? And this was yet a small thing in Your sight, **O Lord GOD**. But You have spoken also of **Your servant's house**... [here's that relationship: servant/master] ...for a great while to come. And *is* this the manner of men, O Lord GOD? And what can David say more to You? For You, O Lord GOD, know Your servant. For Your word's sake, and according to Your own heart, You have done all these great things to make Your servant know'" (vs 18-21). Notice the attitude that David had. Notice what God gave him and the tremendous promise.

I'll tell you one thing, if we all approach God with this kind of attitude and this kind of willingness to God, think how that pleases God. That's a tremendous thing. Let's reverse it a little bit. How astonishing it is when your children come to you and a right, nice, kind and good attitude and do something that you totally do not expect! What are you willing to do for them? *Anything they ask, as long as it's right!*

Here David is overwhelmed! He said, v 22: "Therefore, You are great, **O LORD God**. For there is none like You, neither is there any God besides You, according to all that we have heard with our ears. And what one nation in the earth *is* like Your

people, like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for You great things and awesome things, for Your land, before Your people, whom You redeemed to You from Egypt, from the nations and their gods?" (vs 22-23).

That's interesting. "...redeemed to You from Egypt, from the nations and their gods." Can you imagine what would happen to this nation if truly a President got up and said words like these? Can you imagine? Just view the political scene with this in mind. It's so much vanity, wish-wash and terrible stuff.

Let's see the attitude of Daniel. We know that even after all the blessings that God gave Israel and God gave Judah:

- they turned their backs on God
- they went their own way
- they did their own thing
- they committed their idolatry

and all their abominable things which they committed they were carried off into captivity. Here, it's getting down toward the end of their captivity. Daniel was taken captive. He'd been working with King Nebuchadnezzar. Babylon fell. Cyrus and Darius took over the kingdom and the city of Babylon.

Daniel 9:1: "In the first year of Darius the son of Ahasuerus, of the seed of the Medes..." This was right toward the end of Daniel's life and right toward the end of the captivity. I don't know whether it was 60 years into the 70-year captivity, or not. I don't know exactly.

"...who was made king over the realm of the Chaldeans. In the first year of his reign, I, Daniel, understood by books the number of the years, which came according to the Word of the LORD to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years." (vs 1-2). Daniel didn't understand it until he finally read it in Jeremiah.

Verse 3: "And I set my face toward the LORD God [Adonai Yahweh], to seek by prayer... [a humble servant attitude, that's what this pictures; tremendously humbled in this] ...and supplications, with fasting, and sackcloth, and ashes. And I prayed to the LORD my God and made my confession, and said, '**O LORD, [Adonai] the great and awesome God, [Elohim] keeping the covenant and mercy to those who love Him, and to those who keep His commandments**'" (vs 3-4). *What a tremendous prayer!*

Verse 5: "We have sinned and have committed iniquity, and have done wickedly, and

have rebelled, and have turned aside from Your commandments and from Your ordinances. Neither have we hearkened unto Your servants the prophets, who spoke in Your name to our kings, our rulers, and our fathers, and to all the people of the land. O LORD righteousness *belongs* to, You, but to us confusion of face, as at this day to the men of Judah and to the people of Jerusalem, and to all Israel who are near and who are afar off, through all the countries where You have driven them because they dealt treacherously with You." (vs 5-7).

Then he says, v 9: "To the LORD our God belong mercies and forgivenesses **even though we have rebelled against Him.**"

Notice the last part of this plea, v 17: "And now, therefore, O our God, hear the prayer of Your servant, and his supplications, and cause Your face to shine upon Your sanctuary that *is* desolate for the LORD'S sake. **O my God, incline Your ear and hear.**... [even David said that when he was in trouble] ...Open Your eyes and behold our desolations, and the city which is called by Your name. For we do not present our supplications before You on account of our righteousnesses, but because of Your great mercies. O LORD... [That is: Master, Adonai.] ...hear; O LORD [Adonai], forgive; O LORD, hearken and do. Do not delay, for Your own sake, O my God; for Your city and Your people are called by Your name" (vs 17-19).

After that great and eloquent prayer of humility, God gave him the prophecies of the coming of Jesus Christ. *Fantastic answer!*

Obligations of the Servant:

Let's look at some of *our obligations* in relationship to God. In a way, the *lord/master relationship* is kind of like going to war. When you're drafted or volunteer for the army, either one, then you do what you're told. That's just the way it is. You don't have to go out and buy your tanks, planes, guns, or whatever; that's all provided. You don't have to go out and buy your shoes or your clothes; that's all provided. In an analogy, that's how God provides for us!

2-Timothy 2:1: "Therefore, my son, be strong in the grace that *is* in Christ Jesus. And the things that you have heard from me among many witnesses, these *things* commit to faithful men, such as will be competent to teach others also. You, therefore, endure hardship **as a good soldier of Jesus Christ**. No one who is serving as a soldier becomes involved in civilian pursuits, so that he may please him who enlisted him as a soldier" (vs 1-4). There is that relationship to do the things that are pleasing in God's sight.

Here, in Eph. 1 is the *lord/servant relationship* within the Church. This becomes very important. Here is the key to never forget: **You are no man's servant! You are no man's slave!** Because *you are the servant and slave of God*, it gives no man the right to use that against you for his own benefit! That's where the Churches have gone wrong. They tell people to have a submissive attitude and then they turn around and use it for their own end, rather than turning them to God. Here's the thing to always remember:

Ephesians 1:20: "Which He wrought in Christ, when He raised Him from *the* dead, and set *Him* at His right hand in the heavenly *places*, far above every principality and authority and power and lordship, and every name that is named—not only in this age, but also in the *age* to come; for He has subordinated all things under His feet..." (vs 20-22). **Jesus is the Lord!** That's why Jesus said, 'Why call you Me *Lord, Lord* and do not the things which I say.'

"...and has given Him *to be* Head over all things to the *Church*" (v 22). *Christ is the Head!* Ministers are also told to not be self-willed (Titus 1). Too many times, ministers take their own will and stamp the name of God on it. That is one of the biggest difficulties that comes along with this kind of attitude. **It has to be toward God!**

Here's the attitude we are to have toward people. Here's what the slaves—the bona fied, real live, purchased slaves—who were in the Church of God at Ephesus, were told by Paul.

Ephesians 6:5: "Servants... ['doulos'—*slave*] ...obey *your* masters according to *the* flesh with reverence and trembling, in singleness of heart, as unto Christ; not *merely* with eye service, as *do* pleasers of men; but **as servants [slaves] of Christ, doing the will of God from the heart**" (vs 5-6). That's how this relationship to God is to be—*willingly!*

Verse 7: "Do service with goodwill, *as* to the Lord, and not to men; knowing that whatever good each one has done, this shall he receive from the Lord, whether bond or free. And **masters...** [those who own slaves] **...do the same things toward them**, forbearing threatening; knowing also that **your own Master is in heaven**, and there is no respect of persons with Him" (vs 7-9). It shows the obligation going both ways. *That's very important!*

What Does God Expect of Us?:

Here's what we are to do with this kind of attitude. It is the attitude and relationship that we are looking to. It should be used in a mutually beneficial and up-lifting way.

Romans 12:1: "I exhort you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, Holy *and* well pleasing to God, which is your spiritual service.... [God doesn't expect things to be done that are unreasonable] ...Do not conform yourselves to this world, but be transformed by the renewing of your mind in order that you may prove what *is* well pleasing and good, and the perfect will of God" (vs 1-2).

You see how this kind of relationship and this attitude fits into what we're doing toward God and toward each other. That's why we like to call ourselves the 'no hassle' church. We don't want any hassles. We don't want anybody beating up on anybody or leveraging against anybody. We just want to do what is here in Rom. 12: *serve God, do what is right and love each other.*

Colossians 4:12: "Epaphras, a servant of Christ who *is* from among you, salutes you. He is always striving for you in *his* prayers, **that you may stand perfect and complete in all the will of God.**" That's why we should have that relationship.

Let's understand what Jesus did. In the Old Testament He was *the Lord*; He was *the Master!* Did He not say at the last Passover, with the foot-washing, 'If I, your Lord and your Master, have washed your feet, you are duty-bound to wash one another's feet?' Then He said, 'It is sufficient that the disciple be as the master.' That shows that we are to grow unto that grace and understanding.

- What did God give up?
- The One Who was the Master, what did He do?

Philippians 2:5: "Let this mind be in you, which *was* also in Christ Jesus. Who, although He existed in *the* form of God, did not consider it robbery to be equal with God." (vs 5-6). We know through all the rest of the Scriptures that before He came to the earth, *He was, in fact, God!*

Verse 7: "But emptied Himself, *and* was made in *the* likeness of men... [divested Himself of all of the names of God] *...and* took the form of a servant"—'doulos'; the same as *a slave*. He did not do His will, but the will of the Father. He sought not His own will, but what God wanted.

Verse 8: "And being found in *the* manner of man, He humbled Himself, *and* became obedient unto death, even *the* death of *the* cross." Isn't that something what God did? It wasn't some little, small excursion down here to the earth because God was good. **God humbled Himself! God took upon Himself the form of a servant!**

Can you imagine that in your own mind? I don't know who we could think of today to draw an

analogy of that. I suppose I could imagine Lee Iacocca going down and cleaning the toilets down in the latrines. I could imagine his doing that. He's the kind of guy that would do it. I could not imagine some one like Rockefeller coming down and:

- eating rice with the natives
- hunched over on his hunches
- wearing a loincloth
- eating with his hands

That I could not feature!

What God has done is greater than that. The One Who created the whole world, made everything that there is, **came down and was a slave!**

- Wasn't He a slave to everyone?
- Didn't He heal the sick?
- Didn't He cleanse the lepers?
- Didn't He preach the Gospel?
- Didn't He do everything, as the Father has said?

Just before He was crucified, He said, 'Father, I have finished the work that You gave Me to do.' *Fantastic!*

Verse 9: "Therefore, God has also highly exalted Him and bestowed upon Him a name, which is above every name; that at the name of Jesus every knee should bow, of *beings* in heaven and on earth and under the earth, And every tongue should confess that **Jesus Christ is Lord...**" (vs 9-11).

- He is Master!
- He is Boss!
- He is Ruler!
- He is over all!

...to the glory of God the Father" (v 11).

One small admonition for us, v 12: "So then, my beloved, even as you have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling.** For it is God Who works in you both to will and to do according to His good pleasure" (vs 12-13).

That is the meaning of the word of the name of God, **Adonai!** There are literally thousands of other Scriptures we could use, go through, and show different examples. Remember, that **God is there and His obligation as Master is to take care of the ones that He has purchased!**

- you don't have to fear
- you don't have to worry
- you don't have to be concerned

- God knows that this life is going to have it's ups and it's downs.
- God knows that there are going to be times of trauma and crisis.
- God knows there will be times of joy and help.

Adonai, our Master—our Ruler—is there to help us in all circumstances!

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* by Fred R. Coulter.

Scriptural References:

- 1) Ephesians 3:14-21
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- 3) 1-Peter 3:1-7
- 4) Judges 21:25
- 5) Isaiah 1:2-5
- 6) Psalm 12:1-5
- 7) Psalm 14:1-3
- 8) Matthew 6:9-10
- 9) Proverbs 3:5-7
- 10) Psalm 40:8-10
- 11) Hebrews 10:9
- 12) Hebrews 13:5-6
- 13) Luke 11:9-13
- 14) 2-Samuel 7:18-23
- 15) Daniel 9:1-7, 9, 17-19
- 16) 2-Timothy 2:1-4
- 17) Ephesians 1:20-22
- 18) Ephesians 6:5-9
- 19) Romans 12:1-2
- 20) Colossians 4:12
- 21) Philippians 2:5-13

Scriptures Referenced, not quoted:

- Deuteronomy 28
- Leviticus 26
- 2-Peter 3:15-18
- John 6:44
- Titus 1

Also Referenced:

Sermon Series: *Grace of God*

Books:

- *The Names of God in Holy Scripture* by: Andrew Jukes

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Names of God IX El Olam

Fred R. Coulter

This time we are covering the name of God which is *the Everlasting God*: ‘El Olam’ in the Hebrew. I think it’s interesting that there are seven names of God in the Old Testament. I want you to think about that as we start into what we’re going to do today, and I’ll add a little bit to it as we go along.

I would like to read a little bit out of the book, *The Names of God in Holy Scripture* by Andrew Jukes, where he gives us the meaning of the *Everlasting God*.

Both the fact that in God’s dealings with His creation, there are successive times, or ages...

As the Protestants say, *dispensations*. We even have that in the New Testament.

...and that this is a mystery, or secret, which is only opened as we grow in grace and it is involved and taught in the name, El Olam. The word, El Olam, which is rendered *everlasting* contains both the idea of secret, also of time or of an age.

This is going to help us understand at least two Scriptures in a way that we have never understood them before, because of the meaning of the name *the Everlasting God*!

Let’s begin in Psalm 90:1: “O LORD, You have been our dwelling place in all generations. Before the mountains were brought forth, or ever You had formed the earth and the world, **even from everlasting to everlasting** You are God” (vs 1-2).

Why the phrase, “...everlasting to everlasting...”? That seems kind of redundant because if it’s everlasting it is everlasting. If it’s everlasting, how can you have, “...from everlasting to everlasting...”? It means *from age to age, or from one age to another age!* Don’t we have it today that we are living in a ‘new age’? Regardless of what man does, *God continues in His plan from age to age!* He’s going to fulfill and complete it.

Isaiah 40:28: “Have you not known? Have you not heard that the **Everlasting God** [El Olam] ...[here are quite a few of the names of God] ...the [Yahweh] **LORD**... [it shows that these names apply to the same God, though they are different names] ...**the Creator of the ends of the earth**, does not grow weak nor weary? And His understanding no one can fathom.”

Think about, for a minute, how God has dealt in some of these ages. First of all:

- there was the creation of Adam and Eve
- then the world which was before the Flood
- then the world right after the Flood

In each of these ages, God dealt a little bit differently with the ones that He called. He dealt primarily and especially with Abraham, after the Flood. There’s a lot that we can go into with that, but we won’t at this particular time.

In Genesis 21:33 we have an incident with Abraham where it talks about ‘**the Everlasting**’: “And Abraham planted a tree in Beersheba, and there called on the name of the **LORD** [Yahweh], **the Everlasting God**.”

This was symbolic of Abraham claiming *that promise that would go down through the ages*. He did this right after Hagar and Ishmael were cast out. There’s some significance in how God dealt with Ishmael and Hagar—which we’ll cover next time, which will be: *the Lord of Hosts* or ‘Yahweh Sabaoth.’ So here, Abraham called on the name of *the Everlasting God*.

Psalm 106:47: “Save us, O LORD our God, and gather us from among the nations, to give thanks to Your Holy name and to triumph in Your praise. **Blessed is the LORD God of Israel from everlasting to everlasting...**” (vs 47-48).

What is this telling us? *This is telling us that God is going to work with Israel through all ages, and that God is going to carry out His promise in everything He is doing, through all time.*

“...and let all the people say, ‘Amen.’ Praise the LORD!” (v 48). You go back and you study through the Psalm and you will see that this has to do with the rise and the fall of the people of Israel and all of their difficulties. This is showing that God is going to work with them, as He promised Abraham, through all ages. *From age to age, He will continue working with the children of Israel!*

Psalm 41—read the whole Psalm; that will help give you a little more background on how God is there to help in times of difficulties and trouble from age to age. In other words, *God never changes from age to age* in His ability to do things. He may change how He deals with men and women and how they can approach Him.

Psalm 41:13: “Blessed is the LORD, the God of Israel, from **everlasting to everlasting**... [here’s an interesting thing; why does it say]: ...Amen and Amen!” This technically closes the first book of Psalms. There are actually five books of Psalms and at the end of each book, it says, ‘Amen and Amen!’ This gives added emphasis to it.

Psalm 93 is a short Psalm, but this helps us to understand more about *the Everlasting God*. This is also a projection forward into the age that is coming, or the Millennium.

Psalm 93:1: “The LORD reigns; He is clothed with majesty; the LORD is clothed with strength. He clothed Himself and the world also is established; it shall not be moved. Your throne is established of old; **You are from everlasting**” (vs 1-2). In this case, the beginning of the ages.

Verse 3: “The floods have lifted up, O LORD, the floods have lifted up their voices; the floods lift up their waves. The LORD on high is mightier than the thunders of many waters, yea, mightier than the mighty waves of the sea. Your testimonies are very sure; holiness adorns Your house **forever, O LORD**” (vs 3-5).

It’s interesting that the term [phrase]—when we get to the New Testament—where it says, ‘*forever and ever*,’ that should be translated: ‘*into the ages of eternity*.’ This tells us that there are going to be *ages on into eternity*.

How does God reveal these ages, or time, to man?

1. With the Day

Have you ever thought of it? *God reveals time to man beginning with the day!* If you go back and you examine the days of creation, then we see and we’re taught by that example, that God does things in stages. *It’s interesting!* If you write down the word ‘s-t-a-g-e-s,’ you have the word, ‘ages.’ The first day that was revealed to Adam and Eve was *the Sabbath*. God reveals His time, first, in days. *Seven days!* So, we have the Sabbath!

2. With the Week

How else does He reveal time to us, which is relevant to the Holy Days? *Seven weeks, plus one day!* Keep in mind the ‘seven, plus one.’ This is going to be important with the names of God. There are *seven major names of God in the Old Testament, plus one for the New Testament*, which is *the Father!*

This will help us to understand, as we finish this series, why the name of the Father encompasses everything, all these aspects of God. We will see

why it is not mandatory that we use these names in sort of a litmus test for whether you can have contact with God or not, as some of the ‘sacred namers’ do.

3. With Seven

What is the next series of time that we have revealed to us in seven? The seventh month, seven months.

4. With Years—seven years—the land Sabbath

5. With the Jubilee

Isn’t it interesting that when you count all of the Holy Days, you have:

- seven Holy Days, plus one—the Passover
- seven weeks during the harvest, plus one—which is Pentecost
- when we come to the Feast of Tabernacles, we have seven days, plus one—which is the eighth day [the Last Great Day]—which is a renewing

The # 8 is always *new*. When you consider the second resurrection and everything that that day means, it is a ‘*new beginning*’ for these people. The way that pattern fits is just absolutely fantastic when you see it!

Remember, the name, *the Everlasting God*, teaches us that God does not do everything at once, but reveals Himself in stages, or accomplishes His work in stages.

In Jer. 10 we’re going to see some more about *the Everlasting God*. In this case *the Everlasting King*. Jeremiah 10:1: “Hear the word, which the LORD speaks to you, O house of Israel. Thus says the LORD, ‘Do not learn the way of the heathen, and do not be terrified at the signs of the heavens...’” (vs 1-2).

What we want to do is get the comparison between the religions of men. If you get some of these public television channels, watch some of the documentaries on some of these people. I saw part of one which shows two men traveling in the islands of Indonesia and on down to Fiji. It’s quite interesting, but:

- when it shows the people
- when it shows their religion
- when it shows their customs

It really makes you realize that the only One Who can change all of this is God! The return of Christ!

The one part that stands out in my mind is, when they got down to the island of Fiji, they went into a colony, a tribe or whatever, of, supposedly, ex-cannibals. I don’t know how ‘ex’ their cannibalism was, but these people were so depraved. You’ll have to see it.

It is, in the truest sense, the naked truth; in some cases, maybe even a little pornographic. It shows how this whole society that they have is wrapped up in demonism, cannibalism and sexism; to the extent that you can see that these people—in following these things—are cursed. What they did on this special feast day they would have, they would have a special ceremony, go out in the forest and cut down some trees. Then they would carve the gods on it, with all of these pornographic things that they would have with it, too.

It was really something. I was thankful that God did not let those people rule the world. Just think what they would have brought. God kept them on the island of Fiji. *Thank You!* Even the missionaries couldn't do anything for those people. One of David Rockefeller's sons went down there on a tour to investigate about these people and he came at the wrong time. He was supposedly one of their last meals that they had in cannibalism. *It's not too far removed!* The natives all looked to the signs of the heaven. I couldn't get over that.

Jeremiah 10:3: “**For the customs of the people are vain**; for one cuts a tree out of the forest with the axe, the work of the hands of the workman. They adorn it with silver and with gold; they fasten it with nails and hammers, so that it will not move” (vs 3-4). *That applies to the Christmas tree, but it also applies to every other idol that they make!*

Verse 5: “They *are* upright like the palm tree, but cannot speak. They must surely be carried because they cannot walk....” The Fiji natives have ceremonies where they carry these big totem poles.

I couldn't get over it. The natives have these huge noses and they had something that looked like bullhorns. They have a slot in the septum of their nose and they work this thing into it. It's their great regal dress that they have painted with all this demon stuff, this bone of a thing that they have sticking through their nose and they have this music they make: Oom-pa! Oom-pa! Oom-pa! It's all I could do to watch it. It was an education to me. It really was! You just can't help but thinking of that.

“...Do not be afraid of them; for they cannot do evil nor good, for it is not in them.” In other words, this piece of wood has no power of good or evil. That's what God is saying.

Verse 6: “*Therefore, there is none like You, O LORD... [that's compared to God Who has created everything] ...You are great, and Your name is great in might. Who would not fear You, O King of nations? For fear belongs to You because among all the wise men of the nations, and in all their kingdoms, there is none like You. But they are altogether foolish and animal-like; the tree is a*

doctrine of vanities” (vs 6-8). If we don't see that's true with what's happening in the world today! Everything we try and solve becomes another giant, huge, gargantuan problem.

Verse 9: “Silver beaten into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the goldsmith. Violet and purple *are* their clothing; they *are* all the work of skillful ones. But the **LORD** [Yahweh] ***is the true God, He is the living God...*** [rather than a dead piece of wood and a pole] ...and ***the Everlasting King...*** [Age-lasting, going beyond all these pagan things that you see around you] ...At His wrath the earth shall tremble, and the nations shall not be able to stand His fury” (vs 9-10).

In Hag. 2, it says that God is going to shake the earth: ‘Behold, I will shake the heavens! I will shake the earth! I will shake the sea!’ Then where are all these gods going to be?

Verse 11: “Thus you shall say to them, ‘The gods who have not made the heavens and the earth, they shall perish from the earth and from under these heavens.’ He has made the earth by His power; He has established the world by His wisdom, and has stretched out the heavens by His judgment. When He utters His voice, *there is* a noise of a multitude of waters in the heavens. ‘He causes the vapors to ascend from the ends of the earth; He makes lightnings with rain, and brings forth the wind out of His treasures.’ Every man is stupid for *lack of* knowledge; every refiner is put to shame by the graven image; for his molten image is a lie, and there is no breath in them. They *are* vanity, the work of delusion; in the time of their judgment they shall perish” (vs 11-15). ***The Everlasting God is the One Who is going to take care of that!*** He's going to make sure that that will be!

The whole book of Daniel tells us, by prophecy, how God is going to deal in successive ages, with successive histories of empires of mankind.

Daniel 2:19: “Then the secret was revealed to Daniel in a night vision. And Daniel blessed the God of heaven. Daniel answered and said, ‘Blessed be **the name of God forever and ever...**’” (vs 19-20). If this were in the *Septuagint LXX, the Greek Translation*, this would be: ***into the ages of the ages, or the ages of eternity.***

“...for wisdom and might are His. And He changes the times and the seasons; He removes kings and sets up kings. He gives wisdom to the wise and knowledge to those who have understanding. He reveals the deep and secret things; He knows what *is* in the darkness, and the light dwells with Him” (vs 20-23). We know the rest of

it, what Daniel told king Nebuchadnezzar, and how that this would be. It would be down to the very end of the age.

Here's one of these Scriptures that's going to be clarified for us. I've had some people ask, so we'll read the verse and then I'll present the question that was asked. Then, I will tell you what the solution is going to be.

Isaiah 9:6: "For unto us a Child is born... [we know this a prophecy about Jesus Christ] ...unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The Mighty God, **The Everlasting Father**, The Prince of Peace." He's got five different names and different titles.

- How can He be the Everlasting Father?
- How can Jesus be the Everlasting Father if the Father is the Father, how can Jesus be the Everlasting Father?
- How does the carnal mind normally approach this?

'If there's one Father, then you can only have one Father. Therefore, the Bible isn't true because if this is talking about Jesus, how can it be talking about the Father. The answer is this: *Jesus Christ is the Father in the coming age!*

- How is He going to be the Father in the coming age?
- Does that take away from God the Father now, in this age, in our knowledge of God the Father? *No, it doesn't!*

Jesus will not be a Father until He marries His bride. Then, He will be a Father.

All of those who come into the Kingdom of God during the Millennium, under the reign of Christ and the saints, those are going to be His children. We are God the Father's children. We are not Christ's children. We'll be in a different category. *That's why the first resurrection is based upon greater promises and greater blessings!*

Jesus is the Father in the coming age—that's the way it's translated in the Septuagint—or the world to come. World, in this case, is *age*.

Verse 7: "Of the increase of *His* government and peace *there shall be* no end, upon the throne of David, and over His kingdom, to order it and to establish it with judgment and with righteousness from henceforth, even forever. The zeal of the LORD of hosts will do this."

Let's go to the New Testament and begin in Romans 16:25: "Now, to Him who has the power to establish you, according to my Gospel and the proclamation of Jesus Christ, according to *the revelation of the mystery that in past ages has*

been kept secret." Here, it is showing the *hiding of El Olam, the secret*. It is the *mystery that has been kept secret since the world began, until Jesus Christ*. There was a definite *change of the age* when Christ came.

Verse 26: "But now *is* made manifest, and by *the* prophetic Scriptures, according to *the* commandment of the **Eternal God**... [age lasting or Everlasting God] ...has been made known to all the nations unto *the* obedience of faith." Something definitely changed. Something definitely happened when John the Baptist came on the scene.

Let's see what Jesus Himself said. Some people take this the wrong way and say that we ought to get rid of the Old Testament. *No!* That's like saying get rid of the foundation of the house. *Christ is the foundation!*

Matthew 11:11: "Truly I say to you, there has not arisen among *those* born of women *anyone* greater than John the Baptist. But the one who *is* least in the Kingdom of Heaven is greater than he." That's something to think about. If you want something to think about some day when you're stuck in the traffic driving down the road, think on that.

Verse 12. "For from the days of John the Baptist until now, the Kingdom of Heaven is taken with a *great* struggle, and *the* zealous *ones* lay hold on it." It actually means that *you have to exert the force and the effort* to enter into the Kingdom of God.

Verse 13. "For all the Prophets and the Law prophesied **until John.**" That was the change of age, when John began to preach! What came with the change of the age?

Mark 1:14: "Now, after the imprisonment of John, Jesus came into Galilee, **proclaiming the Gospel of the Kingdom of God**, and saying, '**The time has been fulfilled...**'" (vs 14-15). This is the beginning of an age. That's what He is saying. If you have time that's fulfilled, it's ending one time and beginning another. You don't call the middle of the week, the first of the week. Although, we have a misnomer today; in the world, they call Saturday and Sunday the 'weekend.' It's really, the 'week end' and the 'week beginning.' You know how you do in your mind; you have these little battles going every once in a while. I thought, when someone says, 'Have a nice weekend.' I might turn around to them and say, 'Have a nice week beginning.'

"...and the Kingdom of God is near at hand; repent, and believe in the Gospel." (v 15). God is showing He is going to deal differently with people.

What other thing showed that there was a conclusion of the age? There's always a transition period from age to age. Matt. 27 shows, in a dramatic way, a change of age, from one age to another.

Matthew 27:50: "And after crying out again with a loud voice, Jesus yielded up *His* spirit. Then suddenly the veil of the temple was ripped in two from top to bottom..." (vs 50-51). That has significance.

In Heb. 10 we can see this 'new age' of God, since so many people are talking about the 'new age' in which we are living right now. Every time I listen to some of the news they're talking about, 'a diverse society.' That's an excuse to get rid of God out of every fabric of society. We now have a society that is absolutely defunct as far as any moral values go. This shows us what the ripping of this veil has done. Now God is dealing in a different way and we have a different relationship with God in this age.

Hebrews 10:16: "'This *is* the covenant that I will establish with them..." That's the covenant that we're in today, the covenant of the New Testament. That's why there's the Old Testament—the old age—and new age.

"...after those days,' says *the* Lord: 'I will give My laws into their hearts, and I will inscribe them in their minds; and their sins and lawlessness I will not remember ever again'" (vs 16-17).

That's very important to understand concerning Pentecost. I'll sort of telegraph part of the meaning of Pentecost: Even though we have sin dwelling in our members, God in His graciousness:

- gives us His Spirit
- forgives our sins
- looks not to the sins that are in us

That is absolutely marvelous!

How many times have we beat ourselves, flagellated ourselves, mentally and spiritually, because we've sinned and we go around and feel so bad? *Yes, we feel bad!* We beat ourselves up, when God did not intend that to be. *Go to God!* He's not going to forgive you any more if you mentally torture yourself over the thing. You need to understand it.

That's not saying that you should go out and sin, then you go back and turn grace into licentiousness. That is a marvelous thing, that the great God Who is perfect—the ***Everlasting God Who controls everything***—will put His Spirit in you, even though you have *the law of sin and death*. There's one thing else that He does beyond that, but

you'll have to come to Pentecost to find out about that.

Verse 18: "Now, where remission of these *is*, it is no longer *necessary to offer* sacrifices for sin. Therefore, brethren, having **confidence** to enter into the *true* Holiest by the blood of Jesus" (vs 18-19). *That is the new way! That's something! That is exciting, when you understand that. That is thrilling!*

Verse 20: "By a new and living way, which He consecrated for us through the veil... [which was rent asunder] ...(that is, His flesh), and *having* a great High Priest over the house of God, let us approach *God* with a true heart, with full conviction of faith, our hearts having been purified from a wicked conscience, and our bodies having been washed with pure water. Let us hold fast without wavering *to* the hope *that* we profess, for He Who promised *is* faithful" (vs 20-23). ***God lives forever—the Age-lasting, Eternal, Almighty God!***

(go to next track)

Colossians 1:20: "And, having made peace through the blood of His cross, by Him to reconcile all things to Himself; by Him, whether the things on the earth, or the things in heaven." There's an interesting verse; think on that one for a while. What does He have to reconcile in Heaven?

Verse 21: "For you *were* once alienated and enemies..." Think about how you would treat your enemies. *Think about it!* Think about what Jesus went through:

- the crucifixion
- the life that He lived
- being rejected of all
- despised
- hated
- shamed

"...enemies in *your* minds by wicked works; but now He has reconciled *you* in the body of His flesh through death, to present you Holy and unblamable and unimpeachable before Him; ***if indeed you continue in the faith*** grounded and steadfast, and are not moved away from the hope of the Gospel..." (vs 21-23). That is the message of this age. This age in which God is dealing with mankind.

"...which you have heard, *and* which was proclaimed in all the creation that *is* under heaven; of which I, Paul, became a servant. Now, I am rejoicing in my sufferings for you, and I am filling up in my flesh that which is behind of the tribulations of Christ, for the sake of His body, which is the Church" (vs 23-24).

Paul is just telling us very nicely, that he understood that all his sufferings and everything that

he was going through, was part of what Jesus told him when He first called him. Remember:

- Jesus knocked Saul (Paul) off the horse when he was going to Damascus
- then the light of the vision came
- Jesus told Ananias—after three days blindness for Saul—‘You go here to this house where Saul is, for he’s a chosen vessel of Mine
- I’m going to reveal to Saul the things that he will suffer.

Paul suffered! That’s what he is saying here, that he understood that those things of suffering were for his own good.

That’s another thing to really think on. We don’t rejoice in suffering. I don’t want to rejoice in suffering. I don’t want to go out and look for suffering, I really don’t! It gets me down when I see people suffering; it really does! Yet, there’s something in suffering—that with the Spirit of God we’re able to learn, that we can’t learn any other way, unfortunately—*because God suffered!*

Verse 25: “Of which I became a servant, according to the administration of God...” This new age, the Gospel age, lest some think I’m saying ‘new age’ referring to the world. I’m not. I’m referring to this present *age of God*, which, at the time Paul wrote, was the new age, the new dispensation.

“...that was given to me for you in order to complete the Word of God; even the mystery that has been hidden from ages and from generations, but has now been revealed to His saints” (vs 25-26). In Ecclesiastes we find that Solomon did not understand about the resurrection. All you have to do is read it and you’ll understand that he didn’t understand about the resurrection. It was hidden.

Verse 27: “To whom God did will to make known what are the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” *That’s a fantastic message!* These are powerful and inspired words.

We’re living in the time when hopefully, we’re going to understand the Scriptures at the end of this age, that those at the beginning of the Gospels did not understand.

Remember what it says in Matt. 24 where it’s talking about all the things coming in the end, and it says, ‘And when you shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the Holy place, *he who reads, let him understand.*’ Even when Matthew wrote that, he knew there was more to understand, so, he said, ‘*he who reads, let him understand.*’ I hope, brethren,

that we can understand some of these prophecies at the end. I hope that God is merciful to let us know in the way that we can be under God’s protection. I don’t want to be out there and be ‘clobbered’ by all this stuff that comes on.

1-Corinthians 2:7: “Rather, we speak the wisdom of God in a mystery, even the hidden wisdom that God foreordained before the ages unto our glory which not one of the rulers of this world has known (for if they had known, they would not have crucified the Lord of glory); but according as it is written, ‘*The eye has not seen, nor the ear heard, neither have entered into the heart of man, the things which God has prepared for those who love Him.*’ But God has revealed them to us by His Spirit...” (vs 7-10). That’s what’s so important and fantastic in understanding about the Day of Pentecost and God’s Spirit.

“...for the Spirit searches all things—even the deep things of God” (v 10). It wasn’t known then.

Here’s another Scripture that we are going to read, which may have been a little perplexing in the past, and in the *King James Version* it’s not made clear.

Hebrews 9:24: “For Christ has not entered into the Holy places made by *human* hands, *which are mere copies...* [types/reproductions] ...of the true...”—because God revealed to David how to make the Temple. God gave him the plans. I wonder what that was like. I just wonder what that was like when David went up to his little architectural bench, had the papers there and everything he need to draw up the plans for the whole temple.

- I don’t know how God inspired him
- I don’t know if He sent an angel to tell him directly
- I don’t know if He put it in his mind
- I don’t know how long David spent in prayer praying about it to understand what it would be

Here were all the plans of God and these things were made after the things that are in Heaven. They’re a type of them.

“...rather, *He has entered* into heaven itself, now to appear in the presence of God for us; not that He should offer Himself many times, even as the high priest enters into the Holy of Holies year by year with *the* blood of others; for then it would have been necessary for Him to suffer many times since *the* foundation of *the* world... [earth] ...But now, once and for all, in *the* consummation of the ages...” (24-26)—that ended with His crucifixion. That’s not the end of the age, i.e. the second coming of Christ.

We've never understood that. I never understood it until I was studying it through.

Obviously, when that age ended, He entered into heaven for us. Now we have a new means of being taught of God. Where it says, "...in the consummation of the ages..." or the end of the world,' that's not talking about our day; that's talking about *His* day:

- when that age came to an end
- when He died on the cross
- when the veil was rent open

Now we have a new and living way to come into the very presence of God.

"...He has been manifested for *the* purpose of removing sin **through His sacrifice of Himself**. (v 26). The rest of the sentence confirms what I just said, "...through His sacrifice..."

Hebrews 8:1: "Now *here is* a summary of the things being discussed: We have such a High Priest Who sat down at *the* right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary and of the true tabernacle, which the Lord set up, and not man. For every high priest is ordained to offer both gifts and sacrifices; therefore, *it is necessary for* this One also to have something that He can offer. Now, on the one hand, if He were on earth He would not even be a priest since there are priests who offer gifts according to the *priestly law*" (vs 1-4).

Notice the difference between what came before Christ and what came after, v 5: "Who serve as a representation and shadow of the heavenly *things*, exactly as Moses was divinely instructed when he was about to construct the tabernacle: 'For see,' says He, '*that* you make all things according to the pattern that was shown to you in the mountain.'" But on the other hand, He [Jesus] has obtained a *supremely* more excellent ministry, as much greater as the superior covenant of which He is also Mediator, which was established upon superior promises.... [eternal life] ...For if the first *covenant* had been faultless, *then* no provision for a second *covenant* would have been made" (vs 5-7). There is the change of the age.

You're not throwing away the Old Testament. What you have to understand is this: A covenant is your *agreement of relationship*. The laws in the Old Testament told them how they should maintain their lives in that covenant relationship. The New Covenant also tells us how we are to maintain that with the laws written in our heart and in our mind. It's the relationship that is different. The laws actually are more binding, in the sense that they are now spiritually binding. It doesn't do away with the laws of God, because they're Holy

and Spiritual. It is the covenant that has changed; the relationship that has changed.

If you're working for a man, your covenant relationship is this: I will work for you if you will pay me so much an hour. The boss says, 'I agree' Or, he comes to you and he says to you, 'I will pay you so much an hour. Will you work for me?' You say, 'Yes.'

- you're to be honest
- you're to work hard
- you're to be trustworthy

It's the relationship that you have—how you're going to work.

The boss comes to you and says, 'You're such a good worker, that I want to enter into a partnership with you.' Now your relationship has changed. You're in a partnership. In this partnership, you will share in the profits. The boss says, 'Since I was here first, I'll take 60% and you 40%.'

- Do you still follow all the rules of working? *Yes, you do!*
- Are you still honest? *Yes!*
- Do you still do good quality work? *Yes!*

Maybe even a little better because now you're going to share in the profits.

It's the same way with the Old Testament and the New Testament. It's not destroying the Law, it's the change in the relationship. That's what it is. That's the thing that Protestantism has not understood, so they end up doing away with the Sabbath and coming back and reclaiming nine of the commandments. They realize that even though there's a change in the relationship, or covenant, you still have to have laws to live by.

Verse 7: "For if the first *covenant* had been faultless, *then* no provision for a second *covenant* would have been made." What was the fault with the first covenant or the Old Covenant? Was God at fault? *No! God is perfect; God was not at fault!* The **people** were at fault. If we change the word 'fault' to *deficiency*, I think it might be more easily understood.

- Why was the Old Covenant deficient?
- Deficient in relationship to what?
- Was the Old Covenant deficient in relationship of neighbor to neighbor? *No!*
- Was the Old Covenant deficient in relationship to the temple worship and things like that? *No!*
- What was the Old Covenant deficient in? ***It couldn't give life, eternal life!***
- Why couldn't it give eternal life?

- *There is no law given whereby eternal life can be given!*

Verse 8: “But since He found fault with **them...**” What is the fault with all human beings? *Sin!* The *law of sin and death* within them! The first covenant was deficient in the people, because of *the law of sin and death* in them, and deficient in as much as it could not provide eternal life. That’s the ultimate goal of God, to provide eternal life.

Since it was deficient, how is God going to take care of that deficiency? *The second resurrection!* That’s why in this New Covenant, we only have one chance, because God gives us of His Spirit. ***We have all sufficiency in Christ!***

“...He says, ‘Behold, *the days are coming,*’ says *the Lord,* ‘when I will **establish a New Covenant** with the house of Israel and the house of Judah; not according to the covenant that I made with their fathers in *the day* that I took hold of their hand to lead them out of *the land* of Egypt because they did not continue in My covenant, and I disregarded them,’ says *the Lord.* ‘For this *is* the covenant that I will establish with the house of Israel after those days,’ says *the Lord:* **‘I will give My laws into their minds, and I will inscribe them upon their hearts; and I will be their God, and they will be My people’**” (vs 8-10). That is a better covenant with better promises. When we go from one covenant to the next covenant, it doesn’t change the laws, *it changes the relationship to God and the application* of those laws.

Instead of having it on a table of stone and you write it on a doorpost and keep it always with you that way, *physically,* you put it in your mind and it becomes a very part of your being. That was not possible under the Old Covenant because they didn’t have the Holy Spirit; it was deficient. They didn’t receive the Holy Spirit. God had to make it deficient, until Christ, because He did not give His Holy Spirit. They already determined, before the time, that He wouldn’t give the Holy Spirit until after He was resurrected.

It’s the same way with our children. Do we teach our children things in deficiency—from our knowledge—but still tell them the truth? *Yes, we do!* Why? *It isn’t time for them or it’s not time for us!* How many times have your children asked you a question and you say, ‘I’ll tell you later when you’re able to understand it.’ That sort of ‘bugs’ them a little bit.

It’s the same thing with the covenant. God did not make it full of fault. God made it deficient because it was not perfect. It’s the same way in anything you do. Henry’s a printer. When he first

started printing, his printing, though it was acceptable, was deficient from what he does now, because of what he’s able to do and know. If you build a house and you drew the plans to build a house. What happens? After a number of years you would sit down and your wife would say, ‘Well, if we had to do it again, we would do this our that.’ What you did and when you did it, you didn’t know it was deficient.

God *knew* the Old Covenant was deficient. What did He say after giving the Ten Commandments, when the people said, ‘Oh Lord, we’ll do whatever You say?’ He said, ‘Oh, I would that there were such a heart in you, that you would keep my commandments always, in fear of Me.’ He knew they were deficient, because it wasn’t time. Maybe this will help us understand the need for the second resurrection even more.

How would like to be resurrected standing in the Lake of Fire? You would actually say a thing of truth when you would say, ‘God, You didn’t let me know!’ *That’s okay. I’m going to throw all these people in the Lake of Fire. You only get one chance and if you didn’t hear it in your lifetime, you’re a dead ‘dodo. NO!*

- *if* God’s mercy endures forever
- *if* God would that all men be saved
- *if* He deliberately put them into a deficient relationship because it wasn’t time

He has to make up for that deficiency by giving them the opportunity.

One thing that the Protestants believe—in their dispensational way of looking at things—is that is the way God dealt with Adam and Eve, and those before the Flood. That they had their chance for salvation then. *That’s not true!* And that God dealt with the patriarchs and they had their chance for salvation then. *That is true, the patriarchs did!* ‘You shall see Abraham, Isaac and Jacob in the Kingdom of Heaven and you, yourself thrust out.’

In the dispensation with Israel, Moses, certain of the prophets and certain of the kings qualified for the Kingdom of God, but not the rest of the people. We come down to the time when God began dealing with all the nations of the world through the preaching of the Gospel. Now, it’s a totally different thing. Paul talks about it here.

Ephesians 3:1: “For this cause I, Paul, *am* the prisoner of Christ Jesus for you Gentiles, if indeed you have heard of the ministry of the grace of God that was given to me for you; how He made known to me by revelation **the mystery** (even as I wrote briefly before, so that when you read *this,* you will be able to comprehend my understanding in the mystery of Christ), which in **other generations**

[ages] was not made known to the sons of men... [it was deficient; God did not make it known] ...**as it has now been revealed to His Holy apostles and prophets by the Spirit**; that the Gentiles might be joint heirs, and a joint body, and joint partakers of His promise in Christ through the Gospel, of which I became a servant according to the gift of the grace of God, *which was given to me through the inner working of His power*. To me, who am less than the least of all the saints, was this grace given, that I might preach the Gospel among the Gentiles—even the unsearchable riches of Christ; and that I might enlighten all *as to what is the fellowship of the mystery that has been hidden from the ages in God*, Who created all things by Jesus Christ; so that the manifold wisdom of God might now be made known through the Church to the principalities and the powers in the heavenly *places*, according to His eternal purpose, which He has wrought in Christ Jesus our Lord” (vs 1-11). *El Olam, the Age-Lasting God!*

1-Timothy 1:14: “But the grace of our Lord abounded exceedingly with *the* faith and love that is in Christ Jesus. *This is* a faithful saying, and worthy of full acceptance: that Christ Jesus came into the world to save sinners, of whom I am chief” (vs 14-15)—*a primary sinner*.

Verse 16: “But for this reason I was shown mercy in order that in me first Jesus Christ might demonstrate all long-suffering, for an example to those who would afterwards believe on Him unto eternal life. Now to the **King of eternity, the incorruptible, invisible, and only wise God, be honor and glory into the ages of eternity**. Amen” (vs 16-17)—forever and ever into the ages of eternity.

In Rev. 11 we will see the next age that is coming. Is God going to be God in that age? *Yes, He is!* Now, you understand why Satan is called the god of this present evil age.

Revelation 11:15_[corrected]: “Then the seventh angel sounded *his* trumpet; and *there* were great voices in heaven, saying, ‘The kingdoms of this world have become *the kingdoms* of our Lord and His Christ, and **He shall reign into the ages of eternity**.’ And the twenty-four elders, who sit before God on their thrones, fell on their faces and worshiped God, saying, ‘We give You thanks, O Lord God Almighty, Who is, and Who was, and Who *is* to come; for You have taken *to Yourself* Your great power, and have reigned” (vs 15-17).

The age that is coming is going to be the rule of God and the saints. It’s going to be a totally different set up, completely different. That’s going to be great! Look at all the evil that’s going on. You

get it instantly on television. What are you going to do with the evil where this insane, lunatic, raging, evil woman walks into a second grade classroom, pulls out a gun and says, ‘Kids, I’m going to show you about guns.’ Click, click, BAM! BAM! killed two of them and wounded five. She ran out of there, ran in somebody’s house and ended up killing herself.

I am thankful that they don’t have to try her. I think that that was so evil that God let her kill herself and get it over with. *It’s awful!* How would you like to get a phone call from the school saying that this was one of your kids?

What’s going to happen in the *new* age? You get the wrong thought and it’s going to be: ‘You don’t go to the right hand or the left hand; here’s the way, walk in it.’ You know who’s going to be telling them how to walk in it? *We will!* Hopefully, as spirit beings we will have much more mercy and understanding than we have now. I’m afraid at this point I would not be so kind in some of these things.

Verse 18: “For the nations were angry, and Your wrath has come, and the time for the dead to be judged, and to give reward to Your servants the prophets, and to the saints, and to *all* those who fear Your name, the small and the great; and to destroy those who destroy the earth.”

Rev. 5 will actually springboard us into the next sermon in this series, which is: ‘Yahweh Sabaoth’: *the Lord of Hosts*. It has to do with this age—the world at this time now—which is under the jurisdiction of angels (Heb. 2).

The world, or the age to come, is not going to be under the hand of the jurisdiction of angels, but under the hand and jurisdiction of Christ and the saints. Notice this scene of the throne of God:

Revelation 5:11: “And I saw and I heard *the* voices of many angels around the throne, and *the* voices of the living creatures and the elders, and thousands of thousands.” That’s the host that God controls. *He is Lord of hosts!*

Verse 12: “Saying with a loud voice, ‘Worthy is the Lamb Who was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing.’ And every creature that is in heaven, and on the earth, and under the earth, and those that are on the sea, and all the things in them, I heard saying, ‘To Him Who sits on the throne, and to the Lamb, *be* blessing, and honor, and glory, and sovereignty **into the ages of eternity**.’” (vs 12-13).

‘El Olam’: the Age-Lasting, the Age-Ruling God, or the King of all ages. That’s what the Everlasting God means!

All Scripture from *The Holy Bible In Its Original Order, A Faithful*
Version by Fred R. Coulter.

Scriptural References:

- 1) Psalm 90:1-2
- 2) Isaiah 40:28
- 3) Genesis 21:33
- 4) Psalm 106:47-48
- 5) Psalm 41:13
- 6) Psalm 93:1-5
- 7) Jeremiah 10:1-15
- 8) Daniel 2:19-23
- 9) Isaiah 9:6-7
- 10) Romans 16:25-26
- 11) Matthew 11:11-13
- 12) Mark 1:14-15
- 13) Matthew 27:50-51
- 14) Hebrews 10:16-23
- 15) Colossians 1:20-27
- 16) 1-Corinthians 2:7-10
- 17) Hebrews 9:24-26
- 18) Hebrews 8:1-10
- 19) Ephesians 3:1-11
- 20) 1-Timothy 1:14-17
- 21) Revelation 11:15-18
- 22) Revelation 5:11-13

Scriptures Referenced, not quoted:

- Haggai 2
- Ecclesiastes
- Matthew 24
- Hebrews 2

Also Referenced: Books:

- *The Names of God in Holy Scripture* by Andrew Jukes
- *The Septuagint LXX, Greek Translation*

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Names of God X Yahweh Sabaoth

Fred R. Coulter

This will be the last time I'll review the names of God. The reason I want to review them is so that if someone asks you, 'What are the names of God?' you will be able to tell them.

I'm not, necessarily, going to go through and reiterate the meaning of all of them, but I want to go ahead and review them for you. The seventh name of God, which we will cover today, is 'Yahweh Sabaoth,' which means *LORD of Hosts*.

1. Elohim
2. Yahweh
3. Adonai: Lord and Master
4. El Shaddai: God Almighty
5. El Elyon: Most High God
6. El Olam:
 - the Everlasting God
 - the Age-lasting God
 - the God of the Ages of the Ages
7. Yahweh Sabaoth: LORD of Hosts

We don't find the LORD of Hosts given to us in the first part of the Bible. We don't find it in Genesis. We don't find it in quite a few places, because there's something unique about the name the LORD of Hosts. We do, however, find it quite widely used in the Prophets.

The Names of God in Holy Scripture by Andrew Jukes:

pg. 155—The last name of God which the Old Testament gives us is, Yahweh Sabaoth, the 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.

We can also say of God's elect, the Church. One of the biggest problems we have to deal with is that once we are in the Church, what do we do when we see that *we* have fallen short and failed, or that *we* are weak, or that *we're* confronted with a problem that is greater than us?

It is never found in the book of Moses, or in that of Joshua or the Judges, or in Job, or in the Proverbs, or in Ecclesiastes. It occurs but rarely in the books of Kings and Chronicles and much more often in the Psalms, but in most of the Prophets, especially those that are most keenly felt—the failure of Israel in the 'promised land'—the name meets us constantly. Nearly 80 times in Jeremiah, 14 times in the 2 short chapters of Haggai, nearly 50

time in Zechariah, and 25 times in the very short prophecy of the book of Malachi.

That is very interesting!

Whenever I think of Psa. 46, or what is said there concerning the *LORD of Hosts*, I am reminded of one scene in the movie called *The Zulus* where the troops are all surrounded—less than 200 troops, including all the cooks and all the medical people—by Britain are surrounded by approximately 7,000 Zulus. In one excursion they killed a whole, I would say, brigade of British troops. When they came into this one particular part of the valley, which was surrounded by high hills all the way around, they were stuck right there. Even the Australians, who were there to help the British, didn't stay and fight.

Here's this little group that is there fighting off these Zulus. I remember one particular time when the minister was drunk and he was locked up in the corn crib. There was fighting and the arrows were flying. Here's this sergeant—I always loved his performance, it was really good because he had this very stoic face, this huge mustache and he had the typical hat on—and he quoted Psa. 46. I can almost hear the words ringing in my ears now: ***The LORD of Hosts is with us!***

Psalm 46:1 **"God is our refuge and strength, a very present help in trouble."** Always remember that. *God has plenty, as it were, of the Hosts to help you, to help you in different ways!* I'm sure that we all receive a lot of different help in many different ways that we don't know anything about because we don't see the angels and we don't know what we've avoided. We don't know that we don't know, but we have this promise: ***The angels of God encamp around those that fear Him!***

Verse 2: "Therefore, we will not fear, though the earth should change and though the mountains be carried into the midst of the sea... [this sounds a lot like Rev.] ...though its waters roar and foam, though the mountains shake with the swelling of it. Selah. There is a river whose streams make the city of God rejoice, **the Holy dwelling place of the Most High. God** is in the midst of her; she shall not be moved; God shall help her at the approach of the morning. The nations raged, the kingdoms were shaken..." (vs 2-6). Tie that in with Psa. 2 where it says 'how the heathen rage and imagine a vain thing.'

"...He uttered His voice, the earth melted. **The LORD of Hosts is with us; the God of Jacob is our refuge.** Selah" (vs 6-7). There is the *name LORD of Hosts!*

- What is the host?
- How does the host act?
- How does the host behave?
- How does that involve itself with the things going on, on the earth?

We've heard people say for years, 'God has gone way off and left the world by itself to go it's way until the end of 7,000 years then God is going to intervene.' *No!* We're going to see that that is not true. *God, through His hosts* is involved with the world and things going on, in a very close and intimate way.

Verse 8: "Come, behold the works of the LORD who makes desolations upon the earth, Who makes wars to cease to the ends of the earth..." (vs 8-9). This is really a prophecy, clear on down to the beginning of the Millennium.

"...He breaks the bow and cuts the spear in two; He burns the chariots in the fire. 'Be still, and know that I am God! I will be exalted among the nations, I will be exalted in the earth.' **The LORD of Hosts is with us; the God of Jacob is our refuge.** Selah" (vs 9-11). It almost reminds me of the 144,000 and the great innumerable multitude. That sounds like a hymn that they could be singing in claiming that promise when God intervenes with them

We first encounter the name the *Lord of Hosts* in 1-Sam. The thing I want to bring out with this, is to show that the name *the LORD of Hosts* is not limited to a nation, or a church, but down to the very smallest one that God would call or work with, *the hosts of God* are there to help.

You know the story of Hannah that she had no children. She came and Eli thought that she was drunk. She said, 'No, my lord, I'm not drunk.' Eli said, 'May your petition be granted.'

1-Samuel 1:10: "And she *was* in bitterness of soul..." This shows that she was pretty low. Have you ever had a time when you've had it so tough that you're bitter? You've had it so difficult that you even question your own attitude toward God. She did here; she had "...bitterness of soul..."

"...and prayed to the LORD, and wept sorely. And she vowed a vow and said, '**O, LORD of Hosts...** [the LORD Who has all the Heavenly hosts to help] ...if You will indeed look upon the affliction of Your handmaid and remember me...' (vs 10-11). Isn't that something that she felt forgotten? Is there ever been a time when you felt forgotten? Here's a good example of how she went to God and said, 'Remember me, O LORD,' even in the bitterness of her soul.

"...and not forget Your handmaid, but will give to Your handmaid a manchild, then I will give him to the LORD all the days of his life, and there shall no razor come upon his head" (v 11).

You know the rest of the account of how Samuel was dedicated to God and how God used Samuel. In 1-Sam. 2, we find that the 'lamp of God' was nearly ready to go out. Here's a time when not only was Hannah way down low, but God was not working with the people of Israel because they failed in the 'promised land.' They weren't doing the things they were supposed to do. In addition to that, the *priests* failed. Of all people you would think should not fail! The *priests* failed! God didn't remove them for a long time.

Here's Eli: old, nearly blind, decrepit, and his two sons Hophni and Phinehas have been sinning. Eli had several warning that were given to him. Even a warning that came from God to Samuel and Samuel had to tell Eli, 'Your sons have been sinning and have been desecrating the sacrifice of God.'

- What happens when you are leaving God?
- What happens when you are down at your lowest?
- *The enemy comes!*
- Who came? *The Philistines came!*
- What did Hophni and Phinehas say?
- *The people came around and said that we need to fight the Philistines!*

So, Hophni and Phinehas said, 'Let's take the Ark of God, the priests and the trumpets and we'll go out before the Ark of God and we will prevail in the battle because we have the Ark.' There's a tremendous lesson for us there. I've heard people say, 'We are God's Church!' That may be true, but how do you stand before God? God did not let them win the battle even though the Ark was there.

- the Philistines smote the Israelites
- they killed Hophni and Phinehas
- they, of all things—horrors of horrors— captured the Ark of the Covenant

The messenger went back and told Eli what happened and he fell over backward and split his head open on a big rock that was next to where he was sitting. It happened according to the prophecy that God said, 'In one day, I will require your life and that of your sons.'

What did God promise to do *if* Israel was obedient? *God promised He would fight for them!* He let them know very clearly, through the history that we have. You can go through Exo., Num., Deut., Joshua and Judges and see how *God fought*

their battles for them, when they were right with God!

There came a time when even after Samuel, though he was righteous, set up his sons to judge. This is an amazing thing when you read the Bible; it happens so often, you have a righteous king and an evil son, you have a righteous son who is the son of an evil king. Here's the whole circle in this particular case: Eli, Hophni and Phinehas were the evil priests. Samuel was the righteous prophet sent from God. Then Samuel set up his three sons to be judges. What happened to the three sons?

1-Samuel 8:1: "And it came to pass when Samuel was old, he made his sons judges over Israel. And the name of his firstborn was Joel, and the name of his second was Abiah, judges in Beersheba. Yet, **his sons did not walk in his ways**, but turned aside after dishonest gain and took bribes and perverted judgment" (vs 1-3).

Why does this happen? *Because, every generation must prove to God that they want God!* They have to be free to make their own choices. Isn't that the biggest battle that we have with our children? *Yes, it is! Sure, it is!* How do you bring up your children in a God-fearing home with the way that the world is today and have them keep their equilibrium and stay with God? That's a challenge that has been with every generation and here it is here.

Verse 4: "And all the elders of Israel gathered themselves and came to Samuel to Ramah." Here is the carnal solution:

- they couldn't trust in God, Whom they couldn't see
- they were fed up with Eli, Hophni, and Phinehas
- they're fed up with the three sons of Samuel

Verse 5: "And *they* said to him, 'Behold, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations.'" When you have a king, you have a standing army and you have **your own hosts!** You fight your own battles!

Verse 6: "But the thing was evil in the eyes of Samuel when they said, 'Give us a king to judge us.' And Samuel prayed to the LORD. And the LORD said to Samuel, 'Hearken to the voice of the people in all that they say to you, for they have not rejected you, but **they have rejected Me**, that I should not reign over them'" (vs 6-7). If we insist long enough, complain long enough and gripe long enough:

- Will God let us have our own way? *Yes!*

- Though it's carnal? *Yes!*
- Will God still be with us even if we try and do right after that? *Yes!*

God said that He would be with them *if* they did what He said. He wanted to teach them a lesson by having Saul as the first king. Then, David as a second king to show what would happen if you had a king that really feared God.

Verse 8: "According to all the works which they have done since the day that I brought them up out of Egypt even until this day—*works* with which they have forsaken Me and served other gods—so they do also to you. And now hearken to their voice. Only, you shall surely protest solemnly to them, and show them the kind of king who shall reign over them" (vs 8-9). God allowed it! God said, 'This is the king that you're going to have:

- he's going to take another tenth
- he's going to take your sons
- he's going to take your daughters
- he's going to enlist them in the army

Anyone he sees who is strong and fine as a man fit for war, he shall have *by My authority.*' So, they had a king.

Now, let's look at some of the things that took place. When we call upon the **LORD of Hosts** to help us, we are trusting in Him. We are not looking to our own physical circumstances. Here's the case of David and Goliath, classical case. You know the whole story; I'll just summarize and paraphrase so that we can get the overall lesson.

1-Samuel 17:43: "And the Philistine said to David, 'Am I a dog that you come to me with sticks?'" And the Philistine cursed David by his gods. And the Philistine said to David, 'Come to me...' (vs 43-44). Every time I see this I have a vision of someone bigger than André, the giant: 'come to me you little scrawny thing.'

"...and I will give your flesh to the birds of the air and to the beasts of the field.' And David said to the Philistine, 'You come to me with a sword and with a spear and with a javelin. But I come to you in the **name of the LORD of Hosts...**'" (vs 44-45). Why? *Because the battle is God's! It is the hosts of God that are going to win the battle!*

Do you think for one minute that the little rock—however big it was—was what actually killed Goliath the giant? *No!* I imagine when David threw that rock there was an angel right behind it and when that rock was let loose, that angel gave it a little flick and it went just like a bullet, straight into his brains. There are several lessons:

1. you don't look to the *number* of troops
2. you don't look to the *gear* that you have

3. you don't count God as being on your side because you have great numbers

God is always glorified in the small things that He is able to use.

“...the **God of the armies of Israel, whom you have defied.** The LORD will deliver you into my hand today, and I will strike you and take your head from you and give the bodies of the army of the Philistines to the birds of the air today, and to the wild beasts of the earth, **so that all the earth may know that there is a God in Israel!**” (vs 45-46). Notice how we have:

- the LORD of Hosts, the God of Jacob
- the LORD of Hosts, God in Israel

these are always inner-connected

When God gave His promise to Abraham, what did He say? *‘In you shall all the nations of the earth be blessed! I will bless them that bless you and I will curse them that curse you. If your children go astray, I will chastise them, but I will always remember My covenant with you.’* This is what we're seeing here, **the God of Israel!**

Verse 47: “And all this multitude shall know that the **LORD does not save with sword and spear; for the battle is the LORD'S,** and He will give you into our hands.”

That's how we can solve our problems and difficulties as they come along. Put them into the hands of God and let Him solve them. Just like God, through Moses, told the Israelites when they were standing at the Red Sea, ‘Stand still and see the salvation of God!’ Exactly the same thing here.

1-Sam. 6 is where the Philistines took the Ark of God. We're kind of backing up in time a little bit because I want to show something. You know what happened to the Philistines when they got the Ark of God. It wasn't quite like the movie *Raiders of the Lost Ark*. I thought that what they did graphically was gruesome when the guy looked into the Ark, which was supposed to be the Ark of God. I don't know how they did it, but they stripped everything off, down to his bones, layer by layer, for looking into the Ark of God. Here the Philistines had the Ark. God sent them hemorrhoids and mice. They were plagued; a terrible, awful plague. They said, ‘What'll we do? Let's get this and:

- we will make a peace offering to Yahweh
- we will put the Ark in a cart
- we will put in there golden mice and golden hemorrhoids
- we will send it toward Israel

That's what happened. In 1-Sam. 7:1 the Ark came to Kirjath-Jearim and it stayed there 20 years.

We know that David brought the Ark back (2-Sam. 7)—just a little history. Let's see what David says when he goes to get the Ark; that's the point I want to make. This is after David received the promise that Solomon, David's son, would build the temple, and God would build a house for David.

2-Samuel 7:26: “‘And let Your name be magnified forever, saying, **‘The LORD of Hosts is the God over Israel.’**” There, again, we see how that is the **God over Israel, the LORD of Hosts!**

Verse 27: “And let the house of Your servant David be established before You. For **You, O LORD of Hosts, God of Israel,** have revealed to Your servant, saying, ‘I will build you a house.’”

David sent to get the Ark. They sent down a cart and loaded it on the cart, they were driving it back and Uzzah put his hand up on the Ark and he was zapped to death. David was greatly disturbed because he couldn't bring the Ark back, after God said He would let him build the house. The first thing to do was to bring back the Ark so it would be at the tent, the small tent in Jerusalem. The rest of the tabernacle was still over in Gibeon.

When they brought the Ark back, it stayed there before David and he set Eleazar over it. When he asked God why he killed Uzzah, God gave him the answer: ‘Because you didn't do it according to the way I instructed.’ *Only the Levites were to carry it!* The second time they went out and got it with the staves and the Levites carried it. Then David had the big song and dance before the Ark of God and one of his wives got all upset with him because he was dancing.

Then we find a mistake of David's in the incident of Bathsheba, and the killing of her husband, Uriah the Hittite. After all God had done, then God had to intervene and directly punish David. There was a mistake on a personal level. When David got older **he forgot Who the LORD of Hosts was!** What did David do in 2-Sam. 24? *He numbered his armies rather than relying on the armies of God!* You know the result of that, 70,000 people were killed. Of course, there's a great lesson in how the leaders can kill people for their own actions and God will allow it. God will let it happen.

Here's the whole lesson of those things in the book of 1-Samuel. Psa. 118 ties in a little bit, and may give you a little hint about how it is for those who seek to save their lives. The New Testament says that ‘those who seek to save their lives will lose it and those who lose their lives, for My sake, shall save it.’ It's the same way when you come to having God fight your battles for you. Sometimes, you just have to back away. Sometimes, there are certain things that you can do, like David did—run out there

with the slingshot and the stones—you can do a little bit. Here’s a tremendous Psalm that talks about it.

Psalm 118:1: “O, give thanks to the LORD, for He is good because His steadfast love endures forever. Let Israel now say that His steadfast love endures forever. Let the house of Aaron now say that His steadfast love endures forever. Let those who fear the LORD now say that His steadfast love endures forever. **I called upon the LORD in distress...**” (vs 1-5). We find there’s distress *after* you know God. *The LORD of Hosts* is *after* you understand about God, *after* you understand about:

- Elohim
- Yahweh
- Adonai
- El Shaddai
- El Elyon
- El Olam

Verse 6: “The LORD is on my side; I will not fear. What can man do to me? The LORD is for me as my Helper; therefore, I will look in triumph upon those who hate me. It is better to trust in the LORD than to put confidence in man” (vs 6-8).

That’s the whole lesson of the numbering of the children of Israel. We’re doing the same thing today with our armies, with our defenses and with everything we’re doing: If we have a greater defense, we’re going to deter the evil. *No, you won’t!* You can have the greatest defense in the world, but *if God decides* that it’s time for Him to do what He’s going to do, you’re greatest defense in the world isn’t going to stop it or turn it back.

I don’t know how God views our President ‘making peace’ with the enemies. Maybe it’s more like God viewed it when Hezekiah was given another 15 years to live. He:

- got lifted up in his vanity
- invited the ambassadors of Babylon
- showed them all the treasures of Israel
- showed them all the defenses of Israel
- revealed everything to them

Because they were nice, friendly guys and they came to tell Hezekiah what a nice man he was. I don’t know, but you can be guaranteed that no lasting good is going to come of the President’s ‘peacemaking.’

Verse 9: “It is better to trust in the LORD than to trust in princes. All the nations surround me, but in the name of the LORD I will destroy them. They surround me; yea, they surround me, but in the name of the LORD I will destroy them. They surround me like bees... [I can’t help but think of these killer bees] ...they are extinguished like the fire

of thorns, for in the name of the LORD I will cut them off” (vs 9-12). That sounds a little bit about a prophecy of the return of Jesus Christ—doesn’t it? *Sure does!*

Let’s see how God always—in spite of His corrections, in spite of everything that goes on—leaves himself a little remnant. Let’s see how this is brought out and told to us. This is one thing that we can have confidence in with God, because we’re going to enter into some horrific times. The handwriting is on the wall. There’s no way to turn it back.

Almost every week there is some kind of new disease coming up, or a resurrection of an old disease that you didn’t know. I remember this particular one called *lyme disease*. A tick will bite you and it will leave a mark that is a whelp with a little kind of hollow center. Around that hollow center is a ring and in the ring between that and the hole where you were bitten, there are little raised portions. That lyme tick can put into your blood stream a virus. Some people get arthritis, some people get something similar to Alzheimer’s disease and some get multiple sclerosis. I never heard of that. What they did, they went back and tested everybody who lives in that area of Minnesota where they have these lyme ticks. Forty-five percent of the population showed antibodies to the lyme virus. Some of them didn’t get the lyme disease. It makes you wonder about all of these diseases that people are getting.

God has already set His hand. This nation is going to be cursed, it is going to come down, and it is going to be a terrible sight to behold. We wish that it wouldn’t. We wish that we didn’t have to live to see it. Unfortunately, we can’t pick the times in which we live.

Here’s a promise that God has given, Isaiah 1:5: “Why should you be stricken any more? You will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even to the *top of the head there is* no soundness in it; *only* wounds and bruises and putrefying sores... [that is so true] ...they have not been closed, nor bound up, nor soothed with ointment. Your country *is* a desolation... [it hasn’t quite reached that yet, but it’s getting closer and closer] ...your cities *are* burned with fire. Strangers devour your land right in your *very* presence...” (vs 5-7). *That’s true!* Hordes of Japanese, Germans and Arabs buying up our land. Most of the big buildings in downtown Los Angeles are owned by the Japanese, also in Chicago, New York and other big cities of the United States.

“...and *it is* wasted, as overthrown by strangers. And the daughter of Zion is left as a booth in a vineyard, like a hut in a **garden of cucumbers**,

like a besieged city... [it's just grown over] (here's the promise): ...**Except the LORD of Hosts had left us a very small remnant**, we would have been as Sodom; we would have become like Gomorrah” (vs 7-9). So much for numbers; the host belongs to God; *the remnant is what He will work with!* That's why though we're small or though we're weak or whatever we may be, as long as we stay close to God and let Him fight our battles, then we are part of that small remnant.

Let's go to Isa. 6 and see the experience that Isaiah had in being commissioned to continue on bringing His prophesy. If you're going to be just a lone prophet out there crying in the wilderness, one person, think about Jeremiah; go back and study about Jeremiah. What did God say?

- Jeremiah, I have called you from the womb
- I formed you in the womb for a special purpose
- I am going to send you to a rebellious house
- I'm going to send you to those who have flint foreheads
- they are going to be after your soul day and night—prophesying a little bit—but I will make your forehead stronger than theirs
- I will make your word stronger than theirs

Here's this 16, maybe 20-year-old kid going around prophesying in the name of the LORD. You know why he said, 'the LORD of Hosts,' so much? *Because God had to help him!* He was alone. How's he going to be protected? **The only One Who can protect him is God!**

Isaiah 6:1: “In the year that King Uzziah died, I then saw the LORD sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim; each one had six wings; with two he covered his face, and with two he covered his feet, and with two he flew. And one cried to another, and said, ‘**Holy, Holy, Holy, is the LORD of Hosts; the whole earth is full of His glory**’” (vs 1-3). This tells you what keeps the universe going. This tells you how God is interacting with the earth. We'll see this. I'll project forward a little bit; just think for a minute how much the book of Revelation is involved with the **hosts of the LORD, with the angels of the LORD—the whole book, brethren, the whole book!**

Verse 4: “And the foundations of the threshold shook at the voice of the one who cried, and the house was filled with smoke. Then I said, ‘Woe is me! For I am undone; for I *am* a man of unclean lips, and I dwell in the midst of a people of

unclean lips; for my eyes have seen **the King, the LORD of Hosts.**” (vs 4-5) This tells you when God is going to do something in the world it's going to be done. *He's got all of His angels, His Hosts and His armies ready to do it!*

Verse 6: “Then one of the seraphim flew to me, having a live coal in his hand, *which* he had taken with tongs from the altar. And he laid *it* upon my mouth and said, ‘Lo, this has touched your lips; and your iniquity is taken away, and your sin atoned for’” (vs 6-7). God can do it any way He wants to—right? God shows us that we do it by baptism. With Isaiah it was done supernaturally and miraculously by this way.

Verse 8: “And I heard the voice of the LORD, saying, ‘Whom shall I send, and who will go for **Us**?’... [the hosts of God] ...Then I said, ‘Here *am* I; send me!’... [look at this message that was given] ...And He said, ‘Go, and tell this people, “You hear indeed, but do not understand; and you see indeed, but do not perceive”’” (vs 8-9). How's that for frustration. He has to go out and preach, but they won't understand it.

Verse 10: “Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and return, and be healed.” It shows that it's only going to be done when God has made up His mind to call.

I think that's what's happening in the world today. They hear but their eyes are closed even more and more. Their ears are closed. Their eyes are closed. The heart of the people is *made fat*. What happens when the heart is made fat in an evil way? *It's not working!* They don't have the feeling they ought to; quite a description of the society.

In 2-Kings 6 we will see how this invisible host works. This is the time when Elisha was being chased by the armies of Syria, and he had only his one little servant with him, his one little helper. It looked like they were going to be devoured. Here were two little guys that they sent out the whole army and the king to get them.

2-Kings 6:13: “And he said, ‘Go and spy where he *is* so that I may send and bring him.’ And it was told him, saying, ‘Behold, *he is* in Dothan.’ And he sent there horses and chariots and a great army” (vs 13-14).

(go to next track)

“...And they came by night and surrounded the city. And the servant of the man of God arose early and went out. And, behold, an army surrounded the city, and horses and chariots. And his servant said to him, ‘Alas, my master! What shall we

do?’ And he answered, ‘**Do not fear...** [this is the kind of faith and confidence we need to have] **...for those with us are more than those with them.**’ And Elisha prayed and said, ‘I pray You, LORD, open his eyes so 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.** And when the Syrians came down to him Elisha prayed to the LORD and said, ‘I pray You, strike this people with blindness.’ And He struck them with blindness according to the word of Elisha” (vs 14-18). What good is a blind army? You just walk through right in the middle of them. You could make a great movie out of this. Think about it. *A fantastic movie!*

Let’s see another occurrence. This is when the Assyrians were compassing about and ready to take over Jerusalem. They sent a letter and said, ‘You better surrender and all the people of the land don’t dare listen to Hezekiah because he’s going to deceive you.

2-Kings 19:14: “And Hezekiah received the letter from the hand of the messengers and read it. And Hezekiah went up into the house of the LORD and spread it before the LORD. And Hezekiah prayed before the LORD and said, ‘**O LORD God of Israel Who dwells between the cherubim, You are God Himself, You alone of all the kingdoms of the earth; You have made the heavens and the earth**’” (vs 14-15). That’s how you need to pray. That’s how you need to get your mind, heart and thoughts toward it. In other words, though this problem may be really bad, right here in the moment, *God is still there and He’s got His hosts to help you!*

Verse 16: “LORD, bow down Your ear and hear. O LORD, open Your eyes and see, and hear the words of Sennacherib which he has sent to reproach the living God. Truly, LORD, the kings of Assyria have destroyed the nations and their lands, and have thrown their gods into the fire; for they were no gods, but the work of men’s hands, wood and stone, and they have destroyed them. **And now, O, LORD our God,** I beseech You, save us out of his hand, so that all the kingdoms of the earth may know that **You are the LORD God, and You only**” (vs 16-19). So, you know what happened? The *army of God* came at night, killed 185,000 of the Assyrians and Israel didn’t have to raise a sword.

That’s what we find in v 35: “And it came to pass that night, **the angel of the LORD** went out... [that’s part of the hosts] ...and struck a hundred and eighty-five thousand in the camp of the Assyrians. Now when they arose early in the morning, behold, they were all dead bodies.” Wouldn’t that be amazing?

- we’re putting away all of our arms
- we’re all going to repent to God
- this nation is going to turn back to God

Therefore we’re not afraid of you, and if you lift your hand to come against us, **know that God is going to destroy you!**

Haggai 1:1: “In the second year of Darius the king, in the sixth month, on the first day of the month, the Word of the LORD came by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying, ‘Thus the **LORD of hosts** speaks, saying...’” (vs 1-2). Here’s a little remnant of people who have come back after the captivity. What is their problem? *They’re not trusting in God; they’re looking only to the things that appear to be!*

“...“This people says, ‘The time has not come, the time that the LORD’S house should be built.’”” (v 2). It was time that it should be built to fulfill the prophecies of God.

Verse 3: “Then came the Word of the LORD by Haggai the prophet, saying, ‘*Is it time for you yourselves to dwell in your finished houses, and shall this My house lie waste?*’” (vs 3-4). Of course, there are many analogies you can tie into this. Think about that as you drive across the length and breadth of the land. See all the houses we have in America, city after city, and how the people are living in all those houses. What are they doing? *They’re doing whatever they want to!* They’re not doing anything of the work of God at all.

Verse 5: “And now, therefore, thus says the **LORD of Hosts**, ‘Consider your ways. You have sown much, but bring in little; *you eat, but you do not have enough; you drink, but you are not filled with drink; you dress, but no one is warm; and he who earns wages, earns wages to put into a bag with holes*’” (vs 5-6). Sounds just like today—doesn’t it? You can go to the store and you can buy \$50 worth of snacks and they will be gone that very day! Try it on a football day sometime. You’ll wonder where did it go? Then everyone’s hungry by mealtime. *It’s crazy!*

Verse 7: “Thus says the **LORD of Hosts**, ‘Consider your ways. Go up to the mountain and bring wood, and build this house; and I will take pleasure in it, and I will be glorified,’ says the LORD. ‘You looked for much, and behold, it came to little! And when you brought *it* home, then I blew on it. Why?’ says the **LORD of Hosts**. ‘Because of My house that is waste, and you, *each* man runs to his own house’” (vs 7-9)—everyone going out to do what he wants to do, rather than doing what God wants to do. **The LORD of Hosts not only rescues, the LORD of Hosts also brings punishment—both!**

Verse 10: “Therefore, the heavens above you have held back the dew, and the earth has held back its fruit. And I called for a drought upon the land, and upon the mountains, and upon the grain, and upon the new wine, and upon the oil, and upon that which the ground brings forth, and upon men, and upon livestock, and upon all the labor of your hands.’ Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God and the words of Haggai the prophet, as the LORD their God had sent him. And the people feared before the LORD. Then Haggai, the LORD’S messenger, spoke the message of the LORD to the people, saying, “**I am with you,**” says **the LORD.**’.... [that’s a key thing to remember with the LORD of Hosts] ...And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people. And they came and worked on the house of the **LORD of hosts, their God**” (vs 10-14).

Haggai 2:4: “‘Yet, now be strong, O Zerubbabel,’ says the LORD. ‘And be strong, O Joshua, son of Jehozadak, the high priest; and be strong all you people of the land,’ says the LORD, ‘and work; for I *am* with you,’ says **the LORD of Hosts.**” What is another saying that’s in the Bible? What did Paul say? *‘If God be for us, what or who can be against us?’ Nothing!* Same attitude.

Verse 5: “‘According to the word that I covenanted with you when you came out of Egypt, so My Spirit remains among you. Do not fear.’” Then He gives a prophecy of what’s going to happen:

Verse 6: “For thus says **the LORD of Hosts**... [I can just hear the song of this that is sung in the *Messiah*] ...‘Once *again*—it is yet a little while—I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all the nations; and the desire of all nations shall come... [the return of Christ] ...and I will fill this house with glory,’ says **the LORD of Hosts**” (vs 6-7). That’s really quite something when you start looking into the book of Revelation, and how much the host of God is going to be involved in bringing about the return of Christ and setting up the things for the battles at the end.

Let’s just summarize some things: When you go the book of Daniel, Gabriel (Dan. 9) is the one who brings the prophecies concerning the coming of the Messiah. Daniel calls him Gabriel the angel, and in one place Gabriel the man. So, he appeared in a man’s form. Wherever an angel appears, one of the first things it says is, ‘Fear not!’ Why does an angel always say, ‘Fear not!’? *Because*

as fleshly human beings, we’re not ready to encounter an angel, who is stronger in might. Then we find in Dan. 12 just when the end is going to come, and it says Michael stands up for his people. Apparently,

- Michael is in charge of all the hosts of God, which is going to rescue Israel
- Gabriel is in charge of all of those things that have to do with the first and second coming of Christ to get everything set in order

Of the things that took place, we know that an angel appeared to Zacharias. Zacharias was the father of John the Baptist. He told Zacharias, ‘You’re going to have a son and you’re going to call his name John. Just to show you how quickly disbelief sets in, and how just a question—maybe we think is an honest question; if you were like Zacharias, you would think it was a honest question—he said, ‘How’s this going to be?’ The angel said, ‘When you go home, your wife will conceive and bring forth a son, and his name will be called John. Because you didn’t believe me, you’re going to be mute until after he’s born.’ We find out that it was at the time they were going to circumcise John.

One of the greatest things that happens to Israel in a long, long time, an angel comes and appears to the priest and he goes out and he can’t speak. Then the angel Gabriel six months later^[transcriber’s correction], goes over and talks to Mary. The first thing he says, ‘Fear not, I am sent from God. You’re going to bear a Son and you will call His name Jesus’ and in another place it is: ‘You will call His name Emanuel.’ Then he said for Mary to go visit her cousin, Elizabeth, she’s with child. Then we find that the angel, again had to intervene, when she came back from visiting Elizabeth, because Joseph found out: ‘Uh, oh! She’s three month’s pregnant.’ He was going to divorce her and put her away. He could have. The angel again appeared to Joseph in a dream and said, ‘Joseph, fear not to take Mary as your wife to yourself for that which is conceived in her is conceived of the Holy Spirit.’

Then, we have the warning that came from the angel when Herod was going to kill all the babies, to give Jesus an escape. An angel appeared to Joseph again to bring his family out of Egypt and bring them back. Then an angel appeared to Joseph to take Him to Nazareth and not go to Jerusalem.

Just for a minute picture yourself that you were Mary or one of the brothers of Jesus, or even Joseph; we’ll just say, Joseph. Just picture in your mind, what if God said to them, ‘I’m going to open your eyes and you going to see the host of angels

around here watching over Jesus, taking care of Him.' I wonder what it would be like to see that. I don't know, I couldn't tell you. That's just one of these, *'what ifs.'* After the fasting for 40 days and 40 nights, and the temptation with Satan, we find here:

Matthew 4:11: "Then the devil left Him; and behold, angels came and ministered to Him." The *host of God*, or the angels of God are intrinsically wrapped up in *carrying out the will of God, always!*

Here's quite a shocking statement that Jesus said, John 1:44^[transcriber's correction]: "On the next day, Jesus desired to go into Galilee; and He found Philip and said to him, 'Follow Me.' Now, Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, 'We have found *Him* of Whom Moses wrote in the Law, and *also* the prophets, Jesus, the son of Joseph; He *is* from Nazareth.' And Nathanael said to him, 'Can any good thing come out of Nazareth?' Philip said to him, 'Come and see.' Jesus saw Nathanael coming to Him, and said concerning him, 'Behold, truly an Israelite in whom *there* is no guile.' Nathanael said to Him, 'How did you know me?' Jesus answered and said to him, 'Before Philip called you, *when you* were under the fig tree, I saw you'" (vs 44-49). What kind of powers did Jesus have? *Fantastic spiritual powers!*

Verse 50: "Nathanael answered and said to Him, 'Rabbi, You are the Son of God; You are the King of Israel.' Jesus answered and said to him, 'Because I told you, "I saw you under the fig tree," do you believe? Greater things than these shall you see.' And He said to him, 'Truly, truly I say to you, hereafter... [sometime after this] ...you shall see heaven open, and **the angels of God descending to and ascending from the Son of man**'" (vs 50-52). That would be an awesome sight.

This is when Jesus went to pray, just before being arrested. He knelt down, Luke 22:42: "Saying, 'Father, if You are willing to take away this cup from Me—; nevertheless, not My will, but Your *will* be done.' Then an **angel from heaven appeared to Him, strengthening Him**" (vs 42-43). I don't recall ever having even the feeling that an angel came to strengthen me. I don't know if that has ever happened to any of you. It makes you wonder what that would be like.

Verse 44: "And being in agony, He prayed more earnestly. And His sweat became as great drops of blood falling down to the ground."

Matthew 26:51: "And one of those with Jesus suddenly stretched out his hand, drew his sword, and struck the servant of the high priest, cutting off his ear.... [that's Peter] ...Then Jesus said to him, 'Put your sword back in its place; for all who

take up *the* sword shall die by *the* sword. Don't you realize that I have the power to call upon the Father at this time, and He will furnish Me with more than **twelve legions of angels?**" (vs 51-53) That's 120,000 angels! If you don't think that 120,000 angels could wreak havoc around there, they sure could. They were there as part of the *hosts of God*, 12 legions! *That's something!*

I can look back and see when God has spared me from some things. I know that something had to happen so that something else wouldn't occur. I've seen that in case of an accident, or just missing one, or all of a sudden having to change my schedule, and I changed my schedule and that's exactly what God wanted me to do. I don't know exactly how the thing just impressed upon my mind. Here's a promise, it ties in with the **LORD of Hosts**.

Psalms 34:4: "I sought the LORD, and He answered me, and delivered me from all my fears. They looked to Him and were radiant; and their faces were not ashamed. This poor man cried, and the LORD heard, and **saved him out of all his troubles**" (vs 4-6). Remember, the way of salvation out of *all* of your troubles, may not necessarily be the way that you think.

Here's the promise, v 7: "The **angel of the LORD** encamps around those who fear Him and delivers them." We know in the New Testament that when the disciples were saying, 'don't let them bring the little children here'? Jesus said, 'Let them come, because *their angels* behold My Father's face in heaven, continually.

I don't know how God does it. I don't know exactly how these things are done, assigned or whatever, but here it is, there's a promise: "The **angel of the LORD** encamps around those who fear Him and delivers them."

It tells us the opposite. *If* you don't fear God, *if* you don't love God and then you do something foolish—like Hophni and Phinehas—the angel of the Lord is not going to be camped around you and *you're going to get it!* There's part of the condition for it.

Hebrews 1:13: "But unto which of the angels did He ever say, 'Sit at My right hand, until I make Your enemies a footstool for Your feet'? Are they... [the angels] ...not all ministering spirits, being sent forth to minister to those who are about to inherit salvation?" (vs 13-14). That's quite a statement. Maybe we don't think about that sometimes. When we are approaching some of the things we need to do, maybe we ought to ask God just to prosper our way with His angels. As it says in one of the Psalms, 'The angels of God will prosper your way.'

What did the angels do when the women came to the tomb early in the morning? *They rolled back the stone so they could see that Jesus was not there!* You can go through the whole book of Acts and find out how the angels of God were with and protected the apostles. Remember, in Acts 4, when Peter was let out of prison, he came knocking on the door. A woman came, looked and said, ‘Someone’s at the door.’ *Who is it?* ‘It looks like Peter’s angel.’ You read that! That says something! Then, how God sent an angel when certain of the apostles were in prison to miraculously take off all of the iron shackles that they had and open the door where they could walk out, unassisted. *Fantastic!*

from: *Names of God in Holy Scripture* by Andrew Jukes.

pg 168—The apostles lives are full of illustrations of this heavenly service. Peter in prison, Phillip guided into the desert, Paul in the storm, John on the Island of Patmos. All are witnesses of the angelic help, which is ever waiting upon the Lord’s servants. To John, especially was given, that he should not only hear the voice of many angels round about the throne, but also to see how these angels are committed, not a little, to the government of this world. Not unto the angels, but to man has God put in subjection the world to come.

Now it’s under the hands of angels. In the world tomorrow it will be under our hands and not the hands of angels. Daniel 7 reveals these four kingdoms:

- one with the head of a lion
- one with the leopard
- one with the bear
- one that had the iron teeth with the ten horns

Right in the middle of that it says, ‘*One like the Ancient of Days.*’ Then it talks about *all the angels* and the thousands and thousands of the hosts round about the throne of God to carry this out. We see the same thing beginning here in Rev. 1. There’s quite a bit to cover in Rev. just in the way of the angels. If I miss one or two don’t worry. The whole thing is to cover the principle of it.

Revelation 1:1: “...He made *it* known, having sent *it* **by His angel** to His servant John.” Angels are involved in it all the way through.

Then we have John’s vision of Jesus Christ, Who is walking in the midst of the seven golden candlesticks, which are the seven Churches. There are seven stars, which are *the seven angels to the seven churches*. There’s a lot that goes on with

angels concerning the Church and what it’s doing. I just may go through chapter by chapter and summarize rather than read each verse, so we get the impact of it.

Rev. 4 and 5 where it’s ‘Holy, Holy, Holy, Lord God Almighty.’ Then it shows the *thousands of angels*. Do you think that the angels are going to sit around there and just twiddle their thumbs all day? ‘Oh, Lord, what shall we do?’ *Well, you’re a spirit being, just sit here and sing to Me. No!* They’re going to be carrying out the work of God! They’re going to be carrying out what God is doing here on the earth!

Revelation 5:11: “And I saw and I heard *the* voices of **many angels** around the throne, and *the* voices of the living creatures and the elders, and thousands of thousands.” *That must be some scene!* When we’re resurrected, I wonder if we not only sing the song of Moses, but I wonder if we’re going to be greeted with an angelic choir? Makes the hair stand up on the back of my neck!

We know that Jesus opens the seven seals, and in Rev. 7 we have *four angels standing on the four corners of the earth*. They control the winds, that it blows not. Then another angel comes down and seals the 144,000.

We come to chapter 8, the seventh seal was open and Rev 8:2: “Then I saw **the seven angels who stand before God**, and seven trumpets were given to them.” Then, each one of these angelic trumpet plagues took place.

Revelation 9:1: “And the fifth angel sounded *his* trumpet; and I saw a star *that* had fallen from heaven to the earth, and there was given to him the key to the bottomless abyss. And he opened the bottomless abyss...” (vs 1-2).

Verse 11: “And they have over them a king, **the angel of the abyss...**” I don’t know if that’s Satan or one of the high-ranking angels that fell with Satan. We know in Rev. 12, that the angels of God fought and the angels of Satan fought and there was no place found for the angels of Satan. I can’t tell you if this is directly Satan, or if this is one of the principalities.

“...his name in Hebrew *is* Abaddon, but *the* name he has in Greek *is* Apollyon” (v 11). Then the sixth angel sounded.

Verse 14: “*And* it said to the sixth angel, who had the trumpet, ‘Loose the four angels who are bound in the great River Euphrates.’ Then the four angels, who had been prepared for the hour and day and month and year, were loosed, so that they might kill a third of men” (vs 14-15).

In Rev. 10 again is the angel, a mighty angel. We're going to enter into a time, brethren, when it's going to be manifest that the angels are doing some fantastic things in this world. It's going to happen. Then we come to Rev. 11, which ends in the resurrection. What does it say of the resurrection in Matt. 24? It says that at the last trump, He's going to *send the angels of God around to gather the elect* from the four winds. When we're resurrected, the first thing we're going to do is meet that angel, whoever he is. They're going to carry us up to meet Christ on the Sea of Glass. That's going to be an amazing trip! It really will be.

Then, we have the whole account about the angels fighting, Revelation 12:7: "And there was war in heaven; **Michael and his angels warred against the dragon, and the dragon and his angels warred.**"

I know I'm going a little fast, but sometimes this gives us an impact as to what is happening. God is going to carry out in the book of Revelation, using His hosts, *the LORD of Hosts!*

Revelation 14:6: "And I saw another angel flying in *the* midst of heaven, having *the* everlasting Gospel to proclaim *to* those who dwell on the earth, and *to* every nation and tribe and language and people... [and his message]: ...saying with a loud voice, 'Fear God, and give glory to Him, because the hour of His judgment has come; and worship Him Who made the heaven, and the earth, and *the* sea, and *the* fountains of waters'" (vs 6-7). One last chance before the scourge comes on them that have the mark of the beast. One last chance to repent.

Verse 8: "Then another angel followed, saying, 'The great city Babylon is fallen, is fallen, because of the wine of the wrath of her fornication, *which* she has given all nations to drink.' And a third angel followed them, saying with a loud voice, 'If anyone worships the beast and his image, and receives *the* mark in his forehead or in his hand, he shall also drink of the wine of the wrath of God, which is mixed undiluted in the cup of His wrath; and he shall be tormented in fire and brimstone in the sight of the Holy angels, and of the Lamb'" (vs 8-10). Going through it this way, leaves quite an impact in your mind, *how God is going to intervene with the angels!*

In Rev. 15, what do we have? We have the seventh trumpet that is blown and out of that comes the seven last plagues of God and they go do the work that they have to do. These interfere with the spirits of devils that are working miracles.

Then, we come to Rev. 19, where the marriage of the Lamb takes place and we return with Christ and with the angels. You can tie in there:

- Matt. 25—when Christ returns with the Holy angels with Him
- Zech. 14—He is going to return with all His Saints

—all together! That's going to be a *vast army*. *That's going to be something!*

The thing is that *the Yahweh Sabaoth or the LORD of Hosts* is the One Who is going to prevail in every battle!

- Satan doesn't have a chance!
- This world does not have a chance!

We need to:

- claim the promises of God
- stay close to God
- love God
- fear God

and the angels will protect us!

When shall we go to a place of safety? or how? When we see that, we'll see that there is maybe an angelic answer to the problems that you have with that answer. I'll leave you hanging in suspense on that.

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* by Fred R. Coulter.

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- 1) Psalms 46:1-11
- 2) 1-Samuel 1:10-11
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- 4) 1-Samuel 17:43-47
- 5) 2-Samuel 7:26-27
- 6) Psalm 118:1-12
- 7) Isaiah 1:5-9
- 8) Isaiah 6:1-10
- 9) 2-Kings 6:13-18
- 10) 2-Kings 19:14-19, 35
- 11) Haggai 1:1-14
- 12) Haggai 2:4-7
- 13) Matthew 4:11
- 14) John 1:44-52
- 15) Luke 22:42-44
- 16) Matthew 26:51-53
- 17) Psalm 34:4-7
- 18) Hebrews 1:13-14
- 19) Revelation 1:1
- 20) Revelation 5:11
- 21) Revelation 8:2
- 22) Revelation 9:1-2, 11, 14-15
- 23) Revelation 12:7
- 24) Revelation 14:6-10

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- Psalm 2

- 1-Samuel 2; 6; 7:1
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The Names of God in Holy Scripture
by Andrew Jukes

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Names of God XI I AM That I AM

Fred R. Coulter

Think about Christ. Why is that they can say certain things about Christ but really not understand the Truth? What is it that was missed in Christ's message by so many people? As I've mentioned many times before, the book of John is a very unusual book. Though it is very easy to read, there are many, many things in the book of John that are very, very important for us to understand. So, we'll fall back a little bit on our Greek, and I want to show you two words in the Greek that mean the same thing:

1. ego—you've heard the word *ego* used in psychological terms; that means *I am*
2. eimi—means *I am*

In the Greek you want it to be very emphatic! You use the term 'ego-eimi' or 'eimi-ego' because you can switch the words around in the Greek. We'll see what sort of meaning this has, especially in the book of John. It is used occasionally by others when they want to state something very emphatic, and it's stating what you are as a being: I am.... (whatever).

We will see how John records for us some of the very emphatic statements of Jesus Christ. But first let's go to Exo. 3:14, because this has an awful lot to do with Who Christ is. One of the first difficulties that most pseudo-Christian religions have concerning Jesus Christ is that most of them—some of them do—do not believe that Jesus Christ was the Lord God of the Old Testament.

You know the account where God called Moses; told him He was going to send him to Egypt.

Exodus 3:13: "And Moses said to God, 'Behold, *when* I come to the children of Israel, and shall say to them, "The God of your fathers has sent me to you," and they shall say to me, "What *is* His name?" **What shall I say to them?**' And God said unto Moses, 'I AM THAT I AM.'...." (vs 13-14). That is perhaps the most literal comparison in the Hebrew and the Greek: 'ego-eimi'—I AM, I AM. Here He says: "...I AM **THAT** I AM...."

"...And He said, 'Thus you shall say to the children of Israel, "I AM has sent me to you."' And God said to Moses again, 'You shall say this to the children of Israel, "The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This *is* My name forever, and this *is* My title from generation to generation.'"" (vs 14-15).

This becomes very important when we see what Jesus said and how He said it. It also becomes very important in our relationship with God and with Christ, and our relationship in prayer and in study. Our daily, personal relationship with God is most important, and that is accomplished:

- through prayer
- through study
- through living the words of God

That is how our relationship is established and maintained.

The reason I want to go to John 18:5 is to show you that in this particular instance we have where the word 'eimi' is used separate from 'ego'—and it's translated in the *King James* 'I AM' from the 'eimi.'

John 18:5 "They answered Him, 'Jesus the Nazarean.' Jesus said to them, 'I AM'...." Notice in the Greek: 'ego-eimi.' 'Ego' means *I AM*; 'eimi' means *I AM*. Notice the power that this was used. This was when Jesus was arrested. They came out after the prayer (John 17) and in John 18 they came out and said, 'Where is Jesus?' He said, 'Ego-Eimi'—I AM'

"...And Judas, who was betraying Him, was also standing with them. But when He said to them, 'I AM,' they went backward and fell to *the* ground" (vs 5-6).

This tells us a little bit about the power of the emphasis of what that word carries, that those people who came out to arrest Jesus were *literally knocked off their feet!* That's pretty powerful! You heard someone say 'I AM' and you go loopy-loop and fall on the ground. If I were one of the soldiers there I'd begin thinking: Do I want to arrest this guy or not?

Verse 7: "Then He asked them again, 'Who are you seeking?' And they said, 'Jesus the Nazarean.' Jesus answered, 'I told you that I AM....'" (vs 7-8).

Here we see the power and the emphasis in it. Where the 'I AM' has that tremendous force. We'll see a little later where the word 'eimi' is used in conjunction with or in parallel with 'ego-eimi.'

Now, let's go back to the very first part of the Gospel of John. Sometimes this is very, very good to do, just to get an overall view. Sometimes you can do this before you study or after you study. Or if you're just thinking on something and want to

begin looking at it from a different point of view, sometimes this is very helpful. This is what I like to use in the way of memorizing a chapter. You don't memorize the whole chapter, you just remember a summary of what is in the chapter as you go along. Then this is very, very helpful. The book of John is very, very unusual in the way that it's laid out. I want to cover with these two things we will see very clearly. Jesus is called:

1. the Word (Greek: *ho logos*)
2. the Truth (Greek: *ho alethes*)

I want to show you the tremendous inspiration and the simplicity of John. Jesus is called *The Word*; He is also called *The Truth*. Remember what Jesus said in His prayer before He was arrested: '**Father, sanctify them with Your Truth—Your Word is Truth.**' So, this also ties together in a circle, because you have

- Christ
- the Truth
- the Word
- sanctification

—those all fit together just like in a circle.

- you're *sanctified through God's Word*
- Jesus Christ is the *personification of God's Word*.
- God's Word is *Truth*
- Jesus said He *was the Truth*

And we're back to being sanctified with the Word of God. Plus, He is called here: *The Word!* the *Spokesman* of God!

- John 1—we have the introduction of Christ and John the Baptist, and the calling of several disciples.
- John 2—(first part) He changes the water to wine; that's very, very hard for 'teetotalers' to take out of the Bible. God condemns drunkenness but Proverbs says, 'Wine makes merry the heart.'
(second part): He went up to the Passover, to Jerusalem.

As we go through, I want you to see the pattern that John has been written: Passover, all festival seasons, Passover, all festival season, Passover. We'll see that whole sequence, just in summary in the book of John.

As the ministry of Jesus Christ built up, He became more and more notorious in the eyes of the scribes and the Pharisees. They wanted to kill Jesus Christ.

- John 4—Here's where Jesus talks to the woman at the well and He shows that we are to worship God in Spirit and in Truth. Then there

is an allusion to the *harvest*. After the Passover comes *Pentecost!* Pentecost is a harvest. It doesn't directly tell us it's the Pentecost season.

John 4:34: "Jesus said to them, 'My meat is to do the will of Him Who sent Me, and to finish His work. Do not say that there are yet four months, and then the harvest comes. I say to you, look around. Lift up your eyes and see the fields, for they are already white to harvest'" (vs 34-35).

That's the exact length of time it is between the Pentecost harvest, or the harvest of the firstfruits, and the harvest at the end of the year in the fall. So, this is just an allusion to the harvest of the Pentecost season.

John 5:1 does not tell us directly which Feast this is, but it says: "After these things *there* was a Feast of the Jews, and Jesus went up to Jerusalem."

If it's after Pentecost then this has got to be one of the fall festival Holy Days. There are no Feasts between Pentecost and the fall Holy Days. There are two days of fasting and mourning, the ninth and tenth of Ab. According to the Hebrew calendar the *ninth and tenth of Ab are the two days in which Jerusalem fell*: during the days of Nebuchadnezzar and also during the days of Titus when it fell in 70_{A.D.}

Sidebar: After the Jews came back out of captivity from Babylon, which was in the 400s_{B.C.} they set aside the ninth and tenth of Ab as a day of fasting and prayer for Jerusalem. On that day they would read the Lamentations of Jeremiah. This was established in the regular routine reading in the synagogues. In the synagogues they have regular, routine readings of various parts of the Scriptures all through the year. Every year when they come to the ninth and tenth of Ab they, as a congregation, gather together and they read the Lamentations of Jeremiah.

When Jerusalem fell again in 70_{A.D.} all of the Jews scattered around the world, meeting in their synagogues were *reading what was actually taking place in Jerusalem when Titus was conquering Jerusalem and destroying the Temple*. You talk about a literal fulfillment of prophecy in their lives. The very day they were reading those words it fell in 70_{A.D.}

That is the only event between Pentecost and Trumpets, the ninth and tenth of Ab. So it is not a Feast per se. Where it says: "After these things *there* was a Feast of the Jews... [referring to Lev. 23] ...and Jesus went up to Jerusalem."

We know that He healed the man that had the infirmity for 38-years. He was accused of breaking the Sabbath. He didn't break the Sabbath, however, but one thing that gives us a clue that this

is the fall festival season—though it doesn't tell us the exact day—is because it talks about 'judgment.' It talks about 'resurrection.'

Verse 22: "For the Father judges no one, but has committed all judgment to the Son." Why had God the Father committed all judgment to Jesus Christ? *Because Christ was a human being, and He understands human nature!* He also understands from firsthand experience what it is like to overcome Satan the devil.

- He knows what the temptations are
- He knows what the weakness of the flesh is
- He knows how people can succumb to those things

That's why *judgment* is given to Him, because He has experienced it.

Then, of course, we all—in every one of our lives—are much more moderate in our judgments when we've experience something that we have done that we ought not do. Now we're confronted with the situation: How do we handle it when we have to have authority to handle it with someone? Either our children or someone we're living with, whatever? Yet, now then, we have to handle the situation in a proper way. How do we handle it when we've had the experience?

- with more understanding
- with more mercy
- with more readiness to forgive

—and that's why all judgment is given to Christ.

Verse 23: "So that all may honor the Son, even as they honor the Father. The one who does not honor the Son does not honor the Father Who sent Him. Truly, truly I say to you, the one who hears My word, and believes Him Who sent Me, has everlasting life and does not come into judgment; for he has passed from death into life. Truly, truly I say to you, *the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live*" (vs 23-25).

We know very clearly that the day of the biggest resurrection is going to be the day picturing the Last Great Day after the Feast of Tabernacles. So, it could very well have some reference to that, I don't know, it doesn't say. But you can fish around and with these 'Judgment Feasts' in the fall, and you pretty well know it has to be in the fall, according to the setting.

Verse 26: "For even as the Father has life in Himself, so also has He given to the Son to have life in Himself; and has also given Him authority to execute judgment because He is *the Son of man*. Do not wonder at this, for *the hour is coming* in which

all who are in the graves shall hear His voice and shall come forth: those who have practiced good unto a resurrection of life, and those who have practiced evil unto a resurrection of judgment" (vs 26-29). So, we have a *festival season* here in John 5.

John 6:4: "Now, the Passover a Feast of the Jews, was near." So we have:

- John 2—Passover
- John 5—Fall Festival season
- John 6—Passover

We will see some lessons that Jesus teaches on this when we come back and study more about the terminology 'ego-eimi.' John deliberately left out many events because I'm sure a lot of events happened between Passover and Feast of Tabernacles. John is laying out the book of John according to the Passover/Fall Festival season.

John 7:2: "Now the Jews' Feast of Tabernacles was near." So, there's a Fall Festival season because it covers the Feast of Tabernacles. It talks about the Last Great Day (v 37). This undoubtedly has to be just toward sunset as the Last Great Day was beginning.

- John 8 & 9—We find in the morning that He preached
- John 10:22—the Feast of Dedication

That's just kind of a little inset there. That's what the Jews call Hanukah today. To actually keep the real Feast of Dedication would not necessarily be wrong, but I don't know how far the Jews have strayed in their Hanukah celebration. But I do know the basic thing behind it was that after they were cleansing the temple from the abomination of desolation in the days of Antiochus Epiphanes and dedicating it, and they only had enough oil for one day, but it burned for eight days until the temple was purified. That's where they get the feast of Hanukah. But I imagine it is pretty well commercialized and made an awful lot like Christmas nowadays, as the Jews answer to the 'Christian' (so-called) Christmas.

- John 11—the resurrection of Lazarus
- John 12—begins the Passover, Jesus' last Passover

The basic outline that is there:

- Passover
- Fall Festival season
- Passover
- Fall Festival season

This is very interesting, especially when there are those who don't believe in keeping the Holy Days—how can you avoid it when the book of John is written around it? *It's pretty hard to avoid!*

Names of GOD/Jesus Christ

1. I AM—ego eimi

John 1:20—This is when they came and asked John the Baptist who he was. The word ‘ego-eimi’ is not used exclusively in reference to Christ in the New Testament. Others have used it. Gabriel, when he came and told Mary who he was, said, ‘Ego-eimi’ Gabriel—I am Gabriel.’ It was dogmatic stating who he was. Here’s a case of John the Baptist where he uses ‘eimi ego.’

John 1:20: “Then he *freely* admitted, and did not deny, but declared, ‘**I am** [eimi ego] not the Christ.’”

Here is a place where the word ‘ego’ is used without ‘eimi’, v 21: “And they asked him, ‘Then who *are you?* Are you Elijah?’ And he said, ‘I am not.’...”—‘ook eimi—there’s no ‘ego’ there. So, he’s not making it as emphatic. There’s the ‘eimi’ used alone: ‘ook’ or ‘ook’ means *not*—that’s the negative.

“Then they asked, ‘Are you the Prophet?’ And he answered, ‘No’” (v 21). {see sermon *That Prophet*}

Verse 22: “Therefore, they said to him, ‘Who are you? What do you say about yourself so that we may give an answer to those who sent us?’ He said, ‘**I am...** [‘ego’—used separately; ‘eimi’ used separately] ...a voice crying in the wilderness...” (vs 22-23). But when Jesus uses it, the way John writes it in the book of John, makes it very, very emphatic!

John 4:25 is where the woman came to the well: “The woman said to Him, ‘I know that Messiah is coming, Who is called Christ; when He comes, He will tell us all things.’ Jesus said to her, ‘**I** [ego] Who speak to you **am** [eimi] *He*’” (vs 25-26).

He was telling here He *was* in fact *the Messiah*, and used this very emphatic expression: ‘ego eimi’—‘I AM He Who is speaking to you.’ And then the disciples came and you know the rest of the story. He told the woman He would give her water and she would never thirst again. He very emphatically says to the question: Are you the Christ? He said, ‘I AM’—ego eimi’

John 6 has to do with the Passover. Here again we know that Jesus fed the 5,000. I’ve often wondered what it would have been like to sit there and see these loaves continually increase and the fish to continually increase and then go back and get all the leftover food. When you know how hard it is to fish, and you know how hard it is to raise grain and then to go ahead and harvest it and thrash it and make flour... They didn’t have corner grocery stores to go down and buy a bag of flour; you had to grind

it up. So, there was a lot of work to gathering food and making food.

Let’s notice the reaction of the people, John 6:13: “Then they gathered *them* together, filling twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten. Now, when the men saw the miracle that Jesus had done, they said, ‘Of a truth, this is the Prophet Who was to come into the world.’”

So, Jesus’ notoriety was spreading far and wide. They were looking for ‘that Prophet’ that Moses said would come. So, when they said ‘that Prophet’ that has some significance.

Verse 15: “Because Jesus perceived that they were about to come and seize Him, so that they might make Him king...” Wasn’t He born King of the Jews? But, by Whose will? By Whose designation? *By God’s designation*; not by mob designation!

Let’s see what Jesus did at the Passover in Jerusalem, John 2:23: “Now, when He was in Jerusalem at the Passover, during the Feast, many believed on His name, as they observed the miracles that He was doing. But Jesus did not entrust Himself to them, because He knew all *men*; and He did not need anyone to testify concerning man, for **He Himself knew what was in man**” (vs 23-25)—because of man’s human nature.

He *knew* what was in man; therefore, He could not trust Himself to any person! We’ll see a little later when the disciples avowed, ‘You have the words of life, where will we go?’ Jesus looked at them and said, ‘Do you really believe?’ If you’re one of the disciples, you might take that as kind of a putdown. But He *knew* what was in man.

John 6—here come all these people praising Him for the good thing He did; ‘marvelous Master that You fed the 5,000’—you can almost hear them. He probably could hear them mumbling in the background, ‘Oh, boy, we take this man and we make Him king, then He’s going to feed everybody; we’re going to have the utopia; we’re going to have the Millennium; it’s going to be marvelous; everything is going to be great, *great, great* and better, *better, better!*’

What did Jesus do when they came to take Him by force to make Him a king? When it came down to accepting Jesus as king, as Savior for the forgiveness of sin, what did they do? *They crucified Him!* Yes, everybody’s willing to go out and join the good, everybody’s willing to go out and get behind a political cause, *but they don’t want to submit to God!*

John 6:15: “...He withdrew again to a mountain by Himself alone. Now, when evening

came, His disciples went down to the sea; and they went into a ship *and* were crossing the sea to Capernaum; for it had already become dark, and Jesus had not come to them. But the sea was tossing because a strong wind was blowing. And after rowing about twenty-five or thirty furlongs, they saw Jesus walking on the sea and approaching the ship; and they were afraid. But He said to them, 'I AM *He*. Do not be afraid.'... [in the Greek 'Ego eimi'—I AM] ...Then they willingly received Him into the ship; and immediately the ship was at the land to which they were going" (vs 15-21)—clear to the other side.

Verse 22: On the next day, the multitude standing *on* the other side of the sea, who had observed that no other small ship was there besides the one into which the disciples had entered, and that Jesus had not gone into the small ship with His disciples, but that His disciples had departed alone; (But other small ships had come from Tiberias near the place where they had eaten the bread...) (vs 22-23).

The word went out, 'Hey, come over here and get a free meal; you ought to see what's happening to these loaves of bread and fish'—so, they were coming.

"...after the Lord had given thanks); accordingly, when the multitude saw that Jesus was not there, nor His disciples, they also went in the ships and came to Capernaum, looking for Jesus" (vs 22-24). You could almost see this: a whole mass of ships going across the Sea of Galilee, just like a surging mob, trying to find where Jesus was—looking, seeking for Jesus!

Verse 25: "And after finding Him *on* the other side of the sea, they said to Him, 'Rabbi, when did You come here?' Jesus answered them and said, 'Truly, truly I say to you, you do not seek Me because you saw *the* miracles, **but because you ate the bread and were satisfied**. Do not labor *for* the food that perishes, but **for the food that endures unto eternal life**..." (vs 25-27). Then comes the whole beginning lesson of the meaning of the Passover.

2. Bread of Life

Verse 35: "Jesus said to them, 'I AM... [‘ego eimi’—very emphatic, stating that *He was*] ...the **Bread of Life**...' If they wanted to live, they had to do it Jesus' way—having to eat His flesh—of which the counterfeit of that is the 'sacrifice of the Mass' for the so-called 'holy' Eucharist. Eucharist is just an untranslated Greek word which means *thanks* or *thanksgiving*.

"...the one who comes to Me shall never hunger; and the one who believes in Me shall never

thirst at any time" (v 35). He is answering the question that He gave in Matt. 5, where He said, 'Blessed are those who hunger and thirst after righteousness for they shall be filled.' And ***He gives the answer how that is done! Christ is the Bread, and He is the Life!*** So then, if you come to Christ you're no more going to hunger and thirst. He said, "...I AM the Bread of Life..."

Verse 41: "Then the Jews were complaining against Him, because He said, 'I AM [ego eimi] the **Bread that came down from heaven**.'" They were talking about the manna, which came from heaven. Why couldn't He give them manna, like God gave them in the desert, and feed them? So, "...He said, 'I AM the Bread that came down from heaven.'"

Then, He repeats it again, v 48: "I AM the **Bread of Life**." Notice we have where Jesus said the meaning, 'ego eimi'—which is 'I AM'—and then He said, 'I AM the **Bread of Life**'—very emphatically!

Verse 51: "I AM [‘ego eimi’] the **living Bread**, which came down from heaven..." Not only is He the ***Bread of Life***, He is the ***living Bread!*** The Bread of the Life, as it is in the Greek: 'Ego eimi ho artos ho zoe.' It'll give you just a little flavor, a little appreciation for some of the New Testament in a little different light. Many of the Jews left Him because they couldn't bear the saying, 'You have to eat My flesh and drink My blood' and so forth.

Verse 63: "It is the Spirit that gives life; the flesh **profits nothing**..." That means *just this fleshly existence*. There were all these great boxers: Marvelous Marvin Hagler was a great boxer; had all these muscles and he's really in good shape, a tremendous boxer. But you know, the book of Ecclesiastes was written to fulfill this statement: "**...the flesh profits nothing**..."! It all comes and goes; it profits nothing! You can see that in almost any aspect of life.

"...The words that I speak to you, *they* are Spirit and *they* are Life" (v 63). This is why, brethren, when you study God's Word and you ask God's Spirit to be with you, and when you get a satisfaction in your very mind and being—or as the Bible would say: 'In your heart'—that is a spiritual reaction because of the Words of God. That's why if there are any troubles, sing songs—the Psalms—study the Psalms, study the things that are there.

Many, many times, when we've gone through the different trials, just studying the Psalms and using those in part with our prayer and study together, it's almost as if those words fit the exact minute-to-minute situation in your life. You get this tremendous feeling, which is the spiritual satisfaction that comes from God's Spirit, from His

Word. There's nothing magical about the print. We can take another book, any book, there's nothing magical about the print. But it's what the Words are, and the spiritual meaning of them and how that entering into our mind combined with God's Spirit gives this profiting of God's Spirit.

"...The words that I speak to you, *they* are Spirit and *they* are Life. But there are some of you who do not believe.' For Jesus knew from *the* beginning who were the ones that did not believe, and who would betray Him" (vs 63-64). That's really something!

Jesus not only knew what was in man, but ***He also knew what was not in man.*** He had the ability to know instantly whether someone was for Him or against Him, loved Him or hated Him. That really put a tremendous pressure on Him, part of the pressure of being the Messiah to know and understand that. And He knew from the beginning.

Verse 65: "And He said, 'For this reason, I have said to you, **no one can come to Me...** [coming to Christ physically, by presence, by command, by desire, by edict] ...unless it has been given to him from My Father.' From that *time*, many of His disciples went back and walked no more with Him. Therefore, Jesus said to the twelve, 'Are you also desiring to go away?' Then Simon Peter answered Him, 'Lord, to whom shall we go? You have the words of eternal life; and we have believed and have known that You are the Christ, the Son of the living God.'" (vs 65-69).

Jesus didn't say, 'Well, bless you Peter, that's wonderful, marvelous.' Verse 70: "Jesus answered them, 'Did I not choose you twelve, and one of you is a devil?'"

(go to the next track)

That was a big putdown. He just said, 'Don't get all excited about that, folks.' Verse 71: "Now, He spoke of Judas Iscariot, Simon's *son*; for he was about to betray Him, being one of the twelve."

Then we come to the fall festival season of the Feast of Tabernacles. The main point I want to emphasize with this, especially this one here, is where Christ is talking about the difference between the spiritual things and physical things.

John 7:24: "Judge not according to appearance, but judge righteous judgment." And that's what He was telling the Jews: "...judge righteous judgment." Make a proper judgment of the situation.

Then we come to where on the Last Great Day Jesus said, v 37: "Now, in the last day, the great *day* of the Feast, Jesus stood and called out, saying, 'If anyone thirsts, let him come to Me and drink....

[ties right in with John 6:35] ...The one who believes in Me, as the Scripture has said, out of his belly shall flow rivers of living water.' But this He spoke concerning the Spirit, which those who believed in Him would soon receive; for *the* Holy Spirit was not yet *given* because Jesus was not yet glorified" (vs 37-39).

John 8 is the real confrontation chapter. Here's the woman who was caught in adultery, and didn't Jesus give 'righteous judgment'? *Yes, He did!* He said, 'Who is not guilty of sin cast the first stone.' He didn't condemn the woman, He said, 'Go and sin no more.'

3. The Light of the World

John 8:12—here's another one of the 'I AMs': "Then Jesus spoke to them again, saying, 'I AM... ['ego eimi to phos'—meaning *I AM the Light of the world*; 'ego eimi to phos to kosmos'] ...the Light of the world; the one who follows Me shall never walk in darkness, but shall have the Light of Life.'" That is to bring us through all the darkness of this world. S, He's the Light of the world.

4. One Who Bears Witness

Verse 18—where they told Him *Your judgment is not true*. "'I AM One Who bears witness of Myself, and the Father, Who sent Me bears witness of Me.'"

5. From Above

6. Not of this World

Verse 21—the Jews didn't like this: "Then Jesus said to them again, 'I am going away; and you shall seek Me, but you shall die in your sin. **Where I am going, you are not able to come.**'" In the Greek, that is 'ego' used separately, without 'eimi.'

Verse 22: "Therefore, the Jews said, 'Will He kill Himself? *Is* that *why* He says, 'Where I am going, you are not able to come?'" And He said to them, 'You are from beneath; I AM [ego eimi] **from above**. You are of this world; I AM [ego ook eimi] **not of this world**'" (vs 22-23). And that's why He had to be the Savior.

7. I AM

Verse 24: "That is why I said to you that you shall die in your sins; for if you do not believe that **I AM**... [goes right back to Exo. 3 where the very name of God was I AM, and He was telling the Jews, 'unless you believe I AM "...you shall die in your sins..." In other words, you have no salvation. Very emphatic and profound statement!

Verse 28: "Then Jesus said to them, 'When you have lifted up the Son of man, then you

yourselves shall know that **I AM** [ego eimi] ...and *that* I do nothing of Myself. But as the Father taught Me, these things I speak.”

Here comes the tremendous confrontation between the Jews, arguing about His birth, whether it was legitimate or not. And He said, ‘You seek to kill Me. You’re of your father the devil.’

Verse 55—this really blew their minds; if you want a statement which will blow the Jews’ mind. “‘Yet, you have not known Him; but I know Him. And if I say that I do not know Him, I shall be a liar, like you. But I know Him, and I keep His Word. Abraham your father was overjoyed to see My day; and he saw *it*, and rejoiced.’ Then the Jews said to Him, ‘You are not even fifty years *old*, and You have seen Abraham?’ Jesus said to them, ‘Truly, truly I say to you, **before Abraham was born, I AM** [ego eimi]’” (vs 55-58). All the way through here in chapter eight, He said three times **I AM**.

Notice what they did, v 59 “Then they picked up stones to throw at Him. But Jesus concealed Himself and went out of the temple, passing through the midst of them, and in this manner departed.”

He scooted out there pretty quick! Why did they want to kill Him? What was it that the Jesus said that He was worthy of death? To this very day the Jews hold that against Jesus. They said ‘He blasphemed because He said God was His Father’ and that He was the Son of God. Those Jews, at that time, knew what the word ‘ego eimi’ meant; because He said “...before Abraham was, I AM.”

8. The Door of the Sheep

John 10:1: “Truly, truly I say to you, the one who does not enter the sheepfold through the door, but climbs up some other way, that one is a thief and a robber.” It’s amazing how many people don’t even know that verse is in the Bible, because they just want to do things *their* way. We’re going to see a little later on that Jesus said ‘He was the Way.’

But He’s saying here, anyone who comes up any other way “...is a thief and a robber. But **the one who enters through the door is the shepherd of the sheep.** To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. When he brings the sheep out, he goes before them; and the **sheep follow him because they know his voice.** But they will never follow a stranger for they will flee from him because they do not know the voice of strangers.” (vs 1-5).

Isn’t that true, you start hearing some strange things and what do you do? *You just scoot out of the way!* Get out of the way.

Verse 6: “Jesus spoke this parable to them, but they did not understand what He was saying to them. Therefore, Jesus again said to them, ‘Truly, truly I say to you, **I AM** [ego eimi] **the door of the sheep**.... [we are the sheep] ...All who ever came before Me are thieves and robbers...” (vs 6-8).

In relationship to what? This is very interesting, because when you remember the counterfeiting of the pagan religions that Satan did, where one of the symbols of Apollo was that he had a sheep on his shoulder and he was the shepherd. So, when He says:

Verse 8: “All that every came before Me are thieves and robbers, but the sheep did not hear them. **I AM the door**.... [He’s the door of the sheepfold] ...If anyone enters through Me, he shall be saved, and shall go in and out, and shall find pasture” (vs 8-9). That’s why we have to continually come back to Christ in everything we do in our daily lives, in our relationships with one another.

Verse 10: “The thief does not come except to steal and kill and destroy....” That’s why we’re the battered and beaten group. We’re the little sheep over here in the corner and we’re licking our wounds, and Christ is healing us. That’s basically what it amounts to.

“...I... [ego, without ‘eimi’] ...have come so that they may have life, and may have *it* more abundantly” (v 10).

9. The Good Shepherd

Verse 11: “I AM [ego eimi] **the good Shepherd**. The good Shepherd lays down His life for the sheep. But the one who is a hireling, and who is not *the* shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep, and flees. And the wolf seizes the sheep and scatters them. Now the hireling flees because he is a hireling and has no concern for the sheep. I AM [ego eimi] **the good Shepherd**, and I know those who *are* Mine, and am known of those who *are* Mine.” (vs 11-14).

10. The Resurrection

John 11—the account of the *resurrection* of Lazarus. Of course, you can go through the whole thing, but we’ll just focus in on when Martha said, ‘I know he’ll rise again **in the resurrection** at the last day.

John 11:25: “Jesus said to her, ‘I AM [ego eimi] **the resurrection**... [Greek: ‘anastasis’] ...and the life...:’ The I AM is understood to apply to *the life*—that reverts back to John 5: ‘all will hear My voice’; all will be *resurrected* because of Christ.

- 11. **I AM the Way**
- 12. **I AM the Truth**
- 13. **I AM the Life**

John 14:6: “Jesus said to him, ‘I AM [ego eimi] **the Way** [‘ha hodos’] and **the Truth**, and **the Life**...” Very profound! In that one simple statement Jesus tells you how to have eternal life—**must be through Him!**

“...no one comes to the Father except through Me” (v 6). Next time you hear some say, ‘Well, all these other religions are worshipping God, but, you know, they’re all going whatever way they’re going to go.’ The Buddhist do it one way and the Christians do it another way and the Mohammads do it another way.

Jesus said, “...**no one** comes to the Father but through Me.” A very dogmatic statement, especially when you think that after He said, “...**I AM the Way, I AM the Truth, I AM the Life**...” That’s what you would call a ‘heavy-weight’ statement.

This is why I’ve said the book of John is just a fantastic book. There are so many things in it, and there are so many tremendous things, and yet, it is one of the most misunderstood by those who profess Christianity. And the thing I like about the book of John is the re-proving. You start out with a basic Truth and then you move to the next one, and then you move to the next one, and you come right back where you began. Remember how I started out:

- The Word
- the Truth
- the sanctifying through Your Word
- Your Word is Truth
- Christ is the Word

There you go, each one of these right around. It’s really fantastic how it all fits together. Just like we found in the Epistle of 1st John, it just really fits together in a beautiful package.

14. **The True Vine**

John 15:1: “I AM [ego eimi] **the true vine**, and My Father is the husbandman. He takes away every branch in Me *that* does not bear fruit...” (vs 1-2). Notice how very quickly it shifts—everyone—not necessarily just every branch, but everyone. It personifies that person. Instead of a branch it is everyone!

“...but He cleanses each one that bears fruit, in order that it may bear more fruit. You are already clean through the word that I have spoken to you” (vs 2-3). There again, you can tie that in with all of those: Christ is the Word; sanctify with the Word; we are clean through the word that He has spoken.

Verse 4: “Dwell in Me, and I in you. As a branch cannot bear fruit of itself, but only if it remains **in the vine**, neither *can* you *bear fruit* unless you are dwelling in Me. I AM [ego eimi] **the**

vine... [very dogmatic statement, as we go through] ...*and* you *are* the branches. The one who is dwelling in Me, and I in him, bears much fruit; because apart from Me you can do nothing. If anyone does not dwell in Me, he is cast out as a branch, and is dried up; and men gather them and cast *them* into a fire, and they are burned. If you dwell in Me, **and My words dwell in you**... [there’s the key of the relationship with Christ, right there. The words of Christ abide in you!] ...you shall ask whatever you desire, and it shall come to pass for you” (vs 4-7). So, there are some tremendous blessings and statements Christ has given!

15. **Not of this World**

John 17:14: “I have given them Your words, and the world has hated them because they are not of the world, just as **I AM not** [ego ook eimi] **of the world**.” or I did not originate from the world. Let’s analyze v 14 for a minute.

- “I [ego—without eimi] **have given them Your words**...”—‘eimi’ is not needed because you have the other verb which is to give them Your words.
- “...**and the world has hated them because they are not of [ek] the world**...”—in other words, they being Christians is not a part of the function of the world, but a function of God—a function of God the Father. How we have been begotten—‘ek’ of the Father.
- “...**just as I AM not of the world**”—notice the parallel there. He did not originate of the world. Who is of the world? *Satan!* Satan is of the world. In other words, in order for Christ to be the Messiah, He can have absolutely **nothing to do** with any agreement of anything that Satan has, because then he would be *of* the world. So, we are **not of the world**; Christ is **not of the world!**

16. **Alpha and Omega**

17. **Beginning and Ending**

Revelation 1:8: “‘I AM the **Alpha and the Omega**... [‘ego eimi ta Alpha ti ta Omega’—which is really a tremendous statement] ...**the Beginning** [Alpha] and **the Ending** [Omega],’ says the Lord...” That is a tremendous statement because Jesus is starting out the book of Revelation that *ends the Bible!* And He’s referring back to the *beginning* of the creation and how we saw that there are many threads all coming through the Bible to the book of Revelation—from the beginning to the ending.

18. **The First and the Last**

Verse 17: “And when I saw Him, I fell at His

feet as if dead; but He laid His right hand upon me, saying to me, ‘Do not be afraid; I AM [ego eimi] **the First** [ho protos] **and the Last** [ki eschatos].’”

I remember the first time I took my Greek class with Dr. Dorothy. He always liked to do something that was very interesting. He’d come in and write a verse in Greek on the board and then he would tell us to try and figure it out. When we were first learning that was so hard.

19. Searches the Hearts

Rev. 2:23 has to do with our relationship with Christ. Whenever you feel down or whenever you think things aren’t going exactly the way you would like, remember that Christ looks to the heart

Revelation 2:23: “...I AM He **Who searches the reins and hearts**...” God knows our thoughts. When there is repentance—when there is sin—when there is a drawing close to God, you know when you do. It’s almost like Christ is taking the reins and pulling us a little closer to Him.

The ‘reins’ have to do with the direction we are going. Just like the reins on the bridle for a horse. It has to do with that. Not that we should liken ourselves to robots with bits in our mouths and reins on us, because Christ doesn’t want us that way. There’s one of the Proverbs: Don’t be like horses with bits in their mouths. We’re to have the free will and volition and love of God to carry us forward.

Repeat of #16—which is I AM Alpha and Omega, the Beginning and the End. Revelation 21:6: “And He said to me, ‘It is done. I AM [ego eimi] **Alpha and Omega, the Beginning and the End**. To the one who thirsts, I will give freely of the fountain of the water of life.’”

Revelation 22:13: “**I AM Alpha and Omega, the Beginning and the End, the First and the Last**.”

20. The Root and Offspring of David

Verse 16: “I, Jesus, sent My angel to testify these things to you in the churches. I AM **the root and the offspring of David**, the bright and morning star.”

Just for the sake of keeping our numbers straight on the different ‘ego eimi’ describing Christ. Remember this has to do with an emphatic way of saying Who Christ is:

1. I AM—as in the Old Testament where He said, “I AM that I AM.”
2. the Bread of Life
3. the Light of the world
4. the One Who bears witness
5. from above
6. not of this world
7. I AM
8. the Door of the sheep

9. the Good Shepherd
10. the Resurrection
11. the Way
12. the Truth
13. the Life
14. the True Vine
15. not of this world
16. Alpha and Omega
17. Beginning and Ending
18. the First and the Last
19. searches the hearts
20. the root and offspring of David

Keep in mind the pattern of the book of John, how it was laid out: Passover, fall Festival season, Passover, fall Festival season, then His last Passover.

I hope this has been helpful and informative for you. I hope, more importantly, that it will help you draw closer to Christ; that it will help you appreciate and understand more about Him as:

- *our Savior*
- *the Son of God*
- *the One Whom we look to*

to bring the Kingdom of God to this earth!

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted)

Scriptural References:

- 1) Exodus 3:13-15
- 2) John 18:5-8
- 3) John 4:34-35
- 4) John 5:1, 22-29
- 5) John 6:4
- 6) John 7:2
- 7) John 1:20-23
- 8) John 4:25-26
- 9) John 6:13-15
- 10) John 2:23-25
- 11) John 6:15-27, 35, 41, 48, 51, 63-71
- 12) John 7:24, 37-39
- 13) John 8:12, 18, 21-24, 28, 55-59
- 14) John 10:1-14
- 15) John 11:25
- 16) John 14:6
- 17) John 15:1-7
- 18) John 17:14
- 19) Revelation 1:8, 17
- 20) Revelation 2:23
- 21) Revelation 21:6
- 22) Revelation 22:13, 16

Scriptures Referenced, not quoted:

- Leviticus 23
- John 9; 10:22; 12
- Matthew 5

Also referenced: Sermon: *That Prophet*

FRC:bo
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Names of God XII New Testament Names

Fred R. Coulter

This sermon, I hope, will be the most inspiring than anything I've done in absolutely a long time. What we're going to do is shift into the New Testament and cover the names of God. This becomes very important for us to understand. This is absolutely critical that we really grasp what the Bible and Jesus is telling us. It is very important in our relationship with God.

What we're going to find is that the New Covenant puts us in a wonderful and fantastic position concerning God. What we're going to see is that, as Jesus revealed these things, this is the very basis of our relationship that we have with God. Hence, it ought to be the very basis of the relationship of the Church and the Church members, not only to God, but also to each other. One of the reasons that we have not understood this in the way that God wants us to understand it, is because we, in the past, as a Church and people, have been guilty of what God says that Israel was guilty of in the Old Testament. The reason that God could not deal with them in the way that God wanted to, was that they limited God. I want you to think about that when we begin understanding that God has opened to us so many great and wonderful things in the New Testament.

First of all, before we can understand it, we need to understand just a couple of things in the difference concerning the Old Testament and New Testament. They're very important. Sometimes it gets a little confusing because people do not understand the difference between the two. Granted, there are some things that overlap, and there are some things that are nearly the same in the Old Covenant and the New Covenant. The actual basis of our agreement with God is the same. Remember how at Pentecost that God came and said, 'I will establish My covenant with you, *if you will obey My voice!*'

We have the same thing in the New Testament where Jesus said, 'If you love Me, keep My commandments.' True as a Pharisee would be, most everyone says, 'Which ones, Lord?' We want to be on the safe side of God and *that thinking is wrong!* When you truly understand the Father, you are automatically on the safe side of God, and you don't have to worry about being on the safe side of God.

We saw that with the names of God that we had as revealed to us in the Old Testament, they revealed to us several things concerning God;

several things concerning the way that God was. He revealed Himself, as it were, with a little here and a little there. What was one of the things that was told to Isaiah? *God said, 'I send you to a rebellious people, that in seeing, they see not and in hearing, they hear not.'* So, He spoke a little here and a little there.

The Names of God in Holy Scripture by Andrew Jukes:

pg 173—The names of God which we have considered so far, all belong to the Old Covenant, under which what may be known of God, was taught here a little and there a little, to suit the state in which men were; not knowing God, as He has since revealed Himself in Christ and by His Spirit.

That is a key thing. What was it with the Old Testament that we cover on Pentecost with the nation of Israel? *The reason He gave the Law!* The Law was given on Pentecost so that the other nations would say, 'What nation is there that is so great that understands that has God so near to them?' In the Old Covenant God was near to them. He did not deal directly; He dealt through the temple and the temple worship. Once you understand that, as compared to the New Testament worship, you'll understand the difference between the Old and the New Covenant. You will automatically understand which laws we should keep.

The perfect name is declared to us by Jesus Christ our Lord even...

As we'll read a little bit later.

...the name of the Father and of the Son and of the Spirit, in which is united and summed up all that was taught of old in the names revealed in the patriarchs and prophets under the Old Covenant.

Jukes gives a quote from Augustine—so called 'saint' by the Catholics—but it's a reasonably good quote. I think it is true and valid:

The New Testament lies hidden in the Old, while the Old is opened in the New.

That's a very profound statement and it is true, regardless of who said it.

The name of the Father and of the Son and of the Holy Spirit only opens in it's fullness, what was taught in part and under

a veil, the names of: Elohim, Yahweh, El Shaddai, Adonai, El Olam, El Elyon and Yahweh Sabaoth. Those were taught as through a veil.

Let's go to the New Testament and understand, first of all, the most significant thing that was recorded concerning the Old Covenant and the temple worship.

Jesus was the One Who was Yahweh and He was the One Who instituted the temple worship. What happened with that temple worship? *Because the people of Israel sinned, God said that He would no longer deal directly with the people*, but only with Moses; then after Moses, with the high priests, once a year. Everything else between that was done with angels mediating between the people and God so that they could be perfected in the flesh at the temple. To show how absolutely more profound the New Testament was going to be, God did a miraculous event at the very instant that Jesus died:

- Who was Yahweh
- Who commanded the temple
- Who inspired how it ought to be built

Matthew 27:50: "And after crying out again with a loud voice, Jesus yielded up *His* spirit... ['pneuma' in the Greek] ...**Then suddenly the veil of the temple was ripped in two from top to bottom...**" (vs 50-51). That is the most profound statement that could be written concerning the difference between the Old Covenant and the New.

This veil was not some sort of sheer nylon as we would think of as a veil. If you've read the book *The Tabernacle* you will realize that it was hand embroidered, tightly woven, knit together and linen. If there's any one thing that is hard to do, that is to rip anything that has been crocheted or embroidered together. The veil had to be at least two inches thick. *This was a miraculous occurrence!*

Comparison between Old and New Covenant:

This helps us to answer the question as to what the difference is between the covenants. I'll just briefly read each comparison; there are 14.

- 1) **Old Covenant:** a physical covenant based on physical promises
New Covenant is a spiritual covenant based on spiritual promises
- 2) **Old Covenant:** the people didn't have the Holy Spirit, they obeyed in the letter of the law
New Covenant: we have the Holy Spirit and obey in the spirit of the law

- 3) **Old Covenant:** if obeyed, they could live physically in the community and worship at the earthy tabernacle and would still die a physical death
New Covenant: belief in Christ and obedience or obeying God; we can receive eternal life and have direct access to worship God in heaven, through Christ

The reason we can have this access is because we are under grace! That is the most profound thing concerning the New Testament!

- 4) **Old Covenant:** had works of law, offering sacrifices, vows, washings, oblations, etc.
New Covenant: we have good works, prayer, good deeds, fruits of the Holy Spirit
- 5) **Old Covenant:** physical circumcision
New Covenant: repentance and circumcision of the heart through baptism
- 6) **Old Covenant:** if laws were broken, physical death penalty was under the administration of death with physical atonement for certain sins, as through the offerings
New Covenant: if the law is broken spiritually, it is a spiritual death penalty, but can be forgiven at repentance; if not repented of then eternal death
- 7) **Old Covenant:** had physical ordinances of Divine service and earthly sanctuary
New Covenant: has an actual Divine service and a heavenly sanctuary

Quite a difference—isn't it?

- 8) **Old Covenant** and **earthly tabernacle**, the blood of the animals was used for consecration
New Covenant: the **heavenly tabernacle** was dedicated with the blood of Christ

That's why when God died, Yahweh died. Yahweh took upon Himself, in the form of Jesus Christ, the judgment for sin, and when He died the veil was rent in two. Now God was going to give us:

- a better way
 - a greater way
 - a more perfect way
- not limited to*
- a temple
 - a tabernacle
 - a city
- 9) **Old Covenant:** the sons of Aaron were high priests of the earthly tabernacle and the sons of Levi were the priests

New Covenant: Christ is the High Priest in heaven, forever, of the heavenly tabernacle

- 10) **Old Covenant:** they offered animal sacrifices for physical justification to the earthly tabernacle; the high priest went into the Holy of Holies once a year to offer an atonement for himself and for the people

New Covenant: Christ offered Himself as a sacrifice *once* for sin and justification to God in the heavenly tabernacle for all men

Key to understand:

- 11) **Old Covenant:** no man had direct access to God the Father

New Covenant: man has direct access to God the Father through Jesus Christ

This ought to help us tremendously to increase in faith, because when we know what it is God has done for us, this ought to inspire us and give us a great deal more confidence, faith and assurance. If there's one thing that people like to have, people like to be connected. They tell you in business and in work that the way to succeed is to be connected with the right people. Christianity is exactly the same, but you are not connected to a person; **you are connected to God!** When you fully grasp that—it may even right now make the hair stand up on the back of your neck, it does me—then you're beginning to grasp what God has done and is doing.

- 12) **Old Covenant:** It could not make persons perfect as pertaining to conscience and it could not forgive sin to the heavenly tabernacle, but could forgive sin to the physical tabernacle

New Covenant: forgives sin spiritually and purges the conscience through the operation of the Holy Spirit in the baptized person

- 13) **Old Covenant:** sacrifices and oblations to cease at the time of reformation

New Covenant: one supreme sacrifice to apply to all men who accept it, from the time of Adam to the end of humanity

Of course, in the time frame that God chose.

- 14) **Old Covenant:** to cease after the death of Christ

New Covenant: to be established after Christ's death and resurrection

Of course, we know how that was done. There was a 40-year overlap while the Temple still stood, between the ending of the Old Covenant completely, and the establishment of the New Covenant in its fullest form.

There's something in Heb. 5 that we need to impress upon our minds and to really understand. Too many times in the past we have limited God. Too many times in the past we have treated what God has done as a 'religion,' rather than as a child of God. Unfortunately, too many times this becomes the state of the Church:

Hebrews 5:10: "After He had been designated by God *as* High Priest according to the order of Melchisedec; concerning Whom **we have much to say and hard to explain, since you have become dull of hearing**" (vs 10-11). People have made their relationship with God a 'religion' instead of keeping it a relationship. People who have a 'religion' can do good works, but *they don't know God!* A vast difference! It's hard to be understood when they're hard of hearing.

Verse 12: "For truly, by this time you ought to be teachers..."

- How many years have we been in the Church?
- Are we not really being able to learn from Christ?
- Who is the One Who can teach us the most?

Christ can, through His Holy Spirit, as we study the Word of God! There's one key to it. Remember what Paul told Timothy, 'Study to show yourself approved, **rightly dividing** the Word of God.' Not that we go off in heresies, but that we 'grow in grace and in knowledge.'

"...*but instead* you need to have *someone* teach you again what *are* the beginning principles of the oracles of God, and have become those in need of milk, and not of solid food. For everyone who is partaking of milk *is* unskilled in *the* Word of Righteousness because he is an infant. But solid food is for those who are fully grown, who through **repeated practice have had their senses trained to discern between good and evil**" (vs 12-14). We are to learn the good.

With that in mind, let's see what the New Covenant has done for us. We are dealing at a high level. I don't know of any group to whom I can preach like this, to where I can say that you know this, that and the other thing, and based on your knowledge, we're going to do this or that.

Hebrews 10:19: "Therefore, brethren, having **confidence**... [What did the Apostle Paul say? '*I can do all things through Christ Who strengthens me!*'] ...to enter into the *true* Holiest by the blood of Jesus." How well connected are you? *You're right inside!* Think of that! Do you visualize, or have in your mind, that when you pray it goes

direct via the power of the Holy Spirit to God the Father? *You see why, then, that the **name of the Father** is so very important! It encompasses everything that God is, only more!*

Verse 20: “By a new and living way, which He consecrated for us through the veil (that is, His flesh).” When He died the veil was ripped in two. Now the veil is pulled aside and we have direct access to God the Father. We should get in our minds that He is the One Who upholds the whole universe. We should get in our minds that when we pray to God that’s Who we are talking to. That’s why we don’t have a ‘religion.’ **We belong to God** and there is a vast difference.

Verse 21: “And *having* a great High Priest over the house of God, let us approach *God* with a true heart, with full conviction of faith, our hearts having been purified from a wicked conscience, and our bodies having been washed with pure water. Let us hold fast without wavering *to* the hope *that* we profess, for He Who promised *is* faithful” (vs 21-23). *That is something!*

I know that when we were in one of the other Churches, it was too often asked, ‘How long have you prayed?’ You say, ‘Oh, how long should I pray? *An hour a day, or half an hour a day!* Nothing was said very much about the kind of prayer. *Quite a different thing!*

I might mention the name the ‘Father,’ in reference to God the Father, in Whose name and into which we have been baptized, is used 118 times in the book of John, more than any other book in the New Testament. Even though we’ve done the series on the full book of John—and it was very inspiring when we did it—going back to some of these things with the knowledge we have now it even opens up more to us; more understanding about God the Father and what He’s done. Notice this statement, we’ve covered it before and you know it; I’m not covering anything new. I want you to think of it in a more profound way. I want you to think of it in a personal way as to what this means to you in relationship to God the Father. This is the one about the woman at the well. The woman said:

John 4:20: “Our fathers worshiped in this mountain, but you say that the place where it is obligatory to worship is in Jerusalem.’ Jesus said to her, ‘Woman, believe Me, the hour is coming when you shall neither in this mountain nor in Jerusalem worship the Father. You do not know what you worship...’” (vs 20-22)

{Note Matt. 7:21, ‘Not everyone that says to me, Lord, Lord, shall enter into the Kingdom of Heaven, but He that is doing the will of My Father Who is in heaven.’ }

“...We know what we worship, for salvation is of the Jews. **But** the hour is coming, and now is, when the **true worshipers shall worship the Father in Spirit and in Truth...**” (vs 22-23). You’re worshiping the greatest, most powerful, most loving, fantastic Being in the universe—God the Father—in Spirit and in Truth.

...for the Father is indeed seeking those who worship Him in this manner. God is Spirit, and those who worship Him must worship Him in Spirit and in Truth” (vs 23-24). *That’s a tremendous statement!*

I want to cover this one verse so that maybe we can begin to fathom the magnitude of this blessing and privilege that God has given us:

John 14:28: “You have heard Me say to you that I am going away, and *that* I will come to you *again*. If you loved Me, you would have rejoiced that I said, ‘I am going to the Father’... [Jesus understood it—didn’t He?] ...because **My Father is greater than I.**” *Let those words sink in!*

- you don’t have to be down at the mouth
- you do not have to be sorrowful and baleful
- you don’t have to have any doubt or fear

You have direct access to God the Father, Who is the greatest Being in the entire universe! That is the difference between the Old Covenant and the New Covenant! *Quite a difference!*

In the Old Covenant there were laws of worship through the temple, but there were also civil laws to govern the nation. In the New Testament, since it is *not* the ministration of death, *the civil laws for the death penalty are not executed by the Church!* God has left that in the hands of the temporal powers of whatever nation the person happens to live in. Just think of the immense difficulty there would be to enforce the letter of the law and the death penalty if you were living in this county. You have a little colony and you tell the government that you’re going to execute this person according to *your* laws. They would shut down any, what they would consider, religion. *They would shut it down!* God in His infinite wisdom knew that. That’s why none of the civil laws apply. All of the other laws apply spiritually:

- loving God
- loving your neighbor
- keeping the Holy Days
- eating the clean foods
- not eating the unclean foods
- the laws of health concerning how to take care of infections and things like that

All in general principle apply. The laws that relate to God and to our neighbor applies in the spiritual manner as magnified by Jesus in Matt. 5, 6, and 7.

This is after Jesus was being hassled by some of the Pharisees concerning John the Baptist and some of the miracles Christ was doing; Matthew 11:25: “At that time Jesus answered and said, ‘I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent, and have revealed them to babes. Yes, Father, for it was well pleasing in Your sight *to do this*.... [the *whole* key to the New Testament]: ...**All things were delivered to Me by My Father; and no one knows the Son except the Father; neither does anyone know the Father except the Son, and the one to whom the Son personally chooses to reveal Him**” (vs 25-27).

What a privilege it is to know God, the Father. Think on that for a minute! ***God has blessed you with being able to know the greatest Being in the universe!*** Not only that, ***to have instant access through His Holy Spirit, with Jesus Christ as the High Priest, at any time!*** *That’s the New Covenant!* Everything else in the Church needs to be subordinate to that! In fact, when you study the New Testament, it is subordinate to that.

It gets better. Matt. 28 *is the name we are to use in the New Covenant!* We have a new relationship. That new relationship is greater, though it contains all of the other attributes of God, as revealed in the seven names in the Old Testament. We’ll see that it is the name of the Father, the name of Jesus Christ, but no where does it say the name of the Holy Spirit. ***The Holy Spirit is the power of God and not a person;*** which, unfortunately, Jukes did not understand, but having understood everything else, we won’t fault him for that.

After the disciples had gone through all they had gone through, seen all they had seen, ***seen and witnessed the resurrected Christ,*** you would think, surely, if you saw the resurrected Christ you would believe. You would think, surely if you saw the resurrected Christ you would be so on fire the rest of your life that nothing could turn you off.

Matthew 28:16: “Now **the eleven** disciples went into Galilee, to the mountain, which Jesus had appointed *for them to meet Him.* And when they saw Him, they worshiped Him; **but some doubted**” (vs 16-17). That’s something—isn’t it?

We’re really not reading a Scripture that you have not read before. Isn’t it amazing how it leaps off the page as it never did before? Isn’t that something? That proves that with knowledge, the Spirit of God and the grace of God, we grow in knowledge and we understand with more depth and

more profound understanding. Some doubted. If they doubted with all that, think how easily we could be deficient ourselves. There will come a time in your life—I’ve experienced it and I’m sure you have experienced it—when you will wonder, because of your own particular situation: Why has God left me alone and in such terrible circumstances? *That’s so that you can improve your relationship with Him!* It’s a wonderful opportunity.

Verse 18: “And Jesus came *and* spoke to them, saying, ‘All authority in heaven and on earth has been given to Me. Therefore, go *and* make disciples in all nations, baptizing them... [if you have an *Interlinear* please look it up; it is]: ...**into** the name of the Father, and of the Son, and of the Holy Spirit” (vs 18-19). ***We’re baptized into the name of the Father because the seed of eternal life comes directly from Him! Think on that!***

We’re going to see that God has dealt particularly in the lives of everyone that He has called. It should be the job of the ministry and the brethren to help each new one come to understand this magnificent relationship that they can have with God the Father, and that God has opened it for us. We don’t have to call God in a formal way—if I can use a term and not be denigrating—‘Mr. God.’ ***We call Him the most intimate and closest name possible, Father!***

We have understood this somewhat in the past. I tell you, it has made such an impact on me in really going through and understanding it. I feel that God has opened some understanding for all of us *now*, that we can cherish, relish and build that relationship with God the Father. If we do, think how much better the relationship will be with each other. We don’t have to play ‘religion’ and ‘God’ to see how the brethren are doing. Doesn’t that make it more simple? Now do you understand the simplicity of Christ?

Verse 20: “Teaching them to observe **all things** that I have commanded you. And lo, I am with you always, *even* until the completion of the age.’ Amen.”

Let’s look a Scripture we have looked at before and we have gone over probably countless hundreds of times. I want you to understand this on a personal one-to-one relationship. The first time I ever heard this, it was in the context that no one can accept Jesus—which is true—in a kind of denigrating way: ‘You’re lucky to be in this Church, Bud, because God dealt with you!’ That’s not exactly what it is saying. Let’s look it for what it’s really doing.

(go to next track)

John 6:44: “**No one can come to Me unless the Father, Who sent Me, draws him...**” We’ve used this as an exclusionary statement before, *which it is*. What I want to emphasize is this: *The reason that you are in the Church is because the Father, Himself, has drawn you! He has chosen you!* I don’t know how the Father and Christ work it out, but They decide what They’re going to do. We can virtually figure out what They did in the case of Saul, who became the Apostle Paul. They said:

- we’re going to show everybody a thing or two
- we’re going to knock this guy off his jackass on the way to Damascus
- we’re going to make him blind
- we’re going to convert this guy

He’s going to teach because he has all this knowledge. ‘What We have to do first is send him off to Arabia for three and one-half years. Christ, You go down there and teach him so that he’s got everything straight’; after he’s sat on his ‘duff’ for a while to think it over, about five years. ‘We will send Barnabas down there to get him out of the city of Tarsus and let him start preaching.’ That applies to the Apostle Paul. How They decided to call us, I don’t know, but I’m very glad that They did.

The Father has drawn us to Christ! That is magnificent when you understand that; that the One Who is the greatest Being in the universe, reached down and began to work with your mind. If we had that more with the basis of the Church and organization, wouldn’t this stop a lot of stupidity that goes on in Churches and organizations? *Sure would!* Because you can tell ‘the Boss’ about it, as it were, if I can use it in that terminology without denigrating the name of the Father.

Verse 57: “As the living Father has sent Me, and I live by the Father; so also the one who eats Me shall live by Me.” We have covered that how many times? *Every time we’ve had a Passover!* But, brethren, this is an on-going thing. We’re going to live by Jesus Christ. Who did Jesus live by? *He lived by the Father!*

Verse 58: “This is the Bread, which came down from heaven; not as your fathers ate manna, and died. The one who eats this bread shall live forever.” We’re talking about high stakes. We’re talking about the fact that God has given us everything that every human being out there walking around—that God hasn’t called—really wants. They want to live forever. That’s what God has said that He will do for us. Furthermore, we need to understand something that is so basic, yet, so profound and so very encouraging.

John 16:23: “And in that day you shall ask Me nothing. Truly, truly I tell you, whatever **you shall ask the Father in My name...** [when you ask in His name, it is as if Jesus were asking it] ...He will give you. Until this day, you have asked nothing in My name. Ask, and you shall receive, that your joy may be full. These things I have spoken to you in allegories; but the time is coming when I will no longer speak to you in allegories, but I will plainly disclose to you *the things* of the Father. In that day, you shall ask in My name; and I do not tell you that I will beseech the Father for you, for **the Father Himself loves you...**” (vs 23-27). I want to state it clearly. God the Father—the greatest Being in the universe—

- Who has tens of thousands and millions of angels waiting on Him
- Who controls the vastness of the universe through Jesus Christ
- Who upholds every thing by the Word of His power

loves you!

I want you to think on that and when you pray to the Father, go to Him in the attitude that He loves you. In the whole history of eternity—however long that is, the beginning and the ending—as far as what we are as being significant, we’re nothing. ***Yet, the Father has loved you to deal in your own personal life! That is astounding! That is so inspiring and up-lifting!***

This is what we need to understand and realize from the Word of God: If we can do as the Apostle Paul said in Heb. 6:

- if we can leave the basic fundamental principles of Christ and go on to perfection

And that we get above and beyond the point of: do this, don’t do that, do this, don’t do that.

- if we love God and we’re truly striving to do what is right

everything will begin to fall in place! Not automatically, because we have to work at it, but it will fall in place with God’s Spirit and understanding. Then we can concentrate on that relationship between me and God and you and God, on a Father and son relationship, the way that the New Covenant was designed to be.

Perhaps that helps us to understand why God is shaking up His Church a little bit. I do declare that I am sure that there are a lot of Churches of God that are not fostering that relationship in the way they ought to. That is the most important one and that’s the one that God wants; that God loves us, so how should we in turn love God?

- with all our *heart*
- with all our *mind*
- with all our *soul*
- with all our *strength*
- with all our *being*

Then we can love our neighbors as ourselves. Then, we can truly get along as brethren in the way that we out to with brotherly love. That is so simple, but it is so profound in living in such a world as it is, it is hard to do. That's what God wants us to do.

"...because you have loved Me, and have believed that I came forth from God" (v 27). The Father Himself is loving *you*. The implication in the Greek is *tenderly*, as a Father does.

John 3:35: "The Father loves the Son..."
What a tremendous love that that is that They must have with each other. *That must be a fantastic thing!* That's said also in John 5:20, the Father is loving the Son.

The Names of God in Holy Scripture by Andrew Jukes:

pg. 180—What then, must be the relationship in God Who is perfect in love?

Especially between the Father and the Son.

What must He be, Who is the Father of whom all fatherhood in heaven and earth is named, and what must be His love to His beloved Son? What must be His will toward all who, in and by His Son, are made sons and have come from, or have been begotten by Him?

We can say that, yes, the Father loved Jesus. We can say that, yes, the Father loves us. But can we say, with conviction and understanding that, *yes, the Father loves us as He loved Jesus?* You think about it. That's what *grace* means, *that God looks upon us as He is looking upon Jesus Christ!* How much more encouragement do you need? *Think on that!*

Lots of times we haven't let the Spirit of God and the Word of God work in us to think on those things; that God loves us so much that He looks on us as He looks on Jesus Christ. Who do you suppose that God loves the most? *We could say Jesus Christ*, because of all that He has done. However, He says that *God the Father loves us!*

For I would call attention to this: It is a Will that is especially 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 Who answers the children's cry, or Who 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...

Jukes says, 'blessed trinity,' here. I say, 'the plan of God.'

...And as we look further into the name, we will 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 shows Itself in Him Who comes forth from the Father to tell us what the Father is, and to reveal Him to His creation.

That is a tremendous and wonderful thing!

The Father, Jesus Christ, the Son:

Let's talk about the Son again in John 1. We'll look at the Son and what the Son has done, because it's *the name of the Father and also things are done in the name of Jesus Christ, or the Son*. Those are the names of the New Covenant! *You don't have access* to God the Father

- through Elohim
- through Yahweh
- through El Shaddai
- through El Olam
- through El Elyon
- through Adonai
- through Yahweh Sabaoth

You have access to God the Father through Jesus Christ, His Son. To use any other name is limiting God!

John 1:14: "And the Word became flesh, and tabernacled among us (and we ourselves beheld His glory, *the glory as of the only begotten with the Father*), full of grace and Truth." Of course, it tells us about the whole life of Christ.

Let's understand some more about Jesus Christ, the *only begotten, the only one*. We're begotten of the Father with His Spirit, but we were not *conceived* of God the Father by His Spirit. Jesus was the *only begotten*.

Let's see what He has done with the Son. This ties in with Matt. 28:18 where it says that 'all power in heaven and earth is given to Me.'

Hebrews 1:1: "**God**, Who spoke to the fathers at different times in the past and in many ways by the prophets, has spoken to us in these last days **by His Son**." Not only did 'God so love the world that He gave His only begotten Son,' but *He also sent Him to bring the direct message from God the Father*. You talk about good news, there can't

be any better news than that, that you are going to have direct connection to God the Father. What greater news can you be told than *you're going to live forever*? That is great news! That's why it's called the Gospel. Christ has already paved the way. That's marvelous!

Verse 2: "Whom He has appointed **heir of all things**... [the universe] **...by Whom also He made the ages**; Who, being *the* brightness of *His* glory... [God the Father] **...and the exact image of His person**..." (vs 2-3). That's another thing. We're not dealing with just a glob of nothing out there, supposedly that is God. *We're dealing with a personal Being, God the Father!*

"...and upholding all things by the word of His own power, when He had by Himself purged our sins, sat down at *the* right hand of the Majesty on high" (v 3). That must have been some time when Jesus was accepted of God the Father. Then after He came back down for the 40 days to teach the disciples and so forth. Then He ascended back up to heaven ten day before Pentecost. *That must have been some reunion!* We're going to have a chance to have part of that, too.

Let's talk about the name of Jesus Christ. Acts 2:38: "Repent and be baptized each one of you **in the name of Jesus Christ** for *the* remission of sins, and you yourselves shall receive the gift of the Holy Spirit."

They healed the man who was crippled at the gate Beautiful in the *name of Jesus Christ of Nazareth*. Peter said, 'I say to you rise and walk.'

Let's understand one of the other names of the New Covenant! This was after Peter and John were 'hauled on the carpet' for doing that good work, healing that man. Everyone wanted to know what was going on. You talk about having your feathers ruffled. If you viewed all these events from the point of view of the Pharisees, they're slipping bad. All the power of the Holy Spirit and the people being healed, speaking in tongues, the preaching in the name of Jesus, Whom they killed and hated. They hauled Peter and John in and said, 'What are you doing?'

Acts 4:7: "And after placing them in the midst, they inquired, 'By what power or in what name did you do this?' Then Peter, filled with *the* Holy Spirit, said to them, 'Rulers of the people and elders of Israel, if we are examined this day as to a good work *done to the* infirm man, by what *power* he has been cured, be it known to you all, and to all the people of Israel, that **in the name of Jesus Christ the Nazarean**, Whom you crucified..." (vs 7-10). Peter was a fisherman. He was all fired up with the Holy Spirit of God and I don't think he said

this in nice, pedantic, word-processing terms. I think he was really letting them have it!

"...but Whom God has raised from *the* dead..." (v 10). I imagine he was excited about that, to tell them that even though you crucified Him, God raised Him from the dead. The One you say you're supposed to represent?

"...by Him this *man* stands before you whole" (v 10). What could they say? *There he stood!* That must have been really exciting.

Verse 11: "This is the Stone that was set at naught by you, the builders... [Not *the* builders, but *you* builders.] ...which has become the Head of *the* corner. And **there is no salvation in any other**..." (vs 11-12). Now he's really getting into it. Let's understand it very clearly: ***There is no salvation outside of the Father and the Son, Jesus Christ, through the power of the Holy Spirit!***

If I read my Bible correctly, which I think I am, I believe this is telling me that even though the names of God in the Old Testament are inspiring and teach us a lot, that those are not the names we are to use. It does not say Elohim, or Yahweh, or El Shaddai, or any of those. It says, "**...for neither is there another name under heaven which has been given among men, by which we must be saved**" (v 12). That is the name of Jesus Christ.

Verse 27: "For of a truth... [they were all praying together] ...they did gather together against **Your Holy Son Jesus Whom You did anoint**, both Herod and Pontius Pilate, with *the* Gentiles and *the* people of Israel, to do whatever Your hand and Your counsel had predetermined to take place. And now, Lord, look upon their threatening, and grant that Your servants may speak Your Word with all boldness, by reaching out Your hand to heal, and that signs and wonders may be done **through the name of Your Holy Son Jesus**" (vs 27-30).

John 14 is a powerful chapter. Jesus talks about His Father's house and says He's going back to the Father. Thomas said that we don't know the way. How can we know the way?

John 14:6: "Jesus said to him, '**I am the Way, and the Truth, and the Life**...'" That does away with broadminded religion. **God discriminates!** It will be *His* way or none. That's pretty final. The glorious thing is what He's going to do.

Then He says that He's going to the Father, v 11: "Believe Me that I am in the Father and the Father is in Me; but if not, believe Me because of the works themselves." Then He says that they will do greater works because I go to the Father (v 12).

Verse 13: “And whatever you shall **ask in My name**, this will I do that the Father may be glorified in the Son. If you **ask anything in My name**, I will do *it*” (vs 13-14). Those are powerful words, un-limiting words.

- how God deals with us in our relationship
- what God’s will is
- what is good and proper for us

Those are the limiting circumstances in it. That’s all there is.

Then He says, v 15: “If you love Me, keep the commandments—namely, My commandments.” Read all of John 14.

Verse 21: “The one who has My commandments and is keeping them, that is the one who loves Me; and the one who loves Me shall be loved by My Father...” ***The Father loves you!*** If there’s any one thing that we need to get across and understanding about the name of God in the New Testament, it is that, ***The Father is the name and the Father loves you!*** That’s the key importance.

Verse 23: “Jesus answered and said to him, ‘If anyone loves Me, he will keep My Word; and My Father will love him, and **We will come to him and make Our abode with him**. The one who does not love Me does not keep My words; and **the word that you hear is not Mine, but the Father’s, Who sent Me**” (vs 23-24). That in itself is another whole, entire, sermon; just that one verse. That is something. *That is fantastic how God has done that!*

The Names of God in Holy Scripture by Andrew Jukes:

pg 82—Oh, what a revelation of the Father it is which the Son has made to men. What a Word He has been and is and ever will be and what a Will in the Eternal Father that He has revealed to us. Surely the heavens and earth have told as much declaring His glory and showing His handiwork...

Etc. etc.

...Sunshine, and rain in fruitful season, filling men’s heart with food and gladness, have said with no uncertain voice that God loves all and cares for all, seeing that He is Giver even when they know Him not. But, the Son has shown us more, even that death and pain—which sin has brought—shall be overcome...

That is tremendous!

...in as many as receive Him. Because He, Himself—the Lord is all—has stooped to

meet us, and He Himself, Jesus Christ, has even come under our curse; that He Himself has been made sin for us—though He knew no sin—that He might abolish death and be the Creator of a new creation, where sin and death shall be no more.

Jukes talks about the power of Jesus and what He can do: Healing, raising up, raising the dead, casting out the demons, etc.

pg 83—There is no evil He cannot meet: bodily or spiritual lameness, blindness, dumbness, deafness, dropsy, a spirit of infirmity which bows souls down through long weary years, even death—when the dead are not only dead in the house, but laying in the grave even stinking...

And we might say, yes, and even disintegrating, and yes, even though they may take the skulls and stack them up as trophies, God is able to raise that individual or those individuals! *Tremendous! Tremendous!*

...all yield to Him, Who is the Son, Who thus reveals the Father, and no less does He 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...

They had a ‘religion,’ but they didn’t know God. Now, we can know the Father. *That is tremendous!*

...who judge that they are god-ward—not by their love, but is their likeness to their lord, but by their privileges—they are now clothed with purple and fine raiment of the kingdom. Yet, while they have no pity for the lost—who are full of sores, even at their gates—and to whom the very dogs show more kindness.

He’s talking about those religious people who have a religion and don’t understand God the Father and they in their great pomposity.

Who has ever spoken like the Son to judge hypocrisy and wrong? Who has so stripped deceivers bare spite of all their outward righteousness? Oh, how blessed, yet, awful, the revelation of the Father through the Son! He that has seen Him has seen the Father!

That’s something! There are many other Scriptures we can add to that. We have to bring in the Holy Spirit, which is the Comforter.

John 15:26: “**But when the Comforter has come, which I will send to you from the Father, even the Spirit of the Truth, which proceeds from**

the Father, that One shall bear witness of Me.”
The Holy Spirit shall yet do one thing more.

Remember, John 15:26 and John 14:26, tie them together.

John 14:26: **“But when the Comforter comes, even the Holy Spirit, which the Father will send in My name, that One shall teach you all things...”** We have an opportunity, living in the time that we live in, and I don’t think that we’ve ever really grasped it. We’re not going to get it because:

- we’re intelligent
- we’re smart
- we necessarily study a lot

But, we’re going to get it because of the power of God’s Holy Spirit. We have the opportunity, if we can handle it properly, to understand the things that the Holy Spirit will teach us, that we yet need to understand, and to have it understood.

We have an opportunity, living in this age to understand the things at the end of the age, which the prophets and the angels and the apostles wanted to know. To me, that is very exciting! To me, that is very inspiring!

The promise is here, that He will teach us, “...and shall bring to your remembrance everything that I have told you” (v 26). In our case, that when we read it, we understand it the way Jesus said it. Those are some powerful Scriptures and ***that’s what the New Testament, the New Covenant is all about!*** The Holy Spirit *will teach us, will guide us*. With that, there is something that God wants. There’s something that God is performing.

1-John 1:1: “That which was from *the* beginning, that which we have heard, that which we have seen with our own eyes, that which we observed for ourselves and our own hands handled, concerning the Word of life.” You talk about talking with authority, the Apostle John is; he says, ‘I handled Christ in the flesh and after His resurrection I held His feet.’

Verse 2: “(And the life was manifested, and we have seen, and are bearing witness, and are reporting to you the eternal life, which was with the Father, and was manifested to us) that which we have seen and have heard we are reporting to you **in order that you also may have fellowship with us; for the fellowship—indeed, our fellowship—is with the Father...**” (vs 2-3). *God wants fellowship!* That’s why He called us:

- through prayer
- through study
- through our lives
- through our thoughts

The very way we live, brings that fellowship with God active and on-going! How can we have that fellowship *unless we fully comprehend and understand that we have direct access to God the Father and that He loves us?*

That’s where it is. That’s why the New Testament is so much greater. ***The Old Testament was deliberately deficient because it was not the time to reveal the Father because Jesus had not yet come!***

In Rom. 8 we will see that we are given the very same privilege and blessing that Jesus Christ had. Whenever Jesus prayed, He said, ‘My Father.’ Remember that before He went out to be arrested He said, ‘Father, if it be possible...’ In the book of Mark, in recording that instance, it is recorded, ‘Abba, Father.’ Do you think that God is going to hear the prayers of Jesus Christ? ***Absolutely! Every one!*** He said, ‘Father, I thank you that you hear Me always,’ when He resurrected Lazarus—remember that?

He gives us the same privilege. Do you think that God, in loving us, will hear us? ***Absolutely!*** In having the privilege of going to the Father, do we limit Him by using Old Covenant names, or should we use the name of ‘the Father,’ to have the fullness of our relationship with God? ***I think it is self-evident that we should use the name of ‘the Father.***

Romans 8:14: “For as many as are led by *the* Spirit of God, these are *the* sons of God. Now, you have not received a spirit of bondage again unto fear, but **you have received the Spirit of sonship, whereby we call out, ‘Abba, Father’**” (vs 14-15). ‘Abba’ is just a transliterated word from the Hebrew into the Greek, into the English, which means: *daddy*.

Verse 16: “The Spirit itself bears witness conjointly with our own spirit, *testifying* that **we are the children of God.**”

- those are the names that we use in the New Testament
- those are the names that are revealed by God and how our relationship should be with the Father

When we let it sink in, when we really pray about it, when we let the Spirit of God permeate our minds, that ought to be so inspiring, that the greatest and most fantastic Being in the entire universe has reached down in our lives and loves us. He has called us and has placed us in the same condition, in His presence, as His Holy Son Jesus Christ

- That’s why we call Him *the Father!*

- That's why the things that are done, are done *in the name of Jesus Christ!*
- That is why the Holy Spirit is given, so we can have this communion and fellowship with God the Father and Jesus Christ!

Hence, then, how much better it will be with all of us once we really understand and grasp this.

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* by Fred R. Coulter.

Scriptural References:

- 1) Matthew 27:50-51
- 2) Hebrews 5:10-14
- 3) Hebrews 10:19-23
- 4) John 4:20-24
- 5) John 14:28
- 6) Matthew 11:25-27
- 7) Matthew 28:16-20
- 8) John 6:44, 57-58
- 9) John 16:23-27
- 10) John 3:35
- 11) John 1:14
- 12) Hebrews 1:1-3
- 13) Acts 2:38
- 14) Acts 4:7-12, 27-30
- 15) John 14:6, 11, 13-15, 21, 23-24
- 16) John 15:26
- 17) John 14:26
- 18) 1-John 1:1-3
- 19) Romans 8:14-16

Scriptures Referenced, not quoted:

- Matthew 7:21
- Hebrews 6
- John 5:20; 14:12
- Matthew 28:18

Also Referenced:

Book: *The Names of God in Holy Scripture*
by Andrew Jukes

Sermon Series:

- *The Gospel of John*
- *The Epistles of John*

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Names of God XIII Partakers of the Divine Nature

Fred R. Coulter

I want to cover just a couple of things in the way of how we are to understand that God is not a Hebrew. You need to understand that. God is not a Hebrew nor is God a Jew. The only time that God was a Jew was during the time when Jesus was born of the house of David of the tribe of Judah. Please understand that the house of David is far different than what we look at as the tribe of Judah today. The tribe of Judah today is not what the Jews really were back during the days of Jesus Christ. Howbeit though some are.

Let's also understand something very clearly: **God created all of the languages!** In a sense, if we want to follow along this way: If God created all the languages, which He did; and if God is Holy, which He is; then the names of God in any language are also Holy. Can they be applied to pagan gods? Those words like anything else can be applied to pagan gods, but does that mean that the pagan gods then become Holy? *No! or* That the names for the pagan gods are the names that we use? *No!* Some people say that because we use the name Jesus, and the Greek word for 'Jesus' is 'Esou'—pronounced 'hey zeus'—they say that comes from the word Zeus, which means we're honoring Zeus instead of Jesus. That isn't so! That is not true!

Let's look at something else that is true that we find in the Bible and especially at the beginning of the New Testament Church. Let's go to Acts 2 so that we can understand when we're all through and finished with this that God does not require us to use the names, which are called by some people 'the sacred names.' We are required—*if* we are the children of God and the sons of God, which we should be—to use the names: 'the Father', and the name of the Son 'Jesus Christ.'

Last time we covered how one of the most important things that happened with the death of Jesus was the ripping of the veil in two, which signifies that we now have direct access in heaven above to God the Father in the Holiest place in the universe. That's why in John 4, we're told that we don't have to go to a city and we don't have to go to a place, but we worship the Father 'in Spirit and in Truth,' because the place, which is the end of that worship, is the very sanctuary of God the Father.

When we come to Acts 2, and I'm sure you're very well aware of it, here is another miracle that took place. God was showing what He was going to do in the New Testament, or with the New Covenant. He told them, 'Go you forth into all

nations and preach the Gospel and teach them whatsoever I have commanded you and baptize them into the name of the Father, and of the Son and of the Holy Spirit.' He also showed here:

Acts 2:6: "And when word of this went out, the multitude came together and were confounded, because **each one heard them speaking in his own language.**" What were they speaking? *The wonderful works of God!*

Verse 7: "And they were all amazed, and marveled, saying to one another, 'Behold, are not all these who are speaking Galileans? Then how is it *that* we hear each one in our own language in which we were born?'" (vs 7-8) Then it lists all the countries.

Then, in the last part of v 11: "...we hear them speaking in our own languages **the great things of God.**" Obviously, God is showing that by this, with the New Covenant, it is not Hebrew, it is not, Jerusalem, nor is it Samaria as Jesus told the woman at the well. Now you're going to have a different relationship with God, because He's going to give the Holy Spirit. That changes the whole complexion of our relationship with God.

What is the principle we always find in the Bible? *To the Jew first and then the Gentile, or to the Israelite first then to the Gentile!* In Rev. 7 we have exactly the same thing. We have the twelve tribes of Israel, the 144,000, are sealed first. Then we find:

Revelation 7:9: "After these things I looked, and behold, a great multitude, which no one was able to number, out of every nation and tribe and people and language..." I think it's going to be abundantly clear that these people who are saved through the Great Tribulation are saved by their own individual repentance to God. I'm sure that they're not going to have 'sacred namers' going around the countryside teaching them the so-called sacred names of God, in whatever language. God is not interested in the language; He's interested in the heart.

Suppose you had the correct pronunciation of all the sacred names of God but your heart was not right before God. Does it make any difference? *No!* It doesn't make a bit of difference.

"...was standing before the throne and before the Lamb, clothed with white robes and *holding* palms in their hands; and they were calling out with a loud voice to Him Who sits on the throne and to

the Lamb, saying, ‘The salvation of our God *has come*’” (vs 9-11).

Verse 14: “Then I said to him, ‘Sir, you know.’ And he said to me, ‘They are the ones who have come out of the Great Tribulation; and they have washed their robes, and have made their robes white in the blood of the Lamb.’” When we are born into the Kingdom of God what language will we speak? *I don’t know!* But we’ll get a new name and a new language.

We’ll touch a little bit on about how our prayers go to God, because that’s part of the use of the Holy Spirit. God is able to answer every prayer, so He understands every language. *No doubt about it, absolutely none!* What those people have done with ‘sacred names’ is that they have created a ‘religion’ rather than coming to the Father. The ‘Yahwehists’ have the strictest, most pharisaical, ‘Christianized’ religion. Almost every ‘Yahwehist’ group that I know of is trying to make the Church an Old Testament Church—in the sense that they want it under Yahweh—when the One Who was Yahweh died and is now our Savior. That’s something to think on.

I’m not saying that these people are not going to make it into the Kingdom of God. When we read Rev. 2 and 3, we find that all the Churches have problems and difficulties. None are without sin and none are without their own kind of self-righteousness, as it were. However, I think that it isn’t going to give them any great advantage either. I suppose that if someone uses the names of God, so called ‘sacred,’ with a right heart and a right attitude, I am sure that God is not going to reject them. It’s their heart and their attitude that God is interested in; it’s not necessarily just the name.

Let’s use the example of the Apostle Paul. He wrote to those who were Greek speaking. Nowhere in any of the manuscripts, regardless of the age of them, do you find anywhere, that the names of God are the Hebrew names. *Nowhere!* Let’s see:

- what the Apostle Paul emphasized
- what it’s going to mean to us
- how Paul started out almost every one of his epistles

We’re going to learn from the seemingly insignificant, or that which we’ve covered before. Things have changed in the New Covenant. Our relationship with God is far better because we don’t have a ‘religion’; we have a Father. Maybe that helps you understand why Jesus said, ‘Call no man on earth your father,’ when He was telling His disciples about being rabbis, fathers, masters and things like this.

Romans 1:1: “Paul, a bondservant of Jesus Christ, a called apostle, set apart to preach the Gospel of God, which He had promised before through His prophets in *the* Holy Scriptures concerning His Son; Who came from *the* seed of David according to *the* flesh, Who was declared *the* Son of God with power, according to *the* Spirit of Holiness, by *the* resurrection from *the* dead—Jesus Christ our Lord” (vs 1-4). *Completely different! Absolutely a different relationship with God!*

Romans 15:5: “Now, may the God of patience and encouragement grant you to be likeminded toward one another according to Christ Jesus, so that with one accord and one mouth **you may glorify the God and Father of our Lord Jesus Christ**” (vs 5-6). All the way through the New Testament it has to do with the Father, our Lord Jesus Christ and the power of the Holy Spirit, by which we’re kept until the day of redemption.

Verse 7: “Therefore, receive one another, according as Christ has also received us, to *the* glory of God. Now I tell *you that* Jesus Christ has become a servant to the circumcision for *the* Truth of God, so that He might confirm the promises *given to* the fathers; and *that* the Gentiles might glorify God for *His* mercy, exactly as it is written: ‘For this cause I will confess You among *the* Gentiles, and I will praise Your name.’ And again it says, ‘Rejoice, *all* you Gentiles, with His people’; and again, ‘Praise the Lord, *all* you Gentiles; and praise Him, all you peoples.’ And again, Isaiah says, ‘There shall be a root of Jesse, and He that arises shall rule *the* Gentiles: in Him shall *all the* Gentiles hope.’ May the God of hope fill you now with all joy and peace in believing that you may abound in hope *and* in *the* power of *the* Holy Spirit” (vs 7-13).

This is one of the best summaries of the New Covenant that you could get, what we’re reading right here. Just in a few verses it talks about:

- God the Father
- the prophecies of the fulfillment of the coming of Jesus Christ
- the power of the Holy Spirit; the power that God uses for us

Verse 14: “But I myself am also persuaded concerning you, my brethren, that you are full of goodness, and are being filled with all knowledge, and are able **to admonish one another**.... [that’s quite a statement] ...So then, I have more boldly written to you, brethren, in part *as a way of* reminding you, because of the grace that was given to me by God, in order that I might be a minister of Jesus Christ unto the Gentiles to perform the Holy service of teaching the Gospel of God; so that the offering up of the Gentiles might be acceptable,

being sanctified by... [sacred names. *No!*] **...the Holy Spirit**" (vs 14-16).

Did the Holy Spirit come upon Cornelius, who was an Italian, who undoubtedly spoke the three common languages at the time? I'm sure an officer in the Roman legion could not go to foreign duty unless he spoke Latin, Greek, and Hebrew. Did not the Holy Spirit come upon him when he was uncircumcised before he was baptized? *Yes, it did!* That's the only way that Peter knew that Cornelius was being called. God had to give the Holy Spirit to Cornelius by supernatural means before baptism because the Jews had a religion that was still in the process of being erased out of the minds of the apostles, that God was going to deal with all people and not just the Jews.

You know the problem that the Apostle Paul had (Acts 15, Gal. 2-5). He had a whale of a lot of problems. The Apostle Paul was also a Pharisee. He would know best how to get around all the Pharisaical problems and arguments. I'm sure that's what Jesus taught him when he was in the wilderness of Arabia for three and a half years. You talk about looking at a glorious future, I don't think that he saw too much of a glorious future when he was out there in the desert for three and a half years. By the way, Paul was there in the Arabian Desert before Mohammed was.

Verse 17: "Therefore, I have *cause for* boasting in Christ Jesus *as to* the things pertaining to God. For I will not presume to speak about anything that Christ has not worked out by me for *the* obedience of *the* Gentiles, through word and work, through *the* power of signs and wonders, in *the* power of *the* Spirit of God; so that in a circuit from Jerusalem to Illyricum, I have fully preached the Gospel of Christ" (vs 17-19).

All these letters were written in Greek, every one of them. All of the Jews at that time, if you will read your history, spoke Greek. I think it is a testimony of God's rejection of the Jews that there is not one New Testament writing preserved in Hebrew. I know there is a book called the *Peshitta*, which was translated from the Greek to the Aramaic; but that does not prove that it was originally written in Aramaic. I'm well aware of all those arguments of 'sacred namers.'

Let's notice what God is doing and the relationship that God puts us in, Galatians 1:1: "Paul, *an* apostle, not *sent* from men nor *made* by man, but by Jesus Christ and God *the* Father, Who raised Him from *the* dead; and all the brethren who are with me, to the churches of Galatia: Grace and peace *be* to you from God *the* Father and our Lord Jesus Christ, Who gave Himself for our sins, in order that He might deliver us from the present evil

world, according to the will of our God and Father; to Whom *be* the glory into the ages of eternity. Amen" (vs 1-5).

Those are some pretty powerful words. When you really go over them, think about them and let God's Spirit work with your mind, think how much of an impact this really has. God is not interested in establishing a 'religion.' He's interested in having *you* as His son. I don't know about you, but that kind of makes the hair on the back of my neck stand up just a little bit.

If there was ever a city that was wholly devoted to the Greek language, the Greek culture, the Greek religion, Ephesus was. Ephesus was the home of the goddess Diana, or Artemis. They had the huge, tremendous temple to Artemis. You can read about that in Acts 19^[transcriber's correction] and 20 and all the things the Apostle Paul went through.

Ephesians 1:1: "Paul, an apostle of Jesus Christ by *the* will of God, to the saints... [the sanctified ones. How are you sanctified? *By the Holy Spirit!*] ...who are in Ephesus and to *the* faithful in Christ Jesus: Grace and peace *be* to you from **God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ. Who has blessed us with every spiritual blessing in the heavenly things with Christ**" (vs 1-3).

He's given us some tremendous blessings. I don't think we have really, fully comprehended the tremendous blessing it is:

- to have the Spirit of God
- to have that in our mind
- to be able to be *partakers of the Divine nature*
- to be able to have part of God in your mind

That is something!

Philippians 1:2: "Grace and peace *be* to you from **God our Father and the Lord Jesus Christ.**" Nowhere in the New Testament do we find any other names used of God—period! *That's it!*

In 2-Peter 1 are promises that are given to *us, tremendous promises!* I think it's interesting how that after Paul died, I think Peter really studied a lot of Paul's writings and understood more about grace from that time on. I imagine that Peter had a lasting memory in his mind about the time when Paul had to withstand him face-to-face in front of everyone, for separating from the Gentiles to go off and eat with all the Jews; the Jews over here and the Gentiles over there. I imagine that really did something to Peter's mind. I found in studying on grace, that Peter uses grace, second to Paul most of all.

2-Peter 1:1: "Simon Peter a servant and an apostle of Jesus Christ, to those who have obtained

the same precious faith as ours by *the* righteousness of our God and Savior Jesus Christ.” Those are all weighty words right there. That precious faith comes from the Holy Spirit of God and through *the* righteousness of God and our Savior Jesus Christ. Again, establishing that our righteousness is the righteousness of Jesus Christ, which God gives to us as a gift. Why does He give it to us as a gift? *It’s impossible for us to earn it! You can’t earn it!*

Verse 2: “Grace and peace **be multiplied** to you in *the* knowledge of God and of Jesus our Lord.”

- God wants us to grow!
- God wants grace and peace to multiply!
- God wants us in that special relationship with Him!

I hope that in our coming to understand this even more that this is going to help us with not only our relationship with God, but also with other people who are also in Churches of God—wherever they may be—that they may be helped with this and so that they don’t create a ‘religion’; rather, they establish that relationship through the Holy Spirit.

Verse 3: “According as His Divine power has given to us all things that *pertain* to life and Godliness, through the knowledge of Him Who called us by *His own* glory and virtue.” We’re going to have a glorious body like as Jesus Christ. We are going to be the very literal born again sons of God. ***Right now we have part of that Divine nature in us, which is the Holy Spirit of God!*** That’s something that we need to focus in on and concentrate on now. That is how we can develop whatever God wants us to grow in. He says here that it ‘be multiplied.’

If you want to know a little about what that means, just read the Bible and find out how much you truly ***do not*** understand. I feel that with the power of God’s Spirit—with God working with us and with those who yield themselves to God, wherever they are, but in particularly for ministers—they are not going to understand; nor will I understand, nor will any other minister understand truly the prophecies or the things that are contained in the book of Rev., the end-time events. They’re not going to truly understand them unless they have the relationship of grace and until they teach that to their congregations. I submit the evidence of that is that none of them have understood up to this point.

Verse 4: “Through which He has given to us **the greatest and most precious** promises...” Those are superlatives that are almost inexplicable. The Greek means: *super, abounding, exceeding, marvelous* promises.

“...that through these you may become partakers of the Divine nature...” *That’s the*

relationship that God wants with you! It has to be based on loving God and loving your neighbor. You cannot say that you love God and you hate everything else. That’s why Jesus said, ‘Love your enemies.’ He’s saying, ‘I’ll take care of the enemies. Do you believe Me? *Love them!* If they ask for food, give it to them.’ I’m sure that the answer is when you can escape from them get away. That doesn’t mean you have to stay with them. It means that you do not develop an attitude or spirit of hate.

“...partakers of the Divine nature...” Brethren, that’s what we want to really drink in of and emphasize. That is the relationship that God wants us to have. Everything else comes underneath that, *everything!*

“...having escaped the corruption *that is in the world through lust*” (v 4). Believe me, there’s lots of lust in the world and lots of corruption in the world. All you have to do is watch the degeneration of TV shows. I find myself more and more in a censorship position of TV coming in. I have two things that I do. I operate the ‘mute’ and ‘change channel’ buttons when I have to. Unfortunately, it gets so bad that if you do that—you change to another channel—it becomes just as bad because the greed, the corruption and the lust is on every station. Then, I think that I’m going to watch something educational. So, I turn to the Discovery Channel. Lo and behold, I discover that they’re discovering all the paganism and stupidity of all these other people that live in these different nations. *It’s incredible!* You can’t escape it by watching TV. ***The only way you can escape it is with the Spirit of God! It’s the only way!***

Verse 5: “And for this very reason also, having applied all diligence...” Here is the thing that is important in this relationship: You must be persistent. Diligent/diligence means:

- to be persistent
- to be on guard
- to be preoccupied with
- to be working with or working at

In this case, developing these characteristics. These are all part of love:

“...besides, add to your faith, virtue...” (v 5). Of course, you know it says: ‘On these three: faith, hope and love, but the greatest is love.’ Here’s part of it. Virtue is *right living, correct thoughts and doing ‘good,’* by not saying that I’m going to do ‘good,’ but you do ‘good’ because it’s ‘second nature.’ What do I mean by ‘second nature’? ***It is because you’ve partaken of the Divine nature and that it is part of you!***

“...and to virtue, knowledge...” (v 5). That’s an interesting way to put it. In other words, until you

develop virtue, we're almost told that it's going to be hard to add the real knowledge, until you have the virtue. I think we've all experienced that. I know that we have all experienced being able—and I think God has drawn us and has led us—to more and more see that this is what it is all about in being a Christian.

Verse 6: “And to knowledge, self-control [temperance]...” That's a lifetime thing to work on. Every one of us has our little ‘triggers’ or ‘hot buttons.’ Every one of us has something where we lack self-control. I'll tell you one thing, when that self-control goes—in my own experience—in your own mind you justify it because it's needed in the minute. There's one thing maybe we need to try and do is to respond rather than react. I think that would be a greater point of temperance.

I know that in times past—I'll admit it—I've been known to react and that is not good. Sometimes you do have to respond in a very measured and determined way. We have the example of Jesus responding in anger when they said, ‘Oh well, don't come here on the Sabbath to be healed. Aren't there seven days to work in?’ And Jesus in anger looked at them and said, ‘Listen, don't each of you who has an animal on the Sabbath take it out and water it? Should not this man with an withered arm be healed?’ Jesus healed him.

“...and to self-control, endurance [patience]...” (v 6). We're all going to have lots of patience—aren't we? I don't recall anything that came in the time that I expected or thought it would happen. Sooner or later, it came—patience.

“...and to endurance, Godliness...” (v 6). You're beginning to use that *Divine nature in you* where it is ‘Godliness.’ We can follow the example of the life of Jesus Christ. Did He live in a Godly way? *Absolutely, He did!* That will show us how we need to live.

Verse 7: “And to Godliness, brotherly love [kindness]...” Doesn't this help us understand the depth of conversion that we really need, to get along as brethren—I think it does—to where we are not creating our own religion based upon God's Word in judging our brother? When we look at it this way, as building blocks in *developing the Divine nature or exercising the Divine nature*—obviously, since the Holy Spirit is only the earnest, we are developing it—when the full power of the Holy Spirit at the resurrection takes place, then we have the fullness of what we need here: brotherly love/kindness.

“...and to brotherly love, the love of God” (v 7). It says ‘charity’ in the *King James*, but the Greek there is ‘agape.’ There is no way we can over-emphasize using and needing love. It is true that it is love that really heals. They have found that people

who are angry, who have been rejected—and react in that way—their *greatest need is love!* The hardest kind of love to really, really give is the love that comes from God. That's what it's talking about here. Yet, it is the easiest if you let the Spirit of God work in you. I want you to think on that. Take any problem that you may be having with someone else, and you can resolve it with forgiveness and love. You cannot solve it with judge and jury. It will never be accomplished.

Verse 8: “For *if* these things exist and abound in you... [fully working and an abundance of] ...they *will* cause you to be neither lacking effort nor lacking fruit in the knowledge of our Lord Jesus Christ.”

Isn't it interesting how we start out with the knowledge of Jesus Christ, go through all of these and come right back to it? Again, it's in a circle or a sphere. This helps us have a greater dimensional thinking, the way that God wants us to think. Not a single dimension thought, or a two dimension thought, but *the full thoughts of God!* That's what He wants us to have.

Verse 9: “But the one in whom these things are not present is *spiritually* blind—...[Rev. 3:17 about the Laodiceans] ...so short-sighted *that* he has forgotten that he was purified from his old sins.” Isn't that true? Whenever anyone sits as judge and jury over the brethren, they have forgotten that their sins were purged.

(go to next track)

Verse 10: “For this reason, brethren, be even more diligent to make your calling and election sure; because *if* you are doing these things...” In the Greek, the word for ‘do’ is ‘poieo’; which means *to practice, to perform on an on-going basis*.

“...you will never fall at any time. For in this way, you will be richly **granted an entrance into the eternal kingdom** of our Lord and Savior, Jesus Christ” (vs 10-11). Peter knew what he was writing about. Peter understood this from a long, long life. I don't know how long he lived or when he died, but he said:

Verse 12: “Therefore, I will not neglect to make you always mindful of these things, although you *already* know them and have been established in the present truth. For I consider it my duty, as long as I am in this tabernacle, to stir you up by causing you to remember *these things*; knowing that shortly the putting off of my tabernacle *will come*, even as our Lord Jesus Christ has signified to me” (vs 12-14).

Peter knew he was ready to die shortly after this. If you knew you were ready to die and you wanted to write something that would really help the

Church and the brethren, don't you think you would put everything you had into it? Don't you think that you would just really deeply ask God to inspire you to write the things that are necessary? In the first chapter he inspired the Church. The second chapter he warned the Church of all the false prophets. The third chapter he warns the world and what it's like, and the last part he says but 'grow in grace and knowledge.' It's really something when you analyze how he wrote this and under the circumstances that he wrote it. I want to emphasize with this:

- the use and the power of the Holy Spirit
- what that does
- what it is for us

1-Peter 1:1: "Peter, an apostle of Jesus Christ, to *the* elect strangers scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia; ***who have been chosen according to the predetermined knowledge of God the Father, by sanctification through the Spirit...***" (vs 1-2). That's because that is why we are called *saints*. 'Sanctify' means *to be made Holy, or to be put in a position or category of being Holy before God!* You look at this little flesh and what we are, and you think, 'Wow! God says we're Holy.' It's because we have His Holy Spirit.

"...unto obedience and sprinkling of *the* blood of Jesus Christ: Grace and peace be multiplied to you. Blessed..." (vs 2-3). How can men 'bless' God? *There must be a reason why he says "Blessed..."* There must be a reason why it's always in the first part or at the beginning of the epistle, or the letter. Why is it? *I don't know!*

Verse 3: "Blessed *be* the God and Father of our Lord Jesus Christ, **Who, according to His abundant mercy, has begotten us again...**" I want to focus on that because that's how we're going to have the Divine nature.

"...unto a living [lively] hope through *the* resurrection of Jesus Christ from *the* dead" (v 3). Showing all that God has done. *This is marvelous!* It is absolutely marvelous when you understand that ***God the Father has begotten you again with His Holy Spirit!*** If we emphasize those things, if we look to those things, then we can handle the other things a whole lot easier.

Verse 4: "Unto an inheritance incorruptible and undefiled and unfading, reserved in heaven for us... [that Christ is going to bring with Him] ...who *are* being safeguarded by *the* power of God [Holy Spirit] through faith, for salvation *that is* ready to be revealed in *the* last time" (vs 4-5). That means the full revelation of the coming of Christ and everything.

Verse 6: "In this you yourselves greatly rejoice; though for the present, if it is necessary, you are in distress for a little while by various trials; in order that the proving of your faith, which is much more precious than gold that perishes..." (vs 6-7).

You know it's true because God says He will bless you if you do right. Maybe we need to look and see that some of the blessings that we receive are also trials. Maybe we have the psychology of the 'Christology' of this world, that everything that you do with Christ is greater and greater, and better and better and all this sort of thing, which is not really a clear view of Christ.

"...though it is being tested by fire, may be found unto praise and honor and glory at *the* revelation of Jesus Christ; whom, not having seen, you love..." (vs 7-8). Isn't that the hardest thing in the world to do, to love somebody you haven't seen? We haven't seen Jesus. We haven't seen God the Father. Yet, we're told in our lives, that that's the most important thing for us to do, to love God with all our heart, mind, soul and strength, and to love our neighbors as ourselves. Yet, we haven't seen Him.

- Can you imagine what it's going to be like when we see Jesus Christ face-to-face?

That's going to be something!

- Can you imagine the love that God has for us and for what He is doing in us?
 - ✓ ***He's creating His family!***
 - ✓ ***He is reproducing Himself!***

"...in Whom, *though* at the present time you do not see Him, you believe, *and* rejoice with unspeakable joy, and filled with glory; *and are* receiving ***the end of your faith***—... [that is the whole purpose] *...even the* salvation of *your* souls; concerning which salvation the prophets who prophesied of the grace *that would come* to you have diligently searched out and intently inquired searching into what *way* and what manner of time the Spirit of Christ, *which was* in them, was indicating, testifying beforehand of the sufferings of Christ, and these glories that would follow" (vs 8-11).

We are even in a different category than the prophets. How many are recorded for us in the Bible? *Not very many!* God has made that known to us and He's given us of His Spirit so we can comprehend it.

1-John 3 is one Scripture that we have read and re-read. I think each time we read it we gain a little more understanding, or a little more intensity, or a little bit more feeling about it. I think that as we concentrate on those things that are important—not to neglect the things that we think are unimportant—

that God gives us greater understanding, feeling and depth of these things.

1-John 3:1: “Behold! What *glorious love the Father has given to us, that we should be called the children of God!*... [because we’re partaking of the Divine nature] ...For this very reason, the world does not know us because it did not know Him. Beloved, **now we are the children of God**, and it has not yet been revealed what we shall be; but we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is. And everyone who has this hope in him purifies himself, even as He is pure” (vs 1-3). That ties right in with those steps of developing the Godly love that we need that we found in 2-Pet. 1.

Verse 4: “Everyone who practices sin is also practicing lawlessness, for sin is lawlessness... [that’s basic; we know that] ...And you know that He appeared in order that He might take away our sins; and in Him is no sin. Everyone who dwells in Him does not *practice* sin... [That doesn’t mean without sin. That means *is not practicing or living in sin.*] ...anyone who *practices* sin has not seen Him, nor has known Him. Little children, do not allow anyone to deceive you; the one who practices righteousness is righteous, even as He is righteous” (vs 4-7). That shows a standard of righteousness. Again, right in the middle of it: “**...do not allow anyone to deceive you...**” Those are interesting verses where they’re placed.

Verse 8: “The one who practices sin is of the devil because the devil has been sinning from *the* beginning. For this purpose the Son of God appeared that He might destroy the works of the devil. **Everyone who has been...** [It does not say ‘born of God’ here. Every *Interlenier* will show that this is]: **...begotten by God does not practice sin...**” (vs 8-9). That is the correct translation of that. Otherwise, we would all be sinless. *We’re not!* Here’s the reason:

“**...because His seed...**” (v 9). Whose seed? *God the Father’s seed!* The Greek there is *sperm*, the ‘spermatos,’ from which we have the English word ‘sperm,’ for the portion of the seed which comes from the father to create new life in the mother.

“**...because His seed...** [that very Divine nature] **...of begettal is dwelling within him, and he is not able to practice sin because he has been begotten by God**” (v 9). That’s the full meaning of this verse as taken from the Greek. Isn’t that something? *God has given you, as the Father, of His nature of Himself*, even where the word, ‘spermatos,’ is used to define what it is that God has begotten you with!

Verse 23: “And this is His commandment: that we believe on [into] the name of His Son Jesus Christ, and that we love one another, exactly as He gave commandment to us.” What is that commandment?

John 13:35^[transcribers correction]: “By this shall everyone know that you are My disciples—if you love one another.”

I think we can answer the question: Why we have had so much trouble in the Church of God? *It’s because we weren’t loving one another!* Why weren’t we loving one another? *Because we really weren’t loving God! We were practicing a ‘religion’!* Just think on that for a while and I think you will understand. I think when we come to the point that we truly love God and truly love each other, that maybe God will do something about healing those wounds; but:

- there has to be forgiveness
- there has to be acknowledgment
- there has to be God working in everyone’s lives

After all, if the Church—which we’re a part of—has to learn the love of God and if they’re not striving for it or asking God for it, or practicing it, what must then be done by God? *He must exercise correction!* Heb. 12 says that He corrects us as His sons that we be not partakers of the sins of this world. I look upon that as part of the correction that has come from God. Let’s hope we can all yield to God and we can do the things that are pleasing in His sight, as He gave us commandment: ‘Love one another.’

1-John 3:24: “And the one who keeps... [is practicing—‘poieo’] ...His commandments is dwelling in Him...” You’re dwelling in Christ. Where is Christ? *At the right hand of God!* Were we not blessed in the heavenly things where Christ sits? *Yes, it’s part of the answer!*

“...and He [Christ] in him... [the one who has God’s Spirit and is practicing the commandments] ...and by this we know that He is dwelling **in** us: by the Spirit which He has given to us” (v 24). Those are simple words, but they are powerful and meaningful. I’m sure that all of you know that you have the Holy Spirit of God **in** you. If you don’t, then maybe we need to talk about getting baptized.

There are times when I know that I allow my own will and way in human nature to lead me in the wrong way; but I still know that I have the Holy Spirit because, as the Apostle Paul said, ‘The spirit wars with the flesh.’ *It does!* That’s all part of overcoming. That’s why we need grace in the way that we need it.

Romans 8:14: "**For as many as are led by the Spirit of God...**" There's one thing the Spirit of God will not do, it won't pull you around by the nose. *It will lead you* if you are willing to follow.

"...**these are the sons of God.** Now, you have not received a spirit of bondage again unto fear, **but you have received the Spirit of sonship, whereby we call out, 'Abba, Father'**... [we can go right to God the Father, directly] ...The Spirit itself bears witness conjointly with our own spirit, *testifying* that we are *the* children of God. Now, **if we are children, we are also heirs—truly, heirs of God and joint heirs with Christ...**" (vs 14-17). Don't you think it is going to please God to give us the good gifts? Wonder what it is that God is storing up for us? *God has got so much to give to us that it's incredible!* He owns the universe. We're going to be part owners of that with Christ. This is something. I'm looking forward to that time.

"...joint heirs with Christ..." (v 17). Why are we going to be joint heirs with Christ? *Because we're going to be in a husband/wife relationship, that's why!* Joint heirs; community property. My how men's laws are so complicated. Where do they get all this stuff? *They originally got it from God!*

"...if indeed we suffer together with Him, so that we may also be glorified together with Him (v 17). This is going to be really something. Now I know why we're going to be on the Sea of Glass for that length of time. Not only are we going to watch the seven last plagues poured out, but we're going to be seeing how all of us have been glorified by God. We're going to check out our new name. Isn't that going to be something?

Verse 18: "For I reckon that the sufferings of the present time *are* not worthy *to be compared* with the glory that shall be revealed in us. **For the earnest expectation of the creation itself is awaiting the manifestation of the sons of God**" (vs 18-19). They don't realize in all the places that are drought-stricken, where the ground is crying out because of the lack of water and animals and people are suffering. What are they really waiting for? **They're waiting for "...the manifestation of the sons of God!"** Only the resurrected sons of God are going to have the right program to solve all of those problems. *We're going to be able to institute it!*

Every once in a while I get all 'fired up' with some of these political things, because you can see how bad they are. You think you want to 'charge off' and do something about it. The time when we're really going to do something about it is when we come back as sons of God. *We're going to relieve the whole creation!*

Verse 20: "Because the creation was subjected to vanity, not willingly, but by reason of

Him who subjected *it* in hope, in order that **the creation itself might be delivered from the bondage of corruption into the freedom of the glory of the children of God** (vs 20-21). That's a powerful and weighty statement. Sometimes it's good to read a Scripture and let the words sink in and think about it. "**...the freedom of the glory of the children of God.**" What kind of world will we create under Jesus Christ?

- free of war
- free of sorrow
- free of all of the sin and stupidity that we have in the world today
- no hunger
- no poverty
- no sickness
- no disease

That's going to be marvelous! That's going to be something!

Verse 22: "For we know that all the creation is groaning together and travailing together until now. And not only *that*, **but even we ourselves, who have the firstfruits of the Spirit, also groan within ourselves, awaiting the sonship**—the redemption of our bodies. For by hope we were saved; but hope that is seen is not hope; for why would anyone still be hoping for what he sees? But if we hope for what we do not see, we ourselves wait for it with patience. Now in the same way also, **the Spirit is conjointly helping our weaknesses...**" (vs 22-26). The Holy Spirit is there:

- to help our weaknesses
- to assist us
- to empower us
- to relieve us

Have you ever had a time when you've been so frustrated that your mind just kind of 'crinkles up'? Have you ever felt that way?

I did when I was a loan broker. I was dealing with this realtor, and I found out that the most important person in a real estate deal is the loan broker. He's got to know everything that the real estate broker does and everything that the banker does, and he has to bring the two together to make the deal go together. I got so frustrated with this one realtor because every fault she had with this transaction, she didn't even acknowledge that they were problems. There were some frustrating things right at the end. We finally got it closed. I didn't know that part of the source of that frustration—I now know exactly where it's coming from now—I found out that this woman was involved in 'spiritualist' meetings. Now I know why my brain felt 'crunched up.' I was dealing with that spirit.

God's Spirit intervened to help me. God's Spirit intervened, relieved, and helped that infirmity of the moment, and helped me in praying and understanding. That's where you go when you have those things happen to you.

"...because we do not fully understand what we should pray for, according as it is necessary... [tell me one who has given a perfect prayer without an idle thought] ...**but the Spirit itself makes intercession for us with groaning that cannot be expressed by us**" (v 26). I don't want to take on the 'tongues' people, yet; but if it cannot be uttered, it's something that you can't do with tongues. It is spiritual, and it is not heard by you; *it is heard by God!* It goes directly to God.

Verse 27: "And the One Who [God] searches the hearts comprehends..." (v 27) If we have these things in us that we just covered and if it's *the Divine nature* that is in us:

"...the One Who searches the hearts comprehends what the strivings... [mind, intentions or the intelligence] ...of the Spirit *are* because it makes intercession for *the* saints according to *the will of* God. And we know that all things work together for good to those who love God, to those who are called according to *His* purpose" (vs 27-28).

John 17 is where Jesus was showing very clearly several important things; the main one being that *we become Divine!*

John 17:1: "Jesus spoke these words, and lifted up His eyes to heaven and said, '**Father**, the hour [time] has come; glorify Your own Son, so that Your Son may also glorify You; since You have given Him authority over all flesh, **in order that He may give eternal life to all whom You have given Him**'" (vs 1-2). It's a wonderful thing. Not only do we have the Father actively working in our lives, but we also have Jesus Christ working in our lives. We have the power of the Holy Spirit working in our lives. We see once again reiterated that it is God the Father Who has given us Jesus Christ. He says He's not going to lose any. The only one He lost was 'the son of perdition that the Scriptures might be fulfilled.'

Verse 3: "For this is eternal life, that they may know You, **the only true God...**" At that time, since Jesus was still human, that was a true statement. At that time Elohim was just one.

"...and Jesus Christ, Whom You did send. I have glorified You on the earth. I have finished the work that You gave Me to do. And now, **Father**, glorify Me **with Your own self**... [with the very fullness of God] ...with the glory that I had with You before the world existed. **I have manifested Your name to the men whom You have given Me**

out of the world..." (vs 3-6). What name did we see in Matt. 11:25, that He revealed? **The Father!** That is the name, this is the New Covenant!

"...They were Yours, and You have given them to Me, and they have kept Your Word. Now, they have known that all things that You have given Me are from You. For I have given them the words that You gave to Me; and they have received *them* and truly have known that I came from You; and they have believed that You did send Me. I am praying for them; I am not praying for the world, but for those whom You have given Me, for they are Yours. All Mine are Yours, and all Yours *are* Mine; and I have been glorified in them. And I am no longer in the world, but these are in the world, and I am coming to You. **Holy Father, keep them in Your name those whom You have given Me, so that they may be one, even as We are one**" (vs 6-11). That's what He was concentrating on. In other words, He was looking to the time when we are fully *partakers of the Divine nature!*

Verse 12: "When I was with them in the world, **I kept them in Your name**. I protected those whom You have given Me, and not one of them has perished except the son of perdition, in order that the Scriptures might be fulfilled. But now I am coming to You; and these things I am speaking *while yet* in the world, that they may have My joy fulfilled in them. I have given them Your words, and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that You would take them out of the world..." (vs 12-15). Every once in a while we feel that's what really needs to be, *to be taken out of the world!*

"...but that You would keep them from the evil one [Satan]. They are not of the world, just as I am not of the world. Sanctify them in Your Truth; Your Word is the Truth" (vs 15-17). If you look at this in a spherical sense:

- Jesus is the Word personified
- we're kept in Jesus
- we're sanctified
 - ✓ through Jesus
 - ✓ through the Word
 - ✓ through the Holy Spirit
 - ✓ through God the Father

All of those things together.

Verse 18: "Even as You did send Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, so that they also may be sanctified in *Your* Truth. I do not pray for these only, but also for those who shall believe in Me through their word" (vs 18-20). That's Jesus' prayer for us today. We had to believe because someone preached. God had to send His Spirit to draw us and convict us and had to bring us to the

point of repentance and baptism. Notice what the end result of this is:

Verse 21: “**That they all may be one...** [all of the *Divine nature*] **...even as You, Father, are in Me, and I in You; that they also may be one in Us...**” *That’s fantastic! That is tremendous!* No wonder Satan came along and said, ‘Hey, Adam and Eve, I’m going to show you how to become God.’ Obviously, in the way that Satan viewed himself as god—not as God is God. Satan’s desire was to become as God but he couldn’t. If man is truly going to become God, which he is, and Jesus says it right here, then the first thing for Satan to do is to derail them instantly by giving them the wrong and lying instruction. Satan set them free. Just like you can set free a locomotive, take it off the track but it isn’t going anywhere, likewise, here. The truth is that we’re going to be **one as God is one**.

“...in order that the world may believe that You did send Me. And I have given them the glory that You gave to Me, **in order that they may be one, in the same way that We are one**” (vs 21-22). *That’s what it means to be partakes of the Divine nature!* We need to lift up our hearts and our minds through the Spirit of God to love God, to love each other, and maybe even in us live the way God wants us to rather than follow a ‘religion.’ It becomes much more clear when you understand what God wants here.

Verse 23: “I in them, and You in Me, **that they may be perfected into one...**” Is the Father going to answer the prayer of Jesus Christ? ‘*Yes! Father I thank You that You always hear Me.*’

“...and that the world may know that You did send Me, and have loved them **as You have loved Me**” (v 23). What we need to do, brethren, is really ask God to help us with His Spirit to grow in this kind of relationship and to grow in this kind of love. I think that you’re going to see a greater understanding of *God’s way* in your life, a greater love among the brethren and to put away whatever squabbles, difficulties or problems that you may have with any. Put them away. *Be at one with God!*

Verse 24: “Father, I desire that those whom You have given Me may also be with Me where I am, so that they may behold My glory...” We will be with Him where He is. He’s going to be on the Sea of Glass, and He’s coming to the earth.

“...which You have given Me; because You did love Me before *the* foundation of *the* world. **Righteous Father**, the world has not known You; but I have known You, and these have known that You did send Me. And **I have made known Your name to them...**” (v 24-26)—*and* ‘Holy Father’ (v 11)

“...and will make *it* known; so that the love with which You have loved Me may be in them, and I in them” (v 26).

- That’s the whole purpose of the Divine nature!
- That’s the whole purpose of what God is doing!

Let’s rejoice in God’s Truth and His goodness and let this be a foundation for us to work on for future growth and the things that God wants for us!

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* by Fred R. Coulter.

Scriptural References:

- 1) Acts 2:6-8, 11
- 2) Revelation 7:9-11, 14
- 3) Romans 1:1-4
- 4) Romans 15:5-19
- 5) Galatians 1:1-5
- 6) Ephesians 1:1-3
- 7) Philippians 1:2
- 8) 2-Peter 1:1-14
- 9) 1-Peter 1:1-11
- 10) 1-John 3:1-9, 23
- 11) John 13:35
- 12) 1-John 3:24
- 13) Romans 8:14-28
- 14) John 17:1-26

Scriptures Referenced, not quoted:

- John 4
- Revelation 2, 3
- Acts 15
- Galatians 2-5
- Acts 19; 20
- Revelation 3:17
- Hebrews 12
- Matthew 11:25

Also referenced: Books:

Aramaic Peshitta New Testament

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Names of God XIV Sacred Names

Fred R. Coulter

We're going to talk about the doctrine of sacred names. There are some people who feel that if you have *the right pronunciation of the right name of God* that you alone have *an in* with God; everybody else does not count! You *must have* the right name and you *must say* the right name, and it must be free from any taints of any paganism at all whatsoever. If you do this, then you have that *right connection* with God!

With some of the Scriptures that we have used concerning *works*, let's look at this as the very key place to start as far as understanding. I'll tell you one thing, if it were true that we did have the knowledge of the sacred names, and if we did understand it, I don't think that there is any guarantee that we would have the proper pronunciation anyway.

Ephesians 2:8 "For **by grace** you have been saved... [it doesn't say by the use of sacred names] ...through faith..." If you have something in your hand, what does Paul say? *What do you hope for!* You have to have faith that you're going to receive it! It is through faith!

If you have a sacred name, then this takes away from faith. I'll show you why it takes away from faith and what it does. It gets down to a *work of law!*

"...and this *especially* is not of your own selves; *it is* the gift of God, **not of works...**" (vs 8-9). Using a sacred name *is a work*, because whenever you come to a name of God you must use Yahweh or Elohim or Yeshua—pronouncing Jesus' name in Hebrew. "...so that no one may boast" (v 9).

John 4:23: "But the hour is coming, and now is, when **the true** worshipers **shall worship the Father in Spirit and in Truth...**"—meaning that we've been showing all along how your heart is if you want to take a spiritual temperature. How is your heart? your attitude toward God? If you have a physical name with a physical pronunciation that is not "...in Spirit and in Truth..."

"...for the Father is indeed seeking those who worship Him in this manner. God *is* Spirit, and those who worship Him must worship in Spirit and in Truth" (vs 23-24).

We are told by the ones who believe in the sacred names doctrine—and these are names of God, I'm not making fun of that; they have meaning—that if you have the sacred names and we use it that God will hear us. If we don't have the sacred name and

use it then God won't hear us. How do we account for this?

Romans 8:23: "And not only *that*, but even we ourselves, who have the firstfruits of the Spirit, also groan within ourselves..." It's talking about the whole creation travailing and groaning in pain. With some of the things we're seeing in the news today, that sure is true.

Just groaning in pain, "...awaiting the sonship—the redemption of our bodies. For by hope we were saved; but hope that is seen is not hope; for why would anyone still be hoping for what he sees? But if we hope for what we do not see, we ourselves wait for it with patience" (vs 23-25).

Verse 26 is one of these things that shows that the doctrine of sacred names really kind of hangs in question.

Verse 26: "Now, in the same way also, the Spirit is conjointly helping our weaknesses because we do not fully understand what we should pray for, according as it is necessary, but the Spirit..."—God's Holy Spirit. It says in v 9 that if we have the Spirit of God we are His; if we have not the Spirit of God, we are not His.

- What if you understand about sacred names but you don't have the Spirit of God?
- Will the sacred names do you any good?
- *Chances are it won't, because you're none of His!!*

"...but the Spirit itself makes intercession for us..." (v 26). The Spirit of God is doing something within us, for us, to God and back to us. Here's what it is:

"...with groaning... [communication to God] ...that cannot be expressed *by us*" (v 26). I've heard this verse used for those who speak in tongues. This is one they point to proving the speaking in tongues, but it's just the opposite. Many times you get to the things that they try to prove and the Scripture really shows just the opposite.

If it is a "...groaning that cannot be expressed..." that means it cannot be mouthed with the human tongue or mouth. It cannot be uttered. This does not have anything to do with speaking in tongues.

When you speak in tongues, you are uttering something with your own vocal mechanisms, or manipulated vocal mechanisms. It doesn't have to do with speaking in tongues, but let's examine this in light of the sacred names.

What if you are praying and God's Spirit is intervening and helping communicate to God your innermost feelings? beyond that which you can express yourself? Have there been times when all you could do is say, 'God, help me!?' That's all you can say. You felt more than that. I've felt more than that, but that's all I could say.

What was going to God? *I don't know!* God's Spirit was relaying back to God more than what I was saying, with "...groaning that cannot be expressed..."

If you have a sacred name, then what? The point I'm trying to make is that if you use a sacred name that is not a key to getting to God more than anybody else. Not at all!

- Is it a sin to use a sacred name? *No!*
- Can you create sin in other people by using sacred names? *Yes, you can!*

You can create sin with any doctrine if you misuse it! Take the Jews; an interesting study: They were condemned because they misused the Law. Or, as we have said, they idolized the Law rather than worshiping the Lawgiver. So, we have a situation where sacred namers idolize the name rather than worship God. If you idolize a name, then you have a work of law. They make a law: *you shall not pray to God unless you use His name. That is a work of law!*

Julie Cassell wrote me a nice letter because she did a study on sacred names. I guess some there were trying to convince her that she ought to get all involved with sacred names. When you go through it there are a lot of things that you think sounds good, and maybe they are right.

Many years ago I went through a whole series on sacred names when I was in WCG. She sent this study and I think this is an outstanding study where someone can just sit down and take and lay it out very, very logically. Go to the Bible and you can prove what it true if you're willing to let the Bible be your guide, follow it and not try an twist and turn it to make it something that you want it to say. She wrote me this nice letter:

Greetings to you and all the brethren! I'm writing to thank you for mentioning sacred names on a recent tape that you sent. I assume from this that you don't have any other sacred name tapes to send me.

I thought that you may have worried that I may be going in that direction, so I would like to explain the reason for the study of this question.

As you know, a very dear friend of mine wrote me about sacred names. I only had

three answers to give to her, which it turned out were not enough for me to be convinced that it was not God's will for us to use sacred names.

One of them was in Zeph. 3:9.

It talks about language. In my study of it, almost all the places where it talks about sacred names and worshiping God and using His name, almost every one of those are in a Millennial setting. As we will see, as she points out here, the sacred namers have gone so much to Hebrew that they say, 'Unless you have the Hebrew names, you cannot have contact with God.' What if the Hebrew is not what it was back then.

Zephaniah 3:9: "For then **I will give a pure language** to the people, that they may all call upon the name of the LORD, to serve Him *with one accord.*" God is going to give them a pure language. Do we have pure languages today? *No! English is the most polluted language around!* We've got German, Latin, Greek, Italian, French, and since WWII a little Japanese and Korean in America. This is obviously a Millennial setting when this is going to take place.

I said that if we could only say God's name in one language then that shows Him as a peculiar nationality, which He is not.

In other words, if we must address God in Hebrew only, is God a Hebrew? The Jews would like that, because that would validate everything that they have said.

I still feel that is valid, but my friend just said that she did not know of anyone who has said that Yahweh was a particular nationality.

I said that Yahweh was not the Father's name, because Jesus was the Lord God—Yahweh—of the Old Testament. However, one could make a pretty good case from Psa. 83:18 that God the Father. called "The Most High" is Yahweh.

Also, Assemblies of Yahweh do believe the Yeshua—a name for Jesus, the Hebrew name, or type of Joshua—is Yahweh of the Old Testament.

I thought that this was really a good study.

- Who is the Father of the faithful? *Abraham!*
- Don't you think that God would have revealed to Abraham the necessary things for salvation? *You would assume that He would!*

- Is Abraham going to be in the Kingdom of God? *Yes, he's going to be in the Kingdom of God!*

Let's see a surprising statement even by God Himself in talking to Moses.

Exodus 6:2: "And God spoke to Moses, and said to him, 'I am the LORD.... [Yahweh] ...And I appeared to Abraham, to Isaac, and to Jacob *as* God Almighty.... [El Shaddai] ...But I was not known to them *by* My name JEHOVAH'" (vs 2-3). Of course, this is where the Jehovah Witnesses get their thing. All of the Jehovah Witness' Bibles translate the LORD as Jehovah.

This is why they have a lot of Mexican converts to the Jehovah Witnesses, because in the Spanish Bible the word for LORD is Jehovah. Obviously then, the Jehovah Witnesses then can really get a lot of converts among the Spanish.

He says, "...But I was not known to them *by* My name [YAHWEH] JEHOVAH." That kind of does something to the premise then. If you have the word Yahweh, and this is necessary for salvation, why is it that Abraham, Isaac and Jacob didn't have it? Either they needed to have it because it was necessary for salvation, or they're not going to receive salvation.

But we know they're going to receive salvation because Jesus said to the Pharisees, 'When you see Abraham, Isaac and Jacob and all the Prophets in the Kingdom of God, and you yourselves thrust out...'. So, we know that they're going to be there. This is kind of a hard verse for a sacred namer to deal with. This proves one thing: *To God it was not important to reveal Himself to Abraham, Isaac and Jacob as Yahweh.*

From the paper presented: **Sacred Name Doctrine** by Julie Cassell

There are four parts to the sacred name doctrine. The first part proving that Tetragrammaton should be rendered Yahweh rather than LORD, and that Yahweh is the best scholarly transliteration available.

Transliteration means *from one language to another*; you retain the pronunciation of the original language.

Parts Two & Three: Doing away with certain titles, especially LORD and accusing, suspecting, condemning those who use titles, that they are taking God's name in vain or worshiping idols, asserting that the Hebrew language is the *only*

language in which the names of the Father and Jesus may be spoken.

That's getting pretty strong. The only language!

And that the use of the names in another language is idolatry.

Part Four: asserting that the New Testament was written in Aramaic rather than Greek.

Just think about this for a minute. Aramaic is a dialect of Hebrew, a Babylonian dialect of Hebrew. Yet, they claim that you must have the Hebrew language, and is the only one you can use, and they say that the New Testament was written in Aramaic. You kind of have a contradiction there.

Part One has to do with the tetragrammaton, those four little markings that are the Hebrew letters YHWH, which are pronounced Yahweh.

Part One: I feel that the research that the Assemblies of Yahweh has presented concerning the name of Yahweh is true.

However, I might mention at this point that there is even a split among the Assemblies of Yahweh. There are the Assemblies of Yahweh and the Assemblies of YA, because some feel that Yahweh is not as good as YA. If you're a German, you can do that just right.

The Tetragrammaton should most accurately be translated Yahweh rather than the substitution *LORD*. The research done on the word *Jehovah* is fine, it's also the son's name. However, once having presented all this, the Assemblies of Yahweh have gone off the deep end in asserting things that are not true, and thus have corrupted their own doctrine.

I want you to follow through how very cleverly she had thought this through to understand what has been done. This is one of these very, very important things in searching something out in the Scriptures. Follow the logic through to its very end! All the way through!

A person makes a statement, just like we found one right here: asserting that Hebrew is the only language in which the names of the Father and Jesus may be spoken. Then saying that the New Testament was written in Aramaic. They would love to say it was written in Hebrew, but they can't.

As a matter of fact, this one sermon about the scrolls that they have found and the ashes of a red heifer, listen carefully because they have found the Hebrew Old Testament with Greek manuscripts

right alongside of the New Testament. The Jews don't like to let that be known.

Just to summarize what God did to the Jews: since they rejected Christ, He absolutely expunged everything that had to do with the writing of Christ in Hebrew. They are preserved in Greek. And who did the Jews hate the most? *The Greeks!*

So, God took the people that they hated and used their language to preserve about the Messiah. God will use that judgment. Example of how sometimes God will do that: We covered one time in the Old Testament where the people said to God that He just brought them out to kill their children. God said, 'No, I didn't bring you out here to kill your children, but since you said that, your children will live and you're not going into the 'promised land.'

Part two: Doing away with certain titles, especially LORD and accusing, suspecting and condemning those who use such titles of taking God's name in vain and worshiping idols.

There are many ways of looking at some of these things, if you really come in at it. Let's take what was done in the Bible study. Here's a good example that you can use *Strong's Concordance* and come to the knowledge of the Truth.

The Assemblies of Yahweh assert that if we say Lord rather than Yahweh then we are saying Baal, because Baal means lord.

This is not true. The word Adonai—Lord—not Baal...

Adonai is also another name for Lord. Baal is a name that is translated lord.

...was substituted in place of Yahweh. The word Adonai itself is used infrequently in the Old Testament referring to God.

Abraham used Adonai when speaking to God in Gen. 15:2; 18:3. David also named his fourth son Adonijah, which means 'my Lord is YA' showing that Adonai is proper in referring to God.

If Abraham used the word Adonai in referring to God, that was undoubtedly proper.

There is a Greek god called Adonis.

See what some of the things you're getting into, when you get into that. Has Satan appropriated to himself every name of God that he could?

- Does he like to be called *lord*?
- Does he like to be called *all mighty*?
- *Yes, he has!*

Let's look at the name *Baal*. If Baal—that word—of and by itself were inherently evil, would God have used it in reference to Himself? *Of course not!*

Isaiah 54:5: "For your Maker *is* your husband..." The Hebrew for *husband* is ba-al, a title that means *master, lord, husband, ruler!* So, when they worshiped Baal, the false god, that was a title that was given to Baal and they worshiped the false god, calling him *master, lord, husband!* The name Baal can mean just *husband*. That name is not necessarily totally evil. But when you say 'Lord' I have no concept in my mind that I'm talking about Baal-worship.

If you're going to worship God in Spirit and in Truth, it is also what is the concept in your mind. That's an important thing.

One Scriptures given as evidence of this doctrine is Hosea 2:16...

Hosea 2:16: "And it shall be in that day'..." What day are we talking about? Obviously, in the Millennium; almost 9 times out of 10 it has to do with the Millennium.

"...says the LORD, 'you shall call Me Ishi... [husband] ...and shall no more call Me Baali'" (v 16)—master, and not Lord. There's quite a difference.

God is saying to the Israelites, 'You will no more call Me *Master* or *Lord*, but you will call Me *husband*. Even these terms are kind of interchangeable.

- Baal means husband
- Ishi means husband

But in this sense it is a different kind of husbanding. Where it's one of love and concern and not one of master or ruler in that particular sense.

Verse 17: "For I will take away the names of the Baalim out of her mouth, and they will no more be remembered by their name."

The names of Baalim that are referred to in this Scripture are Baal-barith, which means the covenant Baal or Beelzebub (Exo. 14), which means 'lord of the fly.'

Baal-Peor—lord of the opening
Beel and Beltis are names of Baal

This Scripture is not talking about the title *Lord*, if it were, God would not have called Himself Baal in Isa. 54:5. What has happened with this doctrine is actually the exact opposite of what the Assemblies of Yahweh originally intended to accomplish.

They strip God of His own rightful title—Lord—and give it or attribute it to Baal, just because it was used to honor Baal. There are titles of honor in every language under the sun. “Language is not pagan,” said Fred Coulter, “it’s the religion that is pagan.”

Honorable titles, which should be given to God, are given to false gods, demons, idols and men.

What do you do in that particular case?

I researched some names in my Book of Names and found that the name Molech, god of the Moabites, means *king*. If we follow the logic of this doctrine, this means that when we refer to God as King, we are speaking about Molech.

You can turn it around the other way. The Bible calls God *King*. See what she’s getting to here.

The *Encyclopedia Americana* says that Tammuz among the Semitic people was addressed as Adonai.

We just saw where Abraham addressed God as Adonai. But to address Tammuz as Adonai is taking God’s name in vain for an idol. That means *my Lord*, which from the Greek the word Adonis is derived.

So, do we strip God of His rightful title *Lord* because it is used to honor Tammuz? Or do we strip God of the title God because it is used to honor *teutonic idols*? Elohim is a title applied to God and other gods.

Every place where it says you shall have no other gods before Me, Exodus 20:2: “I *am* the LORD... [Yahweh Elohim] ...your God, Who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods [elohim] before Me” (vs 2-3). It’s the same word when you go back to Gen. 1—in the beginning Elohim, God. And God said, ‘Let Us [Elohim] make man...’

In Exo. 20:2 God says, “...You shall have no other gods [elohim] before Me.” Did God profane His own sacred name by calling them *gods*? You see what happens when you get a *work of law* and you really start working this. You just back yourself into a corner and leave yourself no room.

Elohim is one of the sacred names of God, but it is also applied to *other gods*. Do we do away with that title?

Finally, I found in the footnote of the *Holy Name New Testament* in Rev. 9.

It’s interesting how this is given; it shows something, talking about the locust that would come out of the bottomless pit.

Revelation 9:11: “And they have over them a king, the angel of the abyss; his name in Hebrew is Abaddon, but *the* name he has in Greek is Apollyon.” What does the Hebrew word *Abaddon* mean? *Father Baal!*

So, do we now strip God of the title Father because it was used as a name for Baal?

What did Jesus come to reveal? *Reveal the Father!* What are we to call God? *The Father!* He said, ‘When you pray, you shall say, ‘Our Father, which are in heaven...’

What I feel is this, in the New Testament God has narrowed it down to two simple terms: the Father and Jesus Christ. What that does is it gets rid of all this sacred name stuff that you argue about, because you can go around and around with this stuff all daylong. He just brought it down to two simple terms: Father and Son! The Son is called Jesus Christ.

Just because titles can be used to honor or even name any deity or person does not do away with the necessity, value or significance in honor and worship of the true God.

It doesn’t! If we come to God and we say in our prayers ‘Holy Father’ we’re praying to God, and we are honoring Him! Just because someone goes up to the pope and says, ‘holy father,’ should we stop calling God ‘Holy Father’? *God is the Holy Father!* Should we stop doing that because the pope is called ‘holy father’?

What are we really doing if we do that? *We end up with the exact opposite deferring to the one we don’t want to defer to!* We have quit honoring God with what He should be honored with. I hope you all follow that!

She really did a good job with this paper. And this is what can happen when you ask God to guide and help you, and you do it with honest research and find it out.

Moreover, titles do not take away from the name Yahweh, but rather give Him the honor that is due. A major result of this doctrine has been to cause people to strip God of His rightful titles.

because they’re afraid to say it

Another thing that this doctrine has done is to cause the followers to falsely condemn and separate themselves from—disfellowship—brethren who are truly worshiping in Spirit and in Truth. This is as much a sin as taking His name in vain.

Then she quotes out of their magazine *Assemblies of Yahweh*, May/June 1985, under the article: Returning to the Ways of the World.

Think about this when I read it. It sounds very familiar. You build up a *doctrine of works* in which you then can control a group by this *doctrine of works* very easily. How much better to control a group than to monitor their conversations: What names of God do you use?

“You may think there is nothing wrong in worshiping with others who may use the names we know are not correct for the heavenly Father and the Savior. But don’t form company or associate with unbelievers. For what fellowship has righteousness with unrighteousness? What agreement has the temple of Yahweh with idols?”

See what happens when you get something that is a doctrine of works, or salvation by works? See what you can come up with? You twist it all out of context. Even Paul said that when they put the one in the Corinthian Church that sinned out of the Church, and he said, ‘I don’t want you to be associating yourself with people in the world who may be of this kind, because we’re in the world.’ This completely does it the other way around.

What happens, you end up with just a little group that they’re bound by this little teeny doctrine, of which then they rigorously lord it over each other to make sure that they’re all doing it. You can’t even talk with your friends, neighbors or fellowship with Sabbath-keepers. The Assemblies of Yahweh keep the Sabbath and Holy Days and things like that.

Part Three: Asserting that the Hebrew language is the only language in which the name of the Father and Jesus may be spoken, that the use of equal names in another language is idolatry.

This is a very good section here, too.

Numerous reference materials do show the equivalent names of the Father and the Son in various languages. It is not what the names are that is really at issue, but whether or not to use the names, but the language of the names.

This is the real issue: The Assemblies of Yahweh are upholding the Hebrew language under the guise of upholding the Holy name.

(go to the next track)

It would really put me on pins and needles if I had to get together with a group and I didn’t say Yahweh just right and someone’s ears perked up and

they had to write it down and take it to the minister. It can lead to that!

In their booklet *The Heavenly Father’s Great Name*, pg 22, they admit that there is no direct command, as such, to transliterate the “holy name” sound for sound into another language of the world.

In other words, there is no command in the Bible that says that you shall use Hebrew names only.

Yet, they condemn people for idolatry unless they use Hebrew names. Is it idolatry before God to say “the Eternal” rather than “Yahweh”?

What does Yahweh mean? *It means the Eternal!* For those of us who don’t have the Hebrew language, Yahweh doesn’t mean a thing! But Eternal does! The meaning is more important than the sound.

I’m glad we don’t have to go through things like this. I don’t want to get into a doctrinal argument with anyone. I love to answer Bible questions, but some of these harangues just get absolutely just out of sight. If you’ve ever sat on a doctrinal committee or where people have their own little pet doctrine to get along... I think that what we do here with our studies, we have complete openness in what we’re doing, and no one has a pet doctrine and trying to harangue! That makes it nice. When you get a pet doctrine and you’re haranguing it, it gets me upset.

In looking through their booklets, I find their whole basis for transliterating the name.

In other words, to say when you’re speaking in English and all of a sudden you come along and say Yahweh or Elohim, that is a transliteration. You can say *the Lord*, or *the Lord God*, or *God*.

The reason for transliterating the name...

Listen to this: they want to get away from the world; they don’t want to do as the world—right? Isn’t that what they say?

...is that world figures, such as presidents and prime ministers, have their names transliterated properly wherever they go.

First of all, this is not a commandment of God but a tradition of men, and it is not necessarily true.

You can take the name, just take my name *Fred* or *Fredrick*. In German even to transliterate it, you would not pronounce it the way the English do, but with an accent. You would not say John in German, you would say ‘yo-hon’—and so forth—the pronunciations are different.

But this is a different point. If they don't want to be as the world, or practice as the world, why do they insist on a practice of the world in transliterating names?

If God's name must be spoken only in Hebrew, then He must be a Hebrew.

That nationality; which He is not!

The Assemblies of Yahweh do admit this in their book *The Missing 'J'*—pg 16. We can tell from an individual's name whether he is Germanic, Spanish, Irish, Scandinavian, Oriental stock because of the permanence of his name.

I felt that I ought to prove that this is or is not God's will for us to use the names in our own language. There is one New Testament Scripture, which I found that shows the name of Christ is proper to use.

When I read through and studied that some years ago about the sacred names, everything was just an axe-grind, and it really wears hard on you when you go through it. I think this is terrific what she has done, just to go through and look at what the Bible says. Here's one very key, important place:

Acts 11: "Then Barnabas went to Tarsus to seek Saul, and after finding him, he brought him to Antioch. And it came to pass *that for* a whole year they assembled together with the Church and taught a great multitude. And in Antioch **the disciples were first called Christians.**"

Antioch was apparently the headquarters where the Apostle Paul worked out of; that's where he actually started with Barnabas. It was a Greek-speaking church. Notice how this has been put together.

The disciples were first called Christians, not Messians. The word Christ means *Messiah*. They were not called Messians; they were called Christians at Antioch when Barnabas and Paul were teaching.

But in the *Holy Name Bible*, this part of the verse has been removed.

They have their own Bible and they put it out so you can read it and have all the names substituted. This part is taken out, removed.

Also removed is the Scripture showing that Saul used the Latin name Paul after he was converted and sent to the Gentiles.

I have never seen that version of the Bible, so I don't know what they call him. I guess they just call him Saul all the way through.

Now we know that removing Scriptures in order to conform to one's doctrine is not the way that leads to life.

If it doesn't fit throw it out; if you can't make it fit then get rid of it! *NO!* That's not the way to do it.

I did not have to go any further with that.

Part Four: Asserting that the New Testament was written in Aramaic rather than Greek:

I'm satisfied that with the work done in 1979 on sacred names series concerning the tremendous Greek influence of this time period is true.

It speaks of itself.

Also on one tape... [referring to me] ...in the Assemblies of Yahweh booklet verse by verse called *Exploding the Inspired New Testament Greek Myth*.

I went through that verse-by-verse, paragraph-by-paragraph and it was just incredible the reasoning that they came up with.

He (Fred) read from the booklet things which are contrary to sound doctrine, such as "we must base all doctrine on the Old Testament until the originals are unearthed."

That is the originals of the New Testament. If that is so, then God never sent His Word into the world, and people can't be saved today. That's what they've said in their books. It's the other way around—Matt. 5-7. The New Testament is to show us how to understand the Old Testament.

What's happening, and it was my conclusion in going through this, that they were gradually getting more and more back to Judaism and a 'religion by works of law,' of which one of the *works of law* was a sacred name.

Because the predominant influence in the culture at the time was Greek, and because Paul—who wrote most of the books of the New Testament—was sent to Greek-speaking Gentiles, and because Josephus, in his writings, showed that the official language of the time was Greek, for these and many other sound reasons I'm satisfied that the New Testament was written in Greek originally, and that the Aramaic assertion is not true.

Just one other thing you might note. The Aramaic version of the Bible is called *The Peshitta*. It does not have the books of James, 1st,

2nd, 3rd John, 1st, 2nd Peter or Jude and Revelation. Whatever they had in Aramaic, they were the ones who left at some time or other.

I am sure that because of the tremendous impact that Jesus Christ had that it was written in more than just Greek and Aramaic. I'm sure that we may uncover some things of Hebrew in it, in time. But the Jewish hatred for Jesus was so absolutely utter and complete against Jesus that it was... Like today, if the Jews do something and get caught, you cannot unearth it anywhere. The Jews stick together! If we have to wait for the Jewish New Testament to come on the scene there isn't going to salvation for anybody.

Revelation 7:9 "After these things I looked, and behold, a great multitude, which no one was able to number, **out of every nation and tribe and people and language**, was standing before the throne and before the Lamb, clothed with white robes and *holding* palms in their hands." God has called people of every language, every nationality, everything.

I doubt that we could speak Hebrew without an English or American accent. Someone who speaks Hebrew you can almost pick it up right away because of their accent.

Even if we had a transliteration of the names, could we really say it properly? Could we ever be guaranteed that that was the name that was used during the days of Christ, or during the days of Moses, that that was the right one? Just look at the English language, how the pronunciations of words through a 3-400 year period have completely changed. Look at the spelling of the word 'through.' I couldn't get it through my head when I was a kid, why was it 'through'? *That was the way the spelled it in old English!*

Then you get a French word with 'eaux' on it and it's pronounced with long 'o' sound. I was so glad when I studied German because every letter meant what it said. It's the first time that I got my grammar straightened out. I had to go back to understand my English. I learned more English when I studied German; in German everything is precise. You say everything the way it is written out. And even their languages have changed.

There are many similar words in German and English. You would think that they would be transliterated from one language to another, but they're not. Even the pronunciation is different. I doubt if we could come up with a proper pronunciation anyway.

Acts 2 perhaps undoes the doctrine of sacred names more than anything else; the doctrine requiring you to speak the names of God in Hebrew,

though your native language is some other language. This one chapter undoes it more than anything else.

Acts 2:5: "Now, *there* were *many* Jews..." Who is a Jew? We think in our mind that it is anyone who is of the tribe of Judah. But a Jew can be anyone who is converted to Judaism.

You can see that today. Did not the Jews in so-called Israel go down into Ethiopia and bring back the Jews who were Ethiopians, but they were called falangist Jews. You read this in the paper that they rescued 12,000 Jews from starving in Ethiopia and here are all these blacks. They were considered Jews because they embraced the Jewish religion. So, this has to include more than just the nationality of Jews. I'm sure in this case that it includes more than just that.

"...who were sojourning in Jerusalem, devout men from every nation under heaven. And when word of this went out, the multitude came together and were confounded, because each one heard them speaking in his own language" (vs 5-6).

If it were important that it only be in Hebrew, we're right back that beginning event. Why was it that God accommodated them in their own languages? I mean, the Bible teaches the opposite. God accommodated them in their own language by a special miracle.

Verse 7: "And they were all amazed, and marveled, saying to one another, 'Behold, are not all these who are speaking Galileans? Then how is it *that* we hear each one in our own language in which we were born? Parthians and Medes and Elamites, and those who inhabit Mesopotamia, and Judea and Cappadocia..." (vs 7-9). That covers the whole area east of what we call the Holy Land, clear up into the Caucasus's, north of the Black Sea.

"...Pontus and Asia, both Phrygia and Pamphylia, Egypt and the parts of Libya which *are* near Cyrene, and the Romans who are sojourning *here*..." (vs 9-10)—strangers; God spoke to strangers of Rome. In other words, God spoke in the Latin language. He spoke to the Romans in their own language.

"...both Jews and proselytes, Cretes and Arabians; we hear them speaking in our own languages the great things of God" (vs 10-11). If we take it for just what it says, this shows that God is not concerned with the sacred names as a point of salvation. But God is concerned that we worship Him in Spirit and in Truth.

I thought that this was so well-done that I should just take this time to bring it to you, and also to encourage you in your own studies that separated miles and miles from anyone, that Julie Cassell is able to go through and do a nice study like this,

sitting down and thinking it through, and pick through all the arguments that are thrown at her and be able to come to the knowledge of the Truth. I think that's just fine.

Additional points:

With secret languages and code words that you have this as a way of gradating things up, and the ones that use secret words and secret handshakes are the Masons.

Sooner or later you get up to the top and what is the thing that the Masons are told when they finally, in all of their quests, get right up to the top and are told that *truth* does not exist. Yet, down here, in the lower levels, they're told to seek truth. Then you get up at the top and *truth does not exist*.

Yet, they have all of the secret names, secret handshakes and great anticipation. It's kind of like Satan's religion. You finally get up and the and 'sorry folks, there's no salvation.'

Whenever you get into these physical things that you do—and I can see this more and more—and it's more clear to me than ever before, that you're going over this and not having done it for years, when you get into these physical things to do, and you create a *work of the law*, you come to the exact opposite of what God wants you to do.

You end up where you're judging, condemning, and bringing things upon yourself and other people that God doesn't want you to bring.

Then you've appropriated God to yourself and you won't share Him with anyone else unless you give them the 'secret key' that gets right back to the things that the pagans had, to where the priests who had the keys of Jannes and Jambres to unlocked the gates of heaven or hell.

We still have that today in the concept with the movies and they show something about someone dying and going to heaven. Who is there? *Peter is there, and he can let you in or not let you in!* Still the same concept, there's some little secret thing. All of these are pretty much the same flavor of it.

If you're using these sacred names, you're saying that 'God has respect to me because I'm using them' and not to you because you're not, the Bible says that 'God is no respecter of persons.' It's amazing how you can take this and go back to other Scriptures, where it says that the 'Gentiles have not the law and do the things contained in the law, they are a law unto themselves.' There is an exact principle there. God is not a respecter of persons.

But what this does if you follow the sacred name things, you're saying that God is a respecter of

person, only to those who use the name. *That's amazing!*

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Ephesians 2:8-9
- 2) John 4:23-24
- 3) Romans 8:23-26
- 4) Zephaniah 3:9
- 5) Exodus 6:2-3
- 6) Isaiah 54:5
- 7) Hosea 2:16-17
- 8) Exodus 20:16-17
- 9) Exodus 20:2-3
- 10) Revelation 9:11
- 11) Acts 11:25
- 12) Revelation 7:9
- 13) Acts 2:5-11

Scriptures referenced, not quoted:

- Romans 8:9
- Genesis 1
- Matthew 5-7

FRC:bo
Transcribed: 6-7-15

Names of God XV

Sacred Names are not Required for Salvation

Fred R. Coulter

We're going to take a quick look at sacred names, because some brethren are very confused about sacred names, some even insist on using sacred names. If there are sacred names, is there a sacred language? That's what you need to ask first.

Let's look at the society we're living in. Today we are living in more lies, more blatantly spoken than ever before in the realm of government and religion and everyone's personal lives. 2-Tim 3 shows us the source and all of these problems that we see in the world and also the source of some of the problems that we see in the Church. Here is the mindset that is in the world:

2-Timothy 3:1: "Know this also, that in *the* last days perilous times shall come; for men will be lovers of self, lovers of money, braggarts, proud, blasphemers, disobedient to parents, unthankful, unholy" (vs 1-2). Sounds like a lot of people we know even in top offices.

Verse 3: "Without natural affection, implacable, slanderers, without self-control..." Is that not true for the financial problems that we have? They're unholy and know nothing about God.

"...savage, despisers of those who are good, betrayers, reckless, egotistical, lovers of pleasure rather than lovers of God; having an outward appearance of Godliness, but denying the power of *true* Godliness. But *as for you*, turn away from *all* these" (vs 3-5). Let's couple that with:

- How does it affect the Church?
- How does it affect the brethren?
- What problems does this cause within the fellowship groups?
- What problems does this cause in doctrinal understanding?

2-Timothy 4:1: I charge you, therefore, in the sight of God, even the Lord Jesus Christ, Who is ready to judge *the* living and *the* dead at His appearing and His kingdom: Preach the Word!...." (vs 1-2). That's what needs to be preached.

There are so many misinterpretations and false doctrines out there that it's almost like looking at a piece of Swiss cheese. It's full of so many holes because people get religious positions and political positions rather than seeking Truth. So, here's what Paul told Timothy to do:

Verse 2: "Preach the Word! Be urgent in season and out of season; convict, rebuke,

encourage, with all patience and doctrine.... [*teachings*] ...For there shall come a time when they will not tolerate sound doctrine; but according to their own lusts they shall accumulate to themselves *a great number of teachers*... [Internet] ...having ears itching *to hear what satisfies their cravings*... [here's what happens when that occurs]: ...and they shall turn away their own ears from the Truth; and they shall be turned aside unto myths" (vs 2-4).

One of the myths is that we need to use sacred names. Let's look at that. Let's go clear back to the beginning. After God created Adam, He put him in the garden and talked to him and gave him commands.

Genesis 2:15: And the LORD God took the man and put him into the Garden of Eden to dress it and keep it." This also means to guard it, which Adam failed to do.

Verse 16: "And the LORD God commanded the man, saying, 'You may freely eat of every tree in the garden, but you shall not eat of the Tree of *the* Knowledge of Good and Evil, for in the day that you eat of it in dying you shall surely die.'" (vs 16-17).

What happened with the rest of the account? *God brought all the animals that He formed and all the birds to Adam to see what he would call them!* Adam had a language programmed in his mind by God when God created him. Otherwise, Adam wouldn't have been able to converse with God.

If there was ever a *pure* language, can we not say that that was the pure language? *Yes!* A lot of people say that it's Hebrew. How do you know? *Maybe it was not Hebrew; you do not know!* Just because the Bible is written in Hebrew, the Old Testament, does not mean that this was Hebrew language.

- Did not Adam and Eve have the true knowledge of the true name of God? *Yes!*
- Was not God available to all of them, even after the sin of Adam by coming to the east entrance of the Garden of Eden, where the altar was and they could meet God and talk with Him? *Yes!*

We don't know what their knowledge was but we can surmise that it had to be the *true names of God*.

- Do you think God would have given them the false names of God? *No!*

- Did that knowledge stop Cain from sinning? *No!*
- Did that knowledge bring him closer to God? *No!*

When you're dealing with God, you're dealing with the heart and the mind. What is in the heart and mind is more important than a correct pronunciation of a name that is called *scared*.

When we come to Gen. 6 and we see what happened. Did the knowledge of the correct name of God make the society righteous? *No!*

Genesis 6:5: "And the LORD saw that the wickedness of man *was* great on the earth, and every imagination of the thoughts of his heart *was* only evil continually. And the LORD repented that He had made man on the earth, and He *was* grieved in His heart. And the LORD said, 'I will destroy man whom I have created from the face of the earth, both man and beast, and the crawling thing, and the fowl of the air; for I repent that I have made them.' But Noah found grace in the eyes of the LORD" (vs 5-8).

- Does grace have anything to do with a correct name?

or

- Does it have to with the heart of Noah toward God to receive grace?
- Are you more righteous if you have a so-called *sacred name*?
- Does a sacred name change your heart? *NO!*

Only having the laws of God written in your heart and mind brings you the change of heart and mind.

Verse 9: "These *are* the generations of Noah. Noah was a righteous man..." That means he kept the commandments of God. Someone will say, well it doesn't say that he kept the Sabbath. Doesn't have to. If you're righteous you will keep the Sabbath. Someone else will say, 'God didn't give His Law until He gave it to the children of Israel at Mt. Sinai, 3500 years later. That's insane, because where there is no law there is no sin. You see how people reason. When you get off on a twig, which should have already been pruned and not be there, then you end up with these kinds of conclusions. Here's what happened:

Verse 11: "Now the earth also was corrupt before God, and the earth was filled with violence." The Flood came and Noah and his family were saved. They came out on the other side and God gave them the covenant after the Flood. Noah certainly knew the correct name of God, but did it stop sin? *No!* Sin is a matter of choice, because God has given all human beings choice. Just like he did to Adam and Eve and Israel, 'I set before you life and death, blessing and cursing; choose life that you may live.'

In Gen. 11 we have something important to understand concerning language. We saw that God created within Adam and Eve a wholly functioning language. They could talk, converse with God, choose between good and evil, know right and wrong.

Genesis 11:1: "And the whole earth was of one language and one speech." Let's follow this through very carefully so we understand what happened.

Verse 2: "And it came to pass, as they traveled from the east, they found a plain in the land of Shinar. And they settled there. And they said to one another, 'Come, let us make bricks and burn them thoroughly.' And they had brick for stone, and they had asphalt for mortar. And they said, 'Come, let us build us a city and a tower, *with* its top reaching into the heavens. And let us establish a name for ourselves, lest we be scattered upon the face of the whole earth'" (vs 2-4). They knew that God was going to give them their inheritance, and they didn't want to go.

Verse 5: "And the LORD came down to see the city and the tower, which the children of men had built. And the LORD said, 'Behold, the people *are* one and they all have one language..." (vs 5-6). Did the proper name for God keep them from sinning here? *No, it did not!*

"...And this *is only the beginning of* what they will do—now nothing which they have imagined to do will be restrained from them. Come, **let Us go down and there confuse their language, so that they cannot understand one another's speech**" (vs 6-7).

What did God do in v 7 to all the people that are listed here in the table of nations as listed in Gen. 10? ***He changed their languages!*** Could you say that all the languages on earth, because God changed them, are thereby sacred? If you say that the one Adam and Eve were given was sacred, then why can you not say all the languages that God gave here—because He did it—are sacred? How can you argue against that?

Verse 8: "So, the LORD scattered them abroad from that place upon the face of all the earth..." Whatever the name of God was, when they all had one language, when God changed it the pronunciation for God in that language defined God.

Since He changed the languages here, we can't possibly know what the language was to begin with, because they all have new languages. They all refer to God with a different language, with a different name. If they're referring to the true God, that's what God intended them to do. *It doesn't say* that He changed their language except for the sacred name, that that remained the same.

I want you think with the Scriptures. Here is the account of God appearing, in this case called the Angel of the LORD in this case, the flame of fire in the midst of the bush (Exo. 3:2). Moses said, “I’m going to go see this, and I don’t understand how it could be burning and not burn up.”

Exodus 3:4: “And the LORD saw that he had turned aside to see. God called to him out of the midst of the bush, and said, ‘Moses! Moses!’ And he said, ‘Here I *am*.’ And He said, ‘Do not come near here. Put off your sandals from your feet, for the place on which you stand *is* Holy ground.’” (vs 4-5). What made the ground Holy? *The presence of God!* If the presence of God is removed from there, it’s no longer Holy.

Verse 6: “And He said, ‘**I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.**’ And Moses hid his face, for he was afraid to look upon God.” Then God says that He’s going to use Moses to move ‘My people’ out of Egypt. You know all the excuses and all the problems that came up with it.

Verse 13: “And Moses said to God, ‘Behold, *when* I come to the children of Israel, and shall say to them, “The God of your fathers has sent me to you,” and they shall say to me, “What *is* His name?” What shall I say to them?’ And God said to Moses, ‘**I AM THAT I AM.**’ {see sermon *I AM That I AM* This is an expression of Jesus concerning Himself} What kind of name is this? This could also read, ‘I AM and will be what I will be.’

Verse 14: “And He said, ‘Thus you shall say to the children of Israel, “I AM has sent me to you.”’ And God said to Moses again, ‘You shall say this to the children of Israel, “The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This *is* My name forever, and this *is* My title from generation to generation.”’ Go, and gather the elders of Israel and say to them, “The LORD God of your fathers has appeared to me, the God of Abraham, Isaac, and Jacob, saying, ‘I have surely visited you and have observed what is done to you in Egypt’” (vs 14-16). Then He says that He will take them out from there.

Exodus 6:2: “And God spoke to Moses, and said to him, ‘I am the LORD.’ Remember His name *I AM That I AM*—it’s a name and title. It’s not quite a personal name as distinguished from:

Verse 3: “And I appeared to Abraham, to Isaac, and to Jacob as God Almighty.... [El Shaddai] ...But I was not known to them *by* My name JEHOVAH [YHVH].”

Will Abraham, Isaac and Jacob be in the Kingdom of God? *Yes!* If pronouncing YHVH is necessary for salvation, they cannot possibly qualify

for salvation, because God did not reveal Himself to them under the name YHVH, Jehovah, Yahweh—however it’s pronounced. But please remember this: ***The true pronunciation of these Hebrew words have been lost!***

Why? *Because the Jews said that it is so sacred that we can’t pronounce it!* When they come the YHVH they say Adonai. They don’t know what YHVH is. We can conclude that Abraham, Isaac and Jacob are going to be in the Kingdom of God. Jesus said so in the New Testament! YHVH means *a covenant God*

Verse 4: “And I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. And **I have also heard** the groaning of the children of Israel...” (vs 4-5)—God’s promise!

Acts 17 is when the Gospel was beginning to go out to the Gentiles. I would like to call your attention to Appendix D: The New Testament was Originally Written in Greek (from *The Holy Bible in Its Original Order*). A lot of people say that it was written in Aramaic, or in Hebrew. Not so! It was written and canonized in Greek.

The names of God in the New Testament we see in Greek, in English and all languages has nothing to do with the Hebrew words of the Old Testament.

We know that the Apostle Paul was a Pharisee of Pharisees. We also know from the book of Acts that he could speak Hebrew, because he spoke to the mob that was ready to kill him in Hebrew. As soon as he mentioned the word *Gentiles* they had a riot and he had to be rescued by the Roman centurion.

The most logical question to ask, which refutes sacred names, is that if God intended that the sacred names from the Old Testament to be used in the New Testament, would He not have inspired the apostles—especially the Apostle Paul—to Gentiles, wherever He talks about the Lord Jesus Christ and God the Father, to put in there the Hebrew name, so-called sacred. Yes, He could have done it; no problem whatsoever!

Let’s see what Paul was saying here when he came to Mars Hill and Athens and began to speak.

Acts 17:16: “But while Paul was waiting for them... [Timothy and Silas] ...in Athens, he saw *that* the city *was* wholly given to idolatry, *and* his spirit was sorely moved within him. Because of this, he reasoned earnestly in the synagogue with the Jews and those who worshiped *there*...” (vs 16-17).

By the way, the Jews that were there were Greek-speaking, and most of them were using in the synagogue the Septuagint version of the Bible.

“...and daily in the marketplace with those who met with *him*. Then some philosophers of the Epicureans and the Stoics encountered him. And some *of them* said, ‘What will this babbler have to say?’ And some *said*, ‘He seems to be a preacher of foreign gods,’ because he was preaching to them the Gospel *of* Jesus and the resurrection. And they took him and brought *him* to Mars Hill, saying, ‘May we know what this new teaching *is* that is spoken by you? For you are bringing certain strange things to our ears. So then, we desire to know what these things mean.’ (Now, all *the* Athenians and the strangers sojourning *among them* spent their leisure in nothing other than to tell and to hear something new.) Then Paul stood in *the* center of Mars Hill *and* said, ‘Men, Athenians, I perceive *that* in all things you are very reverent to deities’” (vs 17-22).

The Greek is that you are reverent to demons and the *King James* translates that you are very ‘religious’ or superstitious. Those would all fit.

Verse 23: “For *as* I was passing through and observing the objects of your veneration, I also found an altar on which was inscribed, ‘To an unknown God.’”

Being superstitious, don’t you think they would be looking for a clue such as a *sacred name*? Think of that, because those who believe in sacred names are really superstitious, because they’re trusting in the sound and the spelling of the name, rather than your heart and mind and worshipping God.

Remember, God created all the languages. Satan did not come down and confuse the languages, **God did!** Languages since then have evolved. Now we’re here some 2,000 years later with the Greeks:

“...So then, He Whom you worship in ignorance *is* the One *that* I proclaim to you. He *is* the God Who made the world and all things that *are* in it. Being *the* Lord... [Greek: ‘kurios’] of heaven and earth, He does not dwell in temples made by hands; nor is He served by the hands of men, as *though* He needs anything, *for* He gives to all life and breath and all things. And He made of one blood all the nations of men to dwell upon all the face of the earth, having determined beforehand *their* appointed times and the boundaries of their dwelling’” (vs 23-26). That goes clear back to Gen. 11 when they were scattered. Here’s why:

Verse 27: “In order that they might seek the Lord, if perhaps they might feel after Him and might find Him; though truly, He is not far from each one of us.” How are they going to search after God and

find Him? What would they have to begin with? *Their own language, which God created!*

So, whatever the name of God is in those different languages, God intended that so they would know that it referred to Him.

Verse 28: “For in Him we live and move and have our being; as some of the poets among you also have said, ‘For we are His offspring.’” Then He goes on saying you need to repent.

Let’s look at one thing more, and understand how God works. If you’re Hebrew and speak Hebrew, then you use the names of God in Hebrew. If you’re English and speak English, then you use the names of God in English. Or Dutch, German, Chinese, Japanese—whatever it may be.

Revelation 7:9—we have the sealing of the 144,000, and: “After these things I looked, and behold, a great multitude...”—millions and millions of people up this point in the Tribulation they had time to sit down and had someone come and teach them and say, ‘You need to use this sacred name and that sacred name.’ Do you suppose that happened?

If the sacred name is necessary for salvation, why are these people saved without having been taught about the sacred names? *Because the so-called sacred names are not necessary!*

Verse 9: “After these things I looked, and behold, a great multitude, which no one was able to number, out of **every nation and tribe and people and language**, was standing before the throne and before the Lamb, clothed with white robes and *holding* palms in their hands.” Crying out to God with a repentant heart.

So, for us in English and also the equivalent in any other language, **the sacred names for us in the New Testament are:**

- God the Father
- Jesus Christ our Lord

I want to read you something from:

The Five Books of Moses by Robert Alter;
Preface, pgs xlv-vi:

III. On Translating the Names of GOD

The God of Israel is referred to through a variety of names in these texts, and it is by no means self-evident how to render the names in English. The most difficult of them is the Tetragrammaton, YHWH. Modern biblical scholarship has agreed to represent this as “Yahweh”...

Who determined how to pronounce it today? God? *Modern scholarship!* If you use it, you use it according to what the scholars agree.

...but there are problems with using that form in translation. The original Hebrew texts of the Bible were entirely consonantal, vowel-points having been added well over a millennium after the original composition of the texts. Because by then the Tetragrammaton was deemed ineffable by Jewish tradition, it was revocalized to be pronounced as though it read 'Adonai, LORD. The confidence of Biblical scholarship that the original pronunciation was in fact Yahweh may not be entirely warranted. (See the comment on Exodus 3:14). In any case, "Yahweh" would have given the English version a certain academic archeological coloration that I preferred to avoid...

I've had some people say, 'Why didn't you put Jehovah in the *Faithful Version Bible* all the way through? or Why isn't it YHWH all the way through? *Because this is English!* It's not a transliteration of the word.

...and it would also have introduced a certain discomfort at least for some Jewish readers of the translation. I rejected the option of using "YHWH" because it cannot be pronounced whereas the dimension of sound seemed to me vital to the translation. I have therefore followed the precedent of the King James Version in representing YHWH as the LORD, in small uppercase letters to indicate that, like *adonai*, it is an anomaly, a substitution for another name.

The other most common designation of the deity is *elohim*, a word that is plural in form (perhaps, though this is far from certain, a plural of "majesty") but that is generally treated grammatically as a singular. "God" is the natural English equivalent, but in some contexts, where the generic character of the name seems prominent, I have rendered it with the lowercase *g* as "god"...

Referring to pagan gods, of course.

...and when the name is treated as a plural, especially when the narrative context involves polytheism, I have translated it as "gods." Three other names for the deity, all borrowed from the Canaanite pantheon...

That's not true, but that's what he says.

...occur in these books—El, Elyon, and Shaddai. Especially in poetry and at narrative moments of high solemnity, the writers appear to play on the archaic resonances of these names, and so for the most part I have given them in their Hebrew form, for in the particular contexts in which they typically appear a touch of linguistic archeology seemed to me entirely appropriate.

Admittedly, any of the choices I have

described may be debatable, but in all of them my aim has been to name the deity in English in ways that would be in keeping with the overall concert of literary effects that the translation strives to create.

Rather than transliteration.

So, in summary: the names of God in the Old Testament: Lord and Lord God are just fine. In the New Testament: God the Father, Lord Jesus Christ are just fine. If you speak Greek, pronounce it in Greek; if you speak Danish, pronounce it in Danish; if you speak German, pronounce it in German—whatever they are and the translation. If God wanted the sacred names—so-called—inserted in all of the different translations of the Bible, He would have inspired it to be done in the New Testament, and He did not do it. Therefore, ***sacred names are not to be used in the New Testament.***

If you want to use them personally, in your own personal prayer, that's up to you. But it's not going to make your prayer any more effective, because your prayer is only as effective as your heart. And they need not be used in services, like in opening or closing prayers and discussions with each other concerning God. That is entirely unnecessary and becomes a point of fetish, which then leads to other myths and difficulties that come along, which I've seen come down through the years take place.

That's a short study on sacred names; and one last thing: the pronunciation of Yahweh actually comes from a Canaanite and Amorite origin.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) 2 Timothy 3:1-5
- 2) 2 Timothy 4:1-4
- 3) Genesis 2:15-17
- 4) Genesis 6:5-9, 11
- 5) Genesis 11:1-8
- 6) Exodus 3:4-6, 13-16
- 7) Exodus 6:2-5
- 8) Acts 17:16-28
- 9) Revelation 7:9

Scriptures referenced, not quoted:

- Genesis 10
- Exodus 3:2

Also referenced:

Sermon *I AM That I AM*

Book: *he Five Books of Moses* by Robert Alter

Appendix D: *The New Testament was Originally Written in Greek* (from *The Holy Bible in Its Original Order*)

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