

# DIVINE UNFOLDINGS:

BEING THE

NAMES OF GOD AND OF CHRIST;

*THEIR MEANING AND APPLICATION IN THE  
SCRIPTURES.*

BY

WALTER SCOTT,

AUTHOR OF "COMING GEORGE," ETC., ETC.

LONDON :

ALFRED HOLNESS, 14 PATERNOSTER ROW.

GLASGOW :

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## *N O T E.*

THE substance of this little work originally appeared in three articles, in a valuable publication, and which were afterwards republished in a small book form, now out of print.

Further study, leading to increased light, has convinced the writer that there is yet a wide and almost unexplored field before the student of Scripture in the consideration of these names and titles' and we will be thankful if the help here afforded will stimulate the reader to further research in this nigh neglected branch of Biblical study.

W. S.

# DIVINE UNFOLDINGS;

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## NAMES OF GOD AND OF CHRIST:

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SCRIPTURES.



### INTRODUCTORY REMARKS.

THE beauty of, and precision in the use of the various titles and names of the Deity are well worthy of being carefully noted by the student of Holy Scripture. But these names must not be read simply as words having no distinctive meaning. They are meant to unfold certain moral, dispensational, and prophetic glories and relationships. The character in which God reveals Himself is indicated in the name used. Thus, "God" and Creation, "Jehovah" and Israel, "Almighty" and the Patriarchs, "Father" and Christians, "Most High" and millennium power; Jesus the personal name, Christ the official title, may be instanced as a few of the corresponding relationships and manners in which these titles are employed. This field of study is a rich one, has been but little wrought at, but the mine will

yield its wealth to the Spirit-taught Christian. Strange that in a scene where the rays of the divine glory are reflected from these names, and one so fruitful for meditation and study, for praise and worship, scholars should find food for unbelief, and on this very point assail the divine inspiration of the word of God! Are the various names and titles of our God written in a loose or arbitrary manner? Indeed they are not. We remember the surprise of a Scotch clergyman—a man highly educated in the German Universities—when several instances were pointed out to him of the Spirit's accurate use of the names *God* and *Lord*, and the moral significance of these and other Divine titles. "Are they invariably used with such precision in the Scripture—always so?" asked our friend, astonished as this interesting and hitherto utterly unknown line of truth dawned upon his mind.

#### THE SPIRIT OF GOD AND MIND OF MAN.

Were the force of these names rightly understood, and their moral import in each case perceived, the "Double Document Theory," which is infidel in its character, and based upon down-right ignorance of God's

Word, although regarded as a scholarly theory, would crumble to powder. The truth is, that Corinthian wisdom and German learning are on a par, for "the wisdom of this world is foolishness with God," and "the things of God *knoweth* NO MAN, but the Spirit of God." The Holy Ghost is the alone power to understand Holy Scripture. "The Spirit searcheth all things, yea, the deep things of God," and "reveals" them to us.\* In 1 Cor. ii. 10-13, the absolute necessity of divine teaching is insisted upon so strongly, indeed, as to cast the most withering contempt upon mere fleshly wis-

\* There is a deep and growing necessity of insisting upon this in these days when *mind* is almost deified. Ah! there is a limit to the power of the human mind, and that limit is thus defined—"the things of a man." In the temple of science his weakness and insufficiency in unravelling the mysteries of creation are fully demonstrated by Job's nigh forty unanswered questions—unanswered still, even in this pre-eminently "scientific age" (chapter xxxviii.) If this be so in a scene where man feels strongest, what will we say of his daring and impious attempt to unlock the precious mysteries of revelation? Faith, and not reason, is the grand requisite in reading Holy Scripture, and really without the teaching of the Spirit of God, the Bible is a dead letter. The letter, whether of Old or New Testament, killeth, but the spirit of it, which is the Lord, giveth life (2 Cor. iii. 2-17.)

dom and learning, when they would dare to enter the sacred precincts and seek to scan the divine verities of our holy faith. *Human* knowledge, as a rule—especially where a scanty or superficial amount of it exists—puffs up, and makes its possessor presumptuous and self-confident; *Divine* knowledge makes one humble and distrustful of self. Yet, the Holy Ghost, in the verses already alluded to, is presented as the alone *Knower* (v. 11), *Searcher* (v. 10), *Revealer* (v. 10), and *Teacher* (v. 13), of the precious mysteries of God. Where this is unknown or practically ignored, there can be no progress in the apprehension of the truth or mind of God beyond what is needful to know for life and salvation.

#### BOOKS OF SCRIPTURE AND NAMES OF GOD.

There are certain books of Scripture which contain no divine name, and in which there is not the slightest verbal reference to God. We refer to the books of *Esther* and *Canticles*. In the former the mass of Judah, departed to Babylon, are viewed as so indifferent to the city and interests of Jehovah—for, having had opportunity under the edicts of Cyrus to return to Palestine, they selfishly



elected to remain—that God cannot publicly own them. He withdraws from their sight, so to speak, and withholds the very mention of His name. Yet, in patient grace He watches over and protects them, but secretly. In the *Song* we have King Solomon figuring the Messiah in His dealings with the heart and affections of the remnant of Judah before bringing them into relationship with Himself, in millennial glory and joy. Spoken of as the “Beloved,” which occurs upwards of 30 times in the course of the book, and represented to the heart and eyes of the spouse in that character, He thereby creates in her feelings and affections suitable to Himself.

Again, in the Book of *Ecclesiastes* the historical name “God” occurs more than 40 times, while we do not meet with a single instance of the covenant and relationship title “Jehovah.” The marked omission in this case of any mention of the national God of Israel is not without interest. It is not a book of relationship at all, but contains the sorrowful result in the vain pursuit of one who searches creation for an object and resting place for the heart, hence God and man as such are contrasted; see chap. xii. 1.

Now, just look at the book of *Proverbs*, where Jehovah occurs nearly 100 times, while God is only named certainly not more than 10 times; while, even in those few instances, there are but two or three which are used of God abstractly. Why does the Divine name, Jehovah, pervade this book? Why is "God" characteristic of *Ecclesiastes* and "Jehovah" of the *Proverbs*? In the latter book we have nothing of a prophetic, dispensational, or even doctrinal character; but are furnished with a directory for earth—a code of Divine morals for the guidance of man on earth. Here is practical instruction for every-day life, and addressed to persons in a known relationship, and hence the frequency of the Divine name, which is the expression of these obligations on man's part.

#### DIVINE NAMES IN REVELATION II. AND III.

Every dealing of God with man, or special revelation of Himself, has its corresponding name or title. Many who have owned this, as witnessed in chapters ii. and iii. of *The Revelation*, yet fail to see the breadth of the principle in its application to the books of Scripture as a whole. The *suffering* state

of the Church (Rev. ii. 10) under almost unheard of pagan persecution is in this volume of "*Church History*" briefly noted, when heirs of glory, after being smeared with oil and covered with combustible material, were arranged at various points in the gardens of Nero, and then set on fire. Awful nights these when the groans and cries of the victims afforded sport to the cruelest of the Cæsars, and the midnight chariot-drives of the Emperor were lighted up by these martyr flames. Is not the revelation of Christ to these times and saints singularly appropriate? "These things, saith the first and the last, which was dead and is alive." Again, look at the Thyatiran or *Papal* state of the professing Church which historically covers the middle ages, well termed "dark," when the Church ecclesiastical, set up at Pentecost as the house of God, had sunk into the low abyss of Popish error and superstition. In what character does the Lord then present Himself? Oh, how fitting the revelation! "These things saith the Son of God" (Rev. iii. 18). Why the Son of God? Because the Spirit would clear away the rubbish of many centuries, and discover afresh the foundation on which the Church is founded;

not on Peter, but on the glorious revelation of Christ's person, divinely revealed to Peter and confessed by him as "the Christ, the Son of the Living God" (Matt. xvi. 16-18). And these instances cited are but samples of a clear and Divine principle which obtains throughout the entire Word of God.

### SPECIAL NAMES AND TITLES.

The introduction of special names and titles, as well as their marked omission in other books, imprint a certain character, and characterise the distinctive teachings in the various portions of the Word of God. Thus the Church in Thessalonica—but a few weeks saved and gathered, when written to—are regarded as set in God the *Father*, that is in the conscious enjoyment of that relationship, while *Jesus* their deliverer from wrath, and coming from heaven as the Son, is presented as their immediate hope. Thus those two Divine and simplest of all names characterise the state of the Thessalonians. Would not the title, "The *Righteous Judge*," imprint a certain character upon Paul's second Epistle to Timothy; see also chapter iv. 14? That grand and comprehensive title, our "Saviour God," reflects

the kind and breadth of the teaching contained in the pastoral epistle to Titus, and, to some extent, first Timothy also, where the title is once found. And do not the appellations given to our Lord in the last chapter but one of first Corinthians, admirably fall in with the intellectual, worldly, self-satisfied condition of these people? They were making much of the first man, and seeking to revive his status, which the cross had condemned absolutely and for ever. Here the Spirit speaks to them of the "*Second Man*" before God, and thus the first man has no longer any moral existence or standing in the Divine presence; and if God has set up a new man altogether and set us in Him, surely, therefore, it is our Christian responsibility to reject and utterly disown the *first* man, his ways and deeds. But then, are we to look for a further development of the first man? No for "the *Second Man*" is here emphatically styled "*the Last Adam*;" there is no blessing or perfection beyond Him. But who is He who thus supplants the first man before God, and beyond whom there is nothing good or stable. He is "*the Heavenly one*," and "*Lord from heaven*;"

heavenly, not earthly like the first man, in his origin, character, and destiny. What a concentration of magnificent titles! what a constellation of glories too, are found in *Colossians*, chapter i., and also in *John's* Gospel, chapter i.; only in the latter they are more personal and intimate than those in *Colossians*, which are more relative in character. In *John's* third Epistle we have no name or title of Christ, but "God" is mentioned twice as contrasted with "good" and with "evil."

Probably the first chapter of *John's* Gospel, the Epistle to the *Hebrews*, and *The Revelation* exceed all other portions of the Scriptures in the number, variety, and distinctive names and titles, many of which are found nowhere else in the Scriptures. In the *Hebrews*, the contrast between Judaism and Christianity, the heavenly and the earthly, account for the characteristic titles found in that Epistle; while *The Revelation*, which is beyond all other portions, in its numerous and rapid transitions, dispensational dealing, and special revelations, is as equally full of Divine names characterising these conditions of men and ways of God; and what is worthy of special

note is the interesting fact that the names and titles *only* found there, are far more numerous than those in it and which are common to the Scriptures generally. The titles in the fourth Gospel, and notably in chapter i., are personal, and refer to what Christ was and is in His being and nature, and also to the various manifestations of Himself amongst men.

We will now examine a number of the names by which God has been pleased to reveal Himself to man, trusting that the reader will for his own profit follow out in fuller detail this very interesting subject.

### LEADING NAMES AND TITLES.

*See B. T. xix. 1*

1. *God (Elohim).* There are about 2700 occurrences of this name in the Scriptures. It is an interesting fact, and one not sufficiently weighed in the Arian controversy, that the word as thus used is a *plural* one, being translated "gods" in Ps. lxxxii. 6, xcvi. 7; John x. 34, 35. Thus this name itself unfolds the fulness and vindicates the truth of the persons of the Godhead. It is singular—is it not?—that the plural form of this Divine title, and its frequent use in Scripture, have not been more fully

remarked upon, as supplying overwhelming evidence to the fulness and perfection of the being of the Creator. It would have been well had the various words translated God been distinguished in our version, as the shades of meanings are thereby lost to the reader; and further, had the plural and singular forms of the names been marked. As it is we have lost much, and it might be a work for God were some competent and godly person to undertake such a task as is here indicated. God (Elohim) created and made. In Genesis, chap i.,\* where the subject is creation, Elohim occurs 34 times. This frequent use of the name within a compass of 34 verses sufficiently indicates the wide extent and fulness of the name Elohim. But not till the man appears, and his special and unique place in the scene of creation is developed—which is the subject of chapter ii. of the book of Genesis—does the title “LORD” occur. True, man’s creation and his place of dominion is appointed him in chapter i.; but then his moral relationships do not enter into the account, *that*

\* In the first two chapters of Genesis, as in other instances, the division is forced and unhappy. Verses 1-3, chapter ii., should close chapter i.



is the subject of chapter ii. ; this distinction borne in mind explains the reason why chapter i. presents the creatorial and historical name *God*, while the relationship title *Lord* is added in chapter ii. The word, although sometimes used in a lower sense, as to earthly *judges* (Exodus xxi. 6) of *Israel* as set in the place of authority and blessing, and as representing God in government amongst men (John x. 34, 35), and of angels mighty in power (Ps. xcvi. 7 ; Heb. i. 6), always involves the idea of authority and power. The vast scene of creation comes under the historical name of *God*, whether for government or blessing (Gen. ix.).

Elohim, therefore, is the common name for God ; it refers to His being. With Him all have to do, for He is the Creator of all ; but where special dealing with man and Israel is introduced, then Jehovah—the personal name—is the chosen title.

2. *God (Eloah)*. There are about 60 occurrences of this name in Scripture, and in most, if not all, of the instances it is used in striking contrast to the many gods of the Gentiles—as the distinguishing title of Him who is the only Living, True, Independent, and Self-existing One. Our God

is *one* and alone in power, wisdom, and goodness. It is the singular form of the word "Elohim." The grand truth committed to Israel, and which ought to have formed the burden of her testimony in midst of an idolatrous world, is found in Deut. vi. 4, "Hear, O Israel; the LORD (Jehovah) our God is *one* LORD:" this lies at the *root* of all testimony for God (Mark xii. 29).

The contrast between God (Eloah, singular) and God (Elohim, plural) is strikingly presented in Neh. ix. 17, 18. . . . "Thou art a God (Eloah) ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Yea, when they had made them a golden calf, and said, This is thy god (elohim, gods) that brought thee up out of Egypt, and had wrought great provocation." Also, in Deut. xxxii. 15-17. In those verses God (Eloah) and gods (elohim) are plainly and distinctly contrasted.

Not until the mighty works of God in creation, and the still more marvellous acts and ways in moral display in Egypt, the Red Sea, and the wilderness were fully declared—not until the great and everlasting principles of good and evil were traced

up to their respective sources — and not until the various relationships of man and Israel with God were established,\* have we a single occurrence of the word Eloah. The excellency and fulness of the Godhead (Elohim) are maintained in the fullest possible manner before ever God (Eloah) confronts the gods of the uncircumcised. This He does for the *first* time in Deut. xxxii. 15. Eloah's controversy with idols is a grave and important question, and will be found fully discussed in the fifth section of the prophecy of Isaiah (chaps. xl.-xlviii.).

To the heathen God sends a message in their own language† that their gods will perish from the earth and from under the heavens (Jer. x. 11). This threat will be executed in the day of the Lord as Isaiah ii. 18 solemnly intimates, "The idols he shall *utterly* abolish."

3. *LORD God.* — *Jehovah Elohim*

The first occurrence of this double title is found in Genesis ii. 4. The relationships of man with God were established in innocence

\* Save kingly power and government; but, in truth, every relationship is shadowed forth in the "seed plot" of the Bible—Genesis.

† Syriac.

(chapter ii.), and were maintained spite of the fall (chapter iii.), hence in these two chapters the title "LORD God" occurs 20 times. Man's responsibilities to God, to his wife, to creation, are in no wise compromised on the Divine side because of the inability of the creature to meet them. The cross of Christ presented to faith settles for ever on behalf of all who believe, the question in all its breadth of the first man's responsibility, and Christ risen from the dead and ascended is the source of eternal life, of entirely new responsibilities. Man innocent (Gen. ii.), and guilty (Gen. iii.), and Israel (as the Psalms fully unfold) are taught that the "LORD" with whom they are in moral relationship is none other than God whose power and glory form the theme of creation's song and testimony (Ps. xix., cxlv.). Thus God (Elohim), supreme in power, alone in creation-glory, and in the absoluteness of His being, has been pleased to bring man and Israel into moral relationship with Himself, of which LORD is the fitting expression; while the compound title LORD God would intimate the one with whom man is in moral connection (Lord) is none other than the Creator (God) Himself.

#### 4. *LORD*, or *Jehovah*.

This title of reverential awe amongst the Jews, expresses absolute, abiding, existence. It is much more difficult to perceive and grasp by a Gentile mind than by a Jewish one, so the name is explained to us, saved Gentiles, in Revelation i. 8, "I am Alpha and Omega, the beginning and the ending, saith the Lord (Jehovah), which *is*, and which *was*, and which is *to come*, the Almighty." We learn the absoluteness of His being—the independent, self-existent, eternal One—in the words "which *is*" (compare with John viii. 58), while Jehovah's relation to the past is expressed in the sentence "which *was*," and His relation to the future in the words "which is *to come*."

Jehovah is God's name as known amongst men and Israel. It is the name in which the Creator deals with the intelligent and responsible part of His work (angels not of course included). The rationalists of England and Germany are sadly at fault in not perceiving what is so plain on the face of the Word of God, that these names are *never* confounded. Elohim is the creatorial title: Jehovah the relationship name of God amongst men.

Now man (Gen. iv.) and Israel (Ex. vi. 3), but *not* the patriarchs, were in moral relationship with "Jehovah"—the self-existing One. The name Jehovah occurs nearly 200 times before it became the formal expression of Israel's relationship with God. Jehovah was the national God of the Hebrews; but who was Israel's God?—The One who eternally *is*. This double truth, namely, that the Jehovah of Israel was the Creator of all, was really the subject of contest between Moses and Pharaoh, and which the latter sternly refused to own (Exod. ix. 30). It is anything but trifling to note, and that carefully too, the use of these divine titles. Let Genesis, chapter vii. furnish us with an example of the exactness of the Spirit in writing the names "God" and "LORD." In verses 1-5 it is "LORD;" in verses 7-9 it is "God." Why this? Why is it said in verse 5, "And Noah did according to all that the *LORD* commanded him," while in verse 9 it is said, "as *God* had commanded Noah?" In the latter passage God's rights in creation is the thought, hence a pair of animals and birds—male and female—were to be brought into the Ark, clearly for the propagation of the species, for the preser-

vation of animated creation. Thus the appropriateness of the title "Elohim," the Creator, is self-evident. On the other hand, where it was a question of moral relationship, seven pairs of *clean* animals and birds were to be brought into the Ark (these would be needed for sacrifice, the basis of all relationship with God), hence the fitting title "*LORD*." Now, dear reader, just mark the following interesting passage, where the two titles are so clearly contrasted that mistake in confounding them is out of all question, and take the instances we are presently furnishing as examples of a fixed and uniform principle on which these names and titles are employed. "*All the earth*" was to know that *God* was in the midst of Israel (1 Sam. xvii. 46); while "*all this assembly*"—that is Israel—was to learn the truth that the *Lord* saveth (1 Sam. xvii. 47); that is God and the earth, and the Lord and Israel, are the corresponding relationships.

In the first book of Psalms (i.-xli.) Lord or Jehovah occurs upwards of 270 times; God or Elohim about 50 times. In the second book (Psalms xlii.-lxxii.) there are not 30 instances of the use of the Divine title Jehovah, while Elohim occurs about

200 times. Again, in Psalm xiv., "*Jehovah* looked down from heaven," while in Psalm liii., "*Elohim* looked down from heaven." In the former Psalm,\* the wicked "call not upon the *Jehovah*," while in the latter it is said "they have not called upon *Elohim*." Why these differences? Are we stupidly to term them "fanciful distinctions?" Has the accuracy of the Holy Ghost, in inditing Scripture, no charm for us? We are certain that these distinctions, if duly weighed, will be found of deep and abiding interest to the spiritual-minded.

Judah is viewed in her land, and Jerusalem, as the governmental centre on the earth, fully recognised, hence the covenant relationship of the people with Jehovah is maintained whatever the state of things in Judea may be, and so long as that exists the title *Lord* is the one used; thus, and thus only can we account for the 270 instances of this name in the first 41 Psalms. In the second series of Psalms—from 42 to 72—Judah is regarded as an outcast from her glorious land, and Jerusalem is the

\* In each of these two Psalms the name of God occurs seven times; in Ps. xiv. "God" three times, and "LORD" four times; in Ps. liii. "God" seven times.



rejected centre of divine government on earth. How fitting therefore that the creatorial title *God* should predominate.

Read Psalms xiv. and liii., and many others, in this light, and instead of *seeming* confusion, the perfect order and beauty of these titles will be apparent. Let every word and sentence of holy writ be solemnly pondered; let nothing be passed over as trivial or unimportant. Scripture is given by inspiration of God, which is made up of letters and words; never, therefore, pass over a single word in the Bible; treasure all up; for "Man shall not live by bread alone, but by *every* word of God" (Luke iv. 4).

### 5. *Almighty God.*

The first time this title is used is in Gen. xvii. 1. "Almighty," used singly, or in conjunction with other Divine names, occurs about 60 times in the Bible. Half of these occurrences will be found in the ancient book of Job, and all of them refer to God only. There are but two instances of the compound title "*Almighty God.*" To Abraham, the first stranger, pilgrim, and patriarch—called out in faith from the organised world system which God had set up in His providential arrangements, and to walk with

Him apart from and as morally superior to the claims of country and kindred—the “Almighty God” (Gen. xvii. 1) was the sure and all-sufficient resource of the man of faith. Almighty in grace, omnipotent in sustaining power, infinite in resources—such seem to be the force of the patriarchal title. In Revelation xix. 15, we meet with it again—“He treadeth the wine-press of the fierceness and wrath of *Almighty* God.” If the *first* book of Scripture tells of an all-sustaining, all-gracious God, the *last* book speaks of an all-consuming God—almighty in wrath and judgment.

In Exodus vi. 3 it is said, “And I appeared unto Abraham (Gen. xvii. 1), unto Isaac (Gen. xxviii. 3), and unto Jacob (Gen. xlviii. 3), by the name of God Almighty, but by My name Jehovah was I not known to them.” It is true, as already remarked, that we frequently meet with the name “Jehovah” long previous to Israel’s redemption out of Egypt, but that is not at all the point in this interesting passage. The fathers of the people must have been long familiar with the title Jehovah, and, no doubt, have understood something of the glory of the name, but God did not please

to put Himself into connection with them in that character or form as *Jehovah*, but as God Almighty. The question is, by what name, under what title did God *reveal* Himself to the pilgrim fathers of Israel? Was it as *Jehovah*, the one who eternally exists, or as *Almighty*? The latter undoubtedly. *Jehovah* is God's historical name amongst men; *Almighty* is the blessed expression of all-sufficiency for special circumstances. Were Abraham, Isaac, and Jacob\* to go on pilgrimage? Then God reveals Himself to them accordingly as the *Almighty*! How it would speak to their hearts of God's infinite resources, and all-sustaining power! If, then, one is called upon to come clean and clear out from a judged world as Abraham (Gen. xii.), or as the Christian (2 Cor. vi. 14-18) from false and idolatrous worship and unholy fellowships, what are the resources and aids of such an one in his separate path? What but to *prove* the relationship of a son or a daughter—to know a Father's heart and tender love, and to learn practically the infinite resources of love, wisdom, and power which

\* Not Joseph, who is a marked and personal type of the Lord, first in suffering and afterwards in glory.

are ours, lodged in the precious title, "the Lord Almighty." What a lovely combination of names we have here; Jehovah for Israel, Almighty for Abraham, and Father for us, all becoming the portion of the saint who is practically separated from the world and all its unhallowed associations.

Oh, to drink deeply into the blessedness of walking with Christ! It is the privilege of all to suffer *with* Him, it is the special privilege of some to suffer *for* Him—may both characters of suffering be ours! The sorrows of rejection we may share; the sorrows of atonement He bore alone. Our path will never be so lonely as the path of the stranger Son of God come down from heaven. He trod it *alone*—we in company with Him.

"There is not a trace on the wilderness sands,  
Where the foot of a saint hath trod :  
No marks have they left who are passed on before,  
Save the word of a faithful God.

There is not a trace on the wilderness sands,  
Save the steps of the Son of God.

"My eye must be upwards—afar from the world  
In this desert I find no cheer ;  
The footsteps of Jesus are under the cloud,  
Yet my eye must be fixed up there.

There is not a trace on the wilderness sands,  
Save the steps of the Son of God."

## 6. *Most High God.*

This beautiful title occurs four times in Genesis xiv. 18-24, and several times in the book of Gentile political prophecy, Daniel.

In Genesis, chapter xiv., we have a prophetic picture or panorama of coming conflicts and national struggles—the east in deadly conflict with the west. And what is the burden of their contests about? Why, about the Jews. That wonderful people is ever the centre of God's earthly dealings. All governmental questions have to be settled about Judea, and in connection with restored Judah. That narrow strip of land skirting the eastern shores of the Mediterranean, and not above 200 miles or so in length, and those people, with shuffling gait and marked physiognomy—the centre of the world's commerce—a people distinct yet without a country, but whose title-deeds and right to one is unquestionable, because written by God in their own Hebrew Scriptures—are destined to play the chief part in the world's history. The "*Eastern question*" will very quickly resolve itself into the "*Jewish question*."

But look at the picture. Four eastern powers give battle to the west—the battle-

field is the land of Immanuel; the western powers are defeated, and Lot—figure of the Jew—is taken prisoner. Now all hinges on the cause of the Jew, so the tide of battle must be rolled back, and Abram with his trained servants—Christ and His heavenly saints (Rev. xix.)—triumphs over the conquering power of the east and rescues Lot. Then after the conclusion of this typical latter-day conflict, Melchizedek comes forth in his combined character as King and Priest. The bread and wine, the strength and joy of the kingdom (Luke xii. 37), are served out by Melchizedek himself. Wondrous grace! Then from the Most High God, He blesses the people, and also on their behalf blesses the Most High God (verses 19, 20). Is the type difficult to read? Who can fail to see the growing power and steady progress of that country that is destined to master Asia and menace European power in these eastern lands, and which she regards as her own! Russia is the conquering power in the north-east—the Gog whose growing hatred to the Jews will culminate in the daring attack upon the land and people of Jehovah's choice (Ezek. xxxviii.-xxxix.) But our hearts are set on

Him. Our portion is His love. Our home is His.

Melchizedek, as king and priest, point to Christ—a Priest for ever, after the order of Melchizedek (Heb. vii.), but a Priest in blessing, not in offering sacrifice, as Aaron (Heb. ix., x.); also as King in Zion (Psalm ii.), and King over all the Earth (Zech. xiv. 9). Surely there is but One able and worthy to sustain this double glory—"He shall be a *Priest* upon his *throne*." In the coming days of the kingdom, the faintest sigh, the falling tear will reach the heart, and meet the eye of the Priest, while every case of wrong, cruelty, and oppression, will be righteously dealt with by the power of the King. God's two ordinances—the temple and the throne—respectively represented by the priest and the king, took up the cause of the Blessed One, and His heavenly title "Son of God" procured His condemnation at the hand of the Jewish Sanhedrim (see Matt. xxvi.; Mark xiv.; Luke xvii.), while His title of earthly glory, "King of the Jews," was deemed sufficient (although thrice declared innocent by Pilate) to condemn Him at the Gentile judgment-seat (see closing chapters of the four gospels).

The very titles under which He was rejected by Jews and Gentiles will be those confessed and owned by the Jewish remnant in the coming days of Israel's restoration to her God and land (John i. 49).

We believe wherever this title is used that it points on to the millennium, and marks off God in all His previous dealings with men, from the future public manifestation of His government over the whole scene of creation. His supreme place *then*—God over all and blessed for ever—absolute sovereignty and supremacy is the force of this millennial title; which is also beautifully expressive of the *power* and *blessing* which will cover the heavens and the earth. Ah! it will then be *Divine* power and *Divine* blessing. Priesthood and royalty, exercised mediatorially, will uphold the glories of millennium days. The kingdom will be received *from* the Father, and for one thousand years the Lord Jesus will sway the sceptre in righteousness, and put every enemy below His feet, and at the close of His glorious reign He will *deliver up* the kingdom to God (1 Cor. xv. 24-28). Thus the kingdom will be mediatorial in power, as the priesthood will be in blessing (Gen. xiv. 19, 20).



“Most High” is frequently used in the Millennial Psalms, as xlv., xlvi., xlvii., xcvi., etc.; will also be found *five* times in Dan. iv., and in each instance refers to God as absolute governor of the earth, *after* the rule of man has been demonstrated to be one of self-exaltation, as witnessed in the pride and idolatry of Nebuchadnezzar (chaps. iii.-iv. of Dan.); the title is also used *five* times in Daniel vii.; but in the latter Scripture the expression occurs three times in a plural form—that is, in verses 18, 22, 27—being the same word as in Ephesians i. 3, and vi. 12; it might be translated “high places.” Dan. vii. 25 applies the title twice to God, the other instances in the chapter applying to the *sphere* of blessing, not to the Blesser. Verse 27 is an interesting passage, as showing the future connection between the *heavenlies* and *earthlies*; for there will be *a* glory *celestial* and *a* glory *terrestrial*, but both in immediate fellowship—the blessed answer to the life-suffering and death-atoning agony of Jesus; “and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to *the people* (the Jews) of the saints of the Most High, *i.e.*, heavenly places,

whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." While earthly dominion is committed to the Jewish saints, the heavenly glory will be enjoyed by the heavenly saints, while the connection between those in heaven and those on earth is blessedly maintained. This is not an arbitrary thought: Revelation xxi. 12, 24, 26, clearly enough show that the upper and lower spheres of glory will be in intimate fellowship in the coming days of the kingdom. A similar strain is the burden of Hosea ii. 21-23.

### 7. *The Lord of all the Earth.*

This easily understood title first occurs in Joshua iii. 11, 13; is also used in Zech. iv. 14; vi. 5. The prophetic sphere, or scene of light, *i.e.*, the four monarchies being in question and not markedly Israel, account for the slight variation of the title in Rev. xi. 2; there it is "God of the Earth"—the Gentile enemies of Jewish saints and of the Lamb being more especially in view. In taking possession of the earth—of which Canaan was a pledge of the earth's possession and Joshua a type of the Heir taking up in power the inheritance—God selected this

fitting title, but when His people would dare to connect His blessed name and presence with evil—for a corrupt priesthood had filled the House of the Lord with practices and idolatry of the most degrading character, and the ancients of the people led in the van of wickedness (Ezek. viii.)—then God in righteous indignation dealt with His guilty people, and the sword of the Chaldean was steeped in the blood of Judah's sons. Jehovah vacated His throne in Jerusalem from whence He had governed the earth, and gave up Judah as His dwelling on earth.

To have longer remained in a defiled temple, or have sanctioned the iniquity of the throne, would have been to abnegate His character, and lower His glory as God : that were impossible. Governmental power, therefore, passed from the hands of His people into those of the Gentiles, and the seat of government was transferred from Jerusalem to Babylon, and from that epoch we date the history of "the times of the Gentiles" \* (Luke xxi. 24; Dan. ii.). Thus the exiled seer calls us to witness the passing away of the glory from Jerusalem and from

\* "The fulness of the Gentiles" (Rom. xi. 25) refer to their ingathering in grace.

her Temple (Ezek. i.-xi.). But while God conferred a grant of governmental authority, He did not give His presence to the Gentiles. The truth is, His *presence* was the peculiar privilege and blessedness of Israel. His *blessing* rested on the remnant and restored people from Babylon; while the governmental *power* on earth was handed over to the Gentiles, who are responsible to govern in the fear of God; from Him their right and authority to rule are derived (see John xix., 10, 11; Rom. xiii. 1, 2; Prov. viii. 15). How could God grant His presence or take up a home in the great Gentile metropolis, so long as His people were held in captivity by these powers, and the cities of Judah lay waste. But when the cause of Israel is again taken up, the title will be re-asserted (Rev. xi. 4: compare with Zechariah iv.).

Nebuchadnezzar lauded the "God of heaven," so also Daniel, *not* the "Lord of all the earth," for, as we have seen, that title is only taken up when Jehovah is making good Israel's place of supremacy in the earth. The central part of The Revelation is God's assertion of His rights and titles over the earth; necessarily this will bring in days of terror and wrath upon

men—*i.e.*, upon such as refuse to own His rights. They will be willing enough then to give glory to the God of *heaven* (Rev. xi. 13), but *that* will not be the testimony required in these days. Men will then be willing enough to own God's title to heaven, because that keeps God at a distance from them, but when He announces His purpose to take up again this earth, men refuse, sternly refuse, to own the title:—"God of the earth" (Rev. xi. 4), and so the judgments will roll on—seal judgments *severe*, trumpet judgments *severer*, and vial judgments more *awful* still—all will sweep over the bosom of these Christianised lands and guilty world, until the song from heaven breaks upon a joyous and delivered creation. "The kingdoms of this world (or rather the world kingdom) of our Lord and Christ is come; and He shall reign for ever and ever" (Rev. vi. 15).

This, then, is a title God *did* assert in the conquest of Canaan, but between that and His assertion of it in the future, other titles and glories have their place. God will assuredly establish His right and title to the earth at no distant day; but it will be done by power displayed in judgment.

8. *God of Heaven.*

We have about twenty occurrences of this interesting and divine title. It is only used twice in the New Testament, (Rev. chapter x. 1, 13.) It is found in the book of Ezra eight times. This is important, for it is that book which details the religious doings of the returned captives from Babylon to Jerusalem. Now, while God graciously allowed remnants of His people to return to their land and city, they did so under Gentile patronage and protection. They got blessing *from* God, but not the presence *of* God; hence in the five post-captivity books—Ezra, Nehemiah (both *historic*), Haggai, Zechariah, and Malachi (*prophetic*)—they are not once termed “My people,” save as viewed prophetically. The altar fire may consume its victims, the set and consecrated feasts of the Lord be observed according to the written word, the new moons and free-will offerings of the people be duly accepted according to the law of Moses, the temple courts may resound with songs of praise, the fallen walls of Jerusalem be reared, the city gates as of old opened and shut at their appointed seasons, the throne may again be established, but the *presence* of the Lord

cannot be given to the people. Their temple—beautiful and glorious as it was—had no ark, no mercy seat, no urim nor thummim, no cherubim shadowing the mercy-seat; *that* which gave priesthood its distinguishing glory (the Ark) was wanting. Where was the cloud of glory—the well-known symbol of Jehovah's presence? It had vacated its place between the cherubim, and retired into its native place—heaven—but will return, as of old, and fill the new temple with glory (Ezekiel xliii.). These grand days for man and creation are not far distant. This, then, fully accounts for the frequency of the title in this book. God was not actively interfering on behalf of His people from His throne established in Jerusalem, nor dwelling in their midst in the temple. The throne of righteousness and power is now set up in the great Gentile metropolis—Babylon—and the glory has left the house; hence the appropriateness of the title “God of Heaven.” God acts *in* and *from* heaven—not in the earth—and controls and directs all for the blessing of His own. When He begins to act publicly on behalf of His people, He will do so under His Joshua title “Lord of all the Earth.”

The point now for faith to recognise is, that God is acting and directing, although unseen, for the present blessing of His people. This is an immense stay to the heart in presence of evil and evil men—"Be *still* and *know* that I am God."\* The book of Esther, in which the name of God does not once occur, shows the secret providence of God exercised in blessing through the Persian monarchs (generally favourable to the Jews) towards those of His people, who were even so indifferent to Jehovah's interests that they preferred to remain in the land of the Gentile, instead of returning to their own city, and gathering with their brethren around the altar of God. Esther thus shows the people *out* of the country of promise, but watched over and protected by God Himself; while the books of Ezra and Nehemiah show us Cyrus, Jehovah's anointed and shepherd (Isa. xliv. 28, xlv. 1), caring for the people *in* the land—God all the time owned as the "God of Heaven," as these books fully testify.

\* What about the raging of men, or the din of war? O let the troubled heart rest in those calm and divinely blessed words—"Be still and know that I am God." O Lord, repose the hearts and souls of Thy people upon Thyself in these days of anxious dread.



The expression "Kingdom of Heaven" has its root in Daniel iv., and occurs about 30 times, and only in the Gospel of Matthew; it is an important one in connection with the title "God of Heaven."

### 9. *Father.*

We have already seen that the historical name is *God*, the expression of covenant relationship *Jehovah*, the patriarchal title *Almighty*, the millennial titles *Most High* and *Lord of the Earth*, while *Father* is pre-eminently God's New Testament revelation of character to Christians. A positive relationship founded on Redemption, known and enjoyed by the power of the indwelling Holy Ghost, is the special blessing of the saint *now*. No Old Testament saint—not even Abram or David, the distinguished ornaments of the Jewish system—could, as we do, know God as Father, for "like as a father pitieth his children," etc. (Psalm ciii. 13). The pious Jew of old enjoyed Jehovah's pity—a pity *like* a father. Yet He was not a Father to them, but to us. Thus, of all the Divine names and titles, there is none so touching to the Christian as "Father." It is the language of the babe (1 John ii. 13); it is the utterance of

conscious relationship (Romans viii. 15); but a love and relationship only enjoyed where there is practical separation from the world (1 John ii. 15, 16). In John xiii., Jesus is preparing *us* for moral place and intimacy in the Father's house; in chapter xiv. He prepares a place in the Father's house *for us*; in chapter xv. He presents Himself as the root and source of all *our* fruit-bearing so glorifying to His Father; in chapter xvi. He invites our confidence in His Father's present love, "*Whatsoever ye shall ask the Father in My name He will give it you*;" thus a blank cheque for need to fill up and endorsed with the name of Jesus present to the Father; in chapter xvii. He speaks to His Father *about us*; while in chapter xx. He declares His Father's name *to us*.

The beloved saints at Thessalonica were but babes in Christ—fresh, devoted, and ardent—and were the first to whom an apostolic communication was addressed. The conversion of these Thessalonian idolaters had taken place a few weeks, or, at most, months before the Apostle sent them these two inspired communications of the mind of the Lord. They were but babes,

and as such are characterised by John, (1 John ii. 13), as knowing the Father, so these saints—an assembly of babes—are regarded as set in God the *Father*; that is, they were set by grace in the then present enjoyment of a real relationship to God—one, too, in which the affections could find full play. This is the only assembly so singularly addressed. Had we been in Thessalonica, and attended their prayers, worship meetings, and been privileged to enjoy their intercourse generally, we would have heard the name Father—probably oftener than any other of the Divine names—that being the expression of their delight and communion in God—just as you hear in the prayers and converse of young converts now the almost exclusive reference to the Father.

“*Our Father*” is the language of the disciples; “*My Father*,” that of the Lord Jesus. “Father” is the name above all others which stirs the feelings and awakens the tenderest affections of the heart. It is a name only fully declared after the conflicts of the cross—after redemption had been effected, after the awful depths of man’s sin had been fully fathomed, and the wrath

of God exhausted itself—*then*, and only then, did the Blessed One declare His Father's name to His brethren—for the name before was well known, but never had been fully disclosed. On the Cross He said "I will declare Thy name to my brethren" (Ps. xxii. 22, compared with John xx. 17). "Raised from the dead by the glory of the Father," and "exalted by the right hand of God." He sits upon His Father's throne. Soon His God and Father will build for Him a system of glory, which will widen and extend until it embrace the new heavens and new earth,—Jesus *Himself* the centre and foundation, glory and head of the new creation, whereof all things are of God. Raised from the dead, He declares His Father's name to His loved ones, and imparts to them the virtue of His new condition, as risen and victorious over death. The first man brought in sin, death, and tears; the Second Man dealt with the sin, bringing in life—eternal life, and will, by-and-by, wipe away all tears from off all faces.

"High in the Father's house above.  
My mansion is prepared;  
There is the home, the rest I love,  
And there my bright reward."

10. *Jesus.*

This name of wondrous sweetness occurs nearly 700 times in the New Testament, and in no case, so far as I am aware, is it written with an adjective. "Jesus" needs no qualifying or added word to set His glory forth. As the rose of Sharon emits its own fragrance, and the lily of the valley reveals its own bloom and beauty, so the dignities of *His* person, the moral perfectness of *His* ways, and the glories of *His* works tell out WHO and WHAT He is. In most of the hymnology and spoken language of the Christian, we frequently meet with such expressions as "Blessed Jesus," "Dear Jesus," "Precious Jesus," but not in the Word of God. The name is oftentimes used incorrectly, too, in epistolary correspondence, as "*In* Jesus"\* which is not Scripture.

This precious name is rarely used *alone* in the Acts and Epistles, the reason being that the position of Jesus is changed, from earth to heaven. As *the* Man amongst men His divine glory hid, and moving about as the "Man of Sorrows," He was

\* 1 Thess. iv. 14, should be "*through* Jesus."

known as "Jesus." It was His personal name as Man born into the world (Luke i. 31; Matt. i. 21). It was a name which told of reproach, suffering and shame. Men looked coldly upon Him, Israel spurned Him and rejected His claims, and creation knew Him not. Men covered His beautiful countenance with spittle, He was made the subject of the drunkard's song, they put Him to an *open* shame—parting His garments amongst them, and gambling even for His seamless vesture. Many bulls, yea, the strong bulls of Bashan beset Him—the great and mighty. Dogs, men utterly without feeling and conscience, gathered around Him; yea, the power of *the* dog—satan—was there. The circle of wickedness narrows, the assembly of the wicked enclose Him. O my soul, what a scene is this! Men and demons have got their prey; they trample upon Him as they would upon a worm. Reproached, laughed to scorn, they pout the lip; they shake the head; they pierced His hands and feet, and now the horror of the scene is intensified, God covering it in darkness. Like a funeral pall, Judea is shrouded in blackness. Then the clouds of judgment gather and break—the

throne of God their source ; the waves of wrath roll on and on. The storm bursts upon Him, for sin must be judged. "God is *light*," so the tempest of divine and righteous wrath spends itself upon Him. The cry of desolation and abandonment, "My God ! My God ! why hast Thou forsaken Me ?" tells its own most awful tale. The last moment has come, man undeterred by the clear evidence of divine power—the rending of the rocky sepulchres of the dead and the overspread darkness—can yet find light enough to consummate his wickedness by piercing the Holy Sufferer's side. Eternal infamy rest upon the nature of man !

How does God meet all this ? What are His thoughts about Jesus ? Accompany me, beloved, to His tomb. What are the lessons gleaned from that empty sepulchre ! The *glory* of the Father displayed (Rom. vi. 4) and the *power* of God put forth in the raising up from the dead—"Jesus." Where sits He now ? On His Father's throne. Where is the Man whom God delights to honour ? Seated in midst of heaven's glories. How is He robed ? With garments of glory and beauty. What encircles His brow ? A crown of glory and

honour. What are His Headships? Creation, providence, God's new creation, and every glory known and unknown. What is He to angels? The object of their worship. What is He to saints? The burden of their holy songs and praises. What is He to God? His only begotten and well-beloved Son. What is His place as Man? Universal power and creation-supremacy. Who will be the centre of the world-wide system of glory? The Lamb slain. Whose name will awaken the song of creation? The name of Jesus. Yes! yes! the many-mansioned house of the Father has Jesus as the first-fruits of the gathered family, and the kingdom-glory will have Him as its light, centre, and foundation.

But these glories prepare us for other names and other titles, and as the Acts and Epistles unfold these varied glories and dignities, they speak of Him accordingly; hence the name "Jesus" alone is there seldom used. In the Acts there are about thirty occurrences of the name simply, and in the Epistles not more than that number. The first twelve chapters of the Acts have, through the ministry of Peter and others, as their great burden, the filling



of Judea and Jerusalem with the glory of Jesus (chap. v. 28), and not only so, but "therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (chap. ii. 36). Chap. i., the testimony is to the return of Jesus; chap. ii., the testimony is to the resurrection and ascension glory of Jesus; chap. iii., the testimony is to the power of the name of Jesus; chap. iv., the testimony is to the power of suffering for, and the practical exhibition of the grace of Jesus; chap. v., the testimony to Jesus is so energetic that the religious leaders of the people are utterly confounded; chap. vi., vii., the closing testimony is to Israel that their rejected Messiah—glorified and standing at the right hand of God—will yet return, if Israel will only say, "*Come.*" This is met by the violent death of Stephen, who is sent to heaven after his Master, with the insulting message, "We will not have this man to reign over us." Thus other glories are opened to us; other dignities will be worn by Him—glories won and dignities obtained through that wondrous pathway—death and resurrection.

11. *Christ.*

This official designation is usually written in the Gospels with the article prefixed, thus, "*the Christ.*" Our otherwise excellent version of the New Testament fails in numerous instances in conveying the exact title as found in the Greek, the article being seldom given in English; this is to be regretted, because thereby a vital part of the testimony of the Lord to the Jews is somewhat obscured. The omission of the article is therefore important. The Messiah\*—so largely spoken of in the Old Testament writings, and with which the Jews were so familiar—had now come, and was presented for their acceptance. Jesus *the Christ* offered Himself to Israel as the Saviour from their sins, and Deliverer from Gentile domination; but Israel knew not the day of her gracious visitation, so contrary was He to all their expectations, although Psalms xxii., lxix., and Isaiah liii. might have prepared them for the reception in suffering of the Lowly One. They rejected His messianic claims. As to the moral glory displayed in His person and ways, their

\* Messiah (Hebrew) and Christ (Greek) both mean "The Anointed," as in Psalm ii. 2, &c.

hearts and minds were blinded. Consequent upon His full and final rejection as King of Israel, and as *the* Christ who would have built up Zion in her glory, God is not pressing in *meantime* the Jewish claims of His beloved Son, but will make these claims good in a day that is fast approaching; then it will not be contingent on Jewish or Gentile responsibility, but God will work in the absoluteness of His power for the glory of His Son, whether as *the* Messiah in Judea, or in His wider title as Son of Man in the earth. Now, our position, portion, and blessings are found in Israel's rejected One, crowned and glorified in heaven. Christ's *new* place as risen and glorified determines ours, hence in the Epistles, where our place before God is fully developed, "Christ" is written about 150 times. In the Gospels, as we have seen, it is an official title; in the Epistles it is generally used as defining our position before God. We are in "Christ," who, raised from the dead has been set over all the works of God's hands. What a wondrous place we are set in! What an amazing blessing! Saints individually are said to be "*in*" Christ (Eph. i. 3-6); corporately, as the Church, we are

united with Him in His life, blessedness, glory, and future dominion over all things.

"*The Christ*" is met with in the Epistles about 80 times; in the Ephesians alone it occurs 20 times, while "Christ" is found but seven times. Where Christ is regarded as head of a system or people, or state of things, and where the speciality of His place or dealings with others are in question, then "*the Christ*" is used. But on this we would not pronounce dogmatically, and would be glad of further help in this direction. In order that the reader may study this subject for himself, we append a list of passages where "*the Christ*" occurs in the Epistles:

*Eph.* i. 10, 12, 20; ii. 5, 13; iii. 4, 8, 17, 19; iv. 8, 12, 20; v. 2, 5, 14, 23, 24, 25, 29; vi. 5.

*1 Cor.* i. 6, 13, 17; vi. 15 (second clause); ix. 12; x. 4, 9, 16; xi. 3 (twice); xii. 12; xv. 15, 22, 23 (last clause).

*2 Cor.* i. 5 (twice); ii. 12, 14; iii. 4; v. 10, 14; ix. 13; x. 1, 5, 14; xi. 3; xii. 9.

*Heb.* iii. 14; v. 5; vi. 1; ix. 14, 24, 28; xi. 26. *Rev.* xx. 4, 6.

*Col.* ii. 11; iii. 1 (second clause), 3, 4, 13, 16. *Phil.* i. 15, 16, 27.

*Rom.* vii. 4; ix. 5; xiv. 18; xv. 2, 7, 19. *Gal.* i. 7; v. 4, 24; vi. 2. *2 Thess.* iii. 5.

*1 John* ii. 22; v. 1. *2 John* 9. *1 Peter* v. 1.

In several of the Epistles "Christ" is

only used in conjunction with other names, and in others "the Christ" does not occur at all.

In 2 Cor. xii. Paul says, "I knew a man *in Christ*." We are not as to position and standing before God in the first man, Adam, and we ought not to be according to life and practical ways. God has disowned the first man and brought in the Second. Christ before God is the root and source of life—eternal life, and of *new* responsibility to all in the new creation. Thus every living soul is either in Adam of old-creation headship, or in Christ of new-creation headship. Standing or responsibility are found in, and flow from connection with Adam or Christ. But should I die, Is my position before God in the least affected? Nay, my responsibility to *walk* according to my standing in Christ is, of course, over; but the position itself is a *settled one*, death cannot touch it; it is unassailable by all the power of the enemy: thus the "*dead in Christ*" will rise to be conformed to the image of God's Son. 2 Cor. xii. 2, with Eph. i. 3, show the saints alive on earth, as to their standing before God; while 1 Thess. iv. 16, with 1 Cor. xv., show that those who die do not thereby

forfeit their position before God “in Christ.”\*

In Acts ii. 36, “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and *Christ*,”—not “*the* Christ” that He was *on* earth, but Christ, the exalted One. I connect my responsibility with Him as *Lord*, which is a title of authority. I connect my position with Him as *Christ*.

## 12. *Lord*.

The leading thought in the use of this word is *authority*, and that in all matters pertaining to the Christian. If I have a fixed position “in Christ,” I have corresponding duties and responsibilities, and these are in reference to the “Lord.”

There are shades of meaning in the different words, usually translated “Lord,” not given us in our authorised version, and of course we are losers thereby.

“The Lord,” which is a title of authority, occurs nearly seventy times in the Gospels,

\* All saints who die from Adam till the Lord’s descent from heaven are spoken of as “the dead in Christ,” but it could not be said of them as of *us*—the saints living in this church age—“in Christ Jesus.”

and about twelve times in the Acts, and nearly 170 times in the Epistles; while joined to other names, it occurs about 140 times in the Epistles.

The Lordship of Christ is connected with the closest and tenderest relationships of life; thus, marry "*only* in the Lord" does not imply that I am free to marry anyone "in Christ" that is, a Christian merely, but if, in obedience to the Lord, and in the practical recognition of His authority, I am separated from unholy associations, I dare not re-enter them, and take to myself one who even may be a Christian. "In the *Lord*" settles that and all such like questions. All natural and social relationships are to be regulated according to the Lord—what is due to Him (Eph. vi. 1-10; Col. iii. 18; iv. 1). The Lordship of Christ in the Christian assembly (1 Cor. xii. 3, 5) as to spiritual manifestations and gifts, and especially with that which is the figure of the Church's unity, "the *one* bread," or "loaf," is also strongly insisted upon (1 Cor. x. 16-21). In chapter xi. of 1 Cor. the title is used eight times in direct and solemn reference to the Lord's Supper. It is a title also expressive of absolute and universal proprietorship

(compare Matt. xiii. 44, 38 with 2 Peter ii., Jude). Christ, as man, has been *made* Lord and Christ. Jehovah He ever *was*, but as Man, all things put under His feet, He has been *made* Lord. All Christian responsibility is connected with this Divine title.

### 13. *Jesus Christ.*

This double title is found eight times in Peter's 1st epistle and once in his 2nd epistle. Paul writes it 36 times, but far more frequently the inverse order of the names, as "*Christ Jesus*," is that used by Paul. "*Jesus Christ*" occurs 54 times in the Epistles. In every instance this title is used with striking and remarkable precision. Jesus, the lowly humbled Man on earth, is now the glorified Man on high. The thought is from what He *was* to what He *is*. Thus the title as used connects His shame and His glory. His sufferings and His glories are thus linked together. Such seems to be the general idea in the Divine order of the words "*Jesus Christ*."

### 14. *Christ Jesus.*

The great Gentile Apostle writes "*Christ Jesus*" 61 times, while, as we have seen, he only employs the former title 36 times. As there are but 62 instances of this form of the double title "*Christ Jesus*," it is an in-



teresting fact that Peter is the only writer of the epistolary portion of the New Testament who wrote this, Paul's favourite title (1 Peter v. 10). The glories of these Divine titles are interestingly traced in the writings of the Apostles Paul, Peter, and John. It is plain from Scripture, and experience fully proves the truth of it, that the character of a man's conversion is distinctly reflected in his walk, testimony, and service. This, again, largely determines his future in the system of glory. Paul's conversion is recorded Acts ix.; Peter's in Luke v.; and John's in his gospel, chap. i. The manner and character of these conversions are as different as possible. Peter, attracted by the *grace* and convicted of sin by the display of the *power* of Jesus, got attached to an earthly Messiah, following Him in His ministry amongst the lost sheep of the house of Israel, and conformed to his Master even in death.\* The pointed preaching, by Peter, of Jesus risen and exalted, and that through His name remission of sins was to be had, was quite in keeping with the scene in

\* We read that Peter was crucified, and at his own request, as unworthy to die like his Master, with his head down.

Luke v. Jesus on earth filled the eyes and heart of Peter by the wondrous display of power—the gift of the miraculous draught of fishes; so Jesus exalted and ministering forgiveness of sins was preached consequent upon His *new* position. Benefits received from Jesus on earth (Luke v.), from the same Jesus risen and glorified (Acts ii. 38), and from the coming Jesus—revealed in His glory (1 Peter i. 13), seem to me a characteristic feature of the ministry of the Jewish apostle, and this accounts for the prominence given to the characteristic title “Jesus Christ.”

Paul’s first acquaintance with “Christ Jesus” in the glory—with Christ as man risen up out of the dead, Head over all things to the assembly, and *to* whom and *with* whom saints are eternally united—formed the life and became the grand and distinguishing feature of Paul’s ministry, and this also would account for Paul’s frequent use of the title “*Christ* Jesus.”

John was converted to the *person* of the Lord—the Son in the bosom of the Father and displayed before men, in the infinite perfection of His ways as “Son of the Father” and “Lamb of God,” and who was

none other than Jesus Christ. Need we, therefore, be surprised that John speaks so much of "the Son"?

Now, let us sum up their testimonies to the Lord. Peter, knowing Jesus on earth, speaks of Him as "*Jesus Christ*;" Paul, knowing Christ in glory, speaks of Him as "*Christ Jesus*;" John, knowing the Son in the bosom of the Father, speaks of Him as the Son who is "*Jesus Christ*." Thus these blessed titles are used in exact correspondence with the ministry received, and which again is reflected from the character of conversion of each apostle. Individuality is stamped across the blessed pages of inspiration, as it is also in the ministries exercised in the Church of God.

### 15. *The Lord Jesus Christ.*

This is the full written title of the Lord. It will be found in the introduction to all the Pauline Epistles, save in those of the Hebrews and 2 Timothy.\* If the thoughts we have given under each title are connected, the scriptural idea of this fullest of all the titles of the Lord will be easily seen.

May the Lord Himself give grace to hold in divine power those blessed unfoldings of

\* But is found in the last verse of the Epistle.

the truth as developed in the various names and titles of the Lord !

16. *Son of God.*

This divine title is one of personal glory. It is only fully unfolded in John's writings. If Paul tells us of *heavenly* secrets, John speaks to us of *divine* mysteries. Peter writes of the glory and grace of the Risen One in connection with Judah in her land and in her dispersion; James to the scattered twelve tribes, gathering in groups in their synagogues, and presents the glory of Jesus Christ as the grand regulating power in their assemblies; Paul unfolds the glories of the Risen Man in connection with creation, the gospel, and the Church; John discloses a deeper glory than that which bears upon Judah, Israel, creation, or even the Church, even the full, divine, and personal glory of Jesus Christ—Son of God—Son of the Father.

"Son of *God*" is His title of personal *dignity*—a title and place ever His in all eternity. "Son of the *Father*" is the blessed expression of the intimate *fellowship* between the Father and the Son in the eternal ages; while "the only begotten Son which is in the bosom of the Father" declares the

*depth* and tenderness of the divine love—ever abiding between the Father and the Son. We have Son of God in His dignity and glory; Son of the Father in closest and eternal relationship; and “*only* begotten Son in the bosom of the Father,” *alone* in the knowledge of the secrets and love of the divine bosom. What wonders of dignity, relationship, and love are unfolded in the title “*Son!*” His by *inherent* right, ours by *adoption*. Could we speak of having inherent sonship? Surely not. John i. 12 settles *that* point.

Luke connects the Sonship of Jesus with the *incarnation* (chap. i. 35); Matthew with the calling out from Egypt (chap. ii. 15); Mark from the public ministry of the Lord (chap. i. 1); but John traces the Sonship of Jesus Christ before time began. It is not a correct phrase, “Son *from* eternity;” “*from*” gives you date, “Son *in* eternity” gives you none. Eternity, Personality, Deity, Divine Equality, and Creatorship are ascribed to Him who is the “Word,” the “Son,” and that in the brief compass of 42 words (John i. 1-3). We see the Son of God with the *sinner* in the Gospel of John; we have the Son of the Father with the *saint* in

his Epistles. We have no date or epoch as a start in the Gospel; we have date and an epoch distinctly marked in his first Epistle; "*in the beginning*" is the Gospel; "*from the beginning*" is the Epistle. The fullest and most magnificent title—because a distinctly moral and personal one—is that of "Son of the *living* God;" and it is upon this, the glory of His person divinely revealed, that Christ builds His assembly. This grand and divine title is neither official nor dispensational. Paul, in accordance with his double ministry (Col. i. 23-26), "*straightway*" preached Jesus that He is the Son of God (Acts ix. 20). The divine glory of His person formed the ground of all his Gospel and Church testimony. The divine and heavenly glory of the Son is needed for Church foundation, Church blessing, and Church glory,—and *that* is the great subject of the Pauline Epistles. The divine glory of the Son for the gathering, blessing, character, and moral likeness of the family in the Father's House, are the themes of John, who himself knew something of the intimacies of the divine bosom, hence this peculiarly precious title of *Son* is not only unfolded by John, but will be

found oftener in the five writings of the beloved Apostle than in all the rest of the New Testament together.

“Thou art the everlasting Word,  
The Father’s only Son ;  
God manifest, God seen and heard,  
The Heaven’s beloved One.  
Worthy, O Lamb of God, art Thou  
That every knee to Thee should bow.”

### 17. *Son of Man.*

This title is used of Ezekiel upwards of 100 times, and of Daniel thrice. It is never applied by others to the Lord Jesus ; He always uses it of Himself. It seems to have been a title He peculiarly delighted in. It occurs but once in the Epistles, and that as a quotation from Psalm viii. (Heb. ii. 6). In the solitudes of eternity with the Father, His delights were with the sons of men, and in *time* He took the title expressive of this delight upwards of 60 times. Like the two Old Testament prophets referred to, who found their sphere of ministry outside Israel, not then owned and recognised of God, Jesus takes this title consequent upon His rejection as “The Christ” by Israel. Thus the narrow limits of Judaism are overstepped, and instead of a glory filling merely Immanuel’s land, the scene widens, and the

dominion of the Son of Man embraces the heavens and the earth, and instead of a glory skirting the coasts of Judea, the *whole* earth becomes lightened with His glory. Universal dominion and absolute sovereignty are glories hanging upon this interesting title. The judgment of man, as also the authority to execute that judgment, are Son-of-Man glories (John v.). Life, and power to communicate that life, are referred to His Divine title "Son of God" (John v.). Rejected as the King of Zion (Psalm ii.), we are given the feelings of the remnant of Judah in Psalms iii.-vii., but in Psalm viii. the glory widens far beyond the confines of Judah; the whole earth, yea, the universe is embraced in the dominion of the Son of Man.

### 18. *Son of David.*

This Judaic title is necessarily a dispensational one, connecting itself with royalty and blessing within the circumscribed limits of Judea.

Son of God is a *Divine* title; Son of Man an *earthly* title (not of course as to its source, but as to its *sphere*); Son of David a *Judaic* title.



# SUMMARY OF FOREGOING.



We will now briefly sum up these titles in their order as given:—

1. *God (Elohim)*—Creation power and glory and Godhead fulness.

2. *God (Eloah)*—Only Living and True God.

3. *LORD GOD*—Creator relationships.

4. *LORD or Jehovah*—Moral relationship.

5. *Almighty God*—Almighty in grace to the saint and in wrath to the world.

6. *Most High God*—Millennial title expressing supreme power in government.

7. *Lord of all the Earth*—Proprietorship over the earth.

8. *God of Heaven*—Providential government on earth.

9. *Father*—Title of God's relationship with Christians.

10. *Jesus*—The personal name of the Lord.

11. *Christ*—The exalted One ; our standing. —

12. *Lord*—Power and authority. —

13. *Jesus Christ*—The humbled One exalted. —

14. *Christ Jesus*—The Glorified One once humbled. —

15. *The Lord Jesus Christ*—The full title of the Lord, connecting His authority with His manhood and glory. —

16. *Son of God*—Divine title of personal glory. —

17. *Son of Man*—Title of earthly glory. —

18. *Son of David*—Title of Judaic glory. —

Nos. 6, 7, 17, 18 are titles which bear upon Millennial times, and express certain Millennial relationships and glories.

May the Lord grant an abundant blessing upon these meditations—such a blessing as will bear fruit to His glory and present profit to His people !

# SUPPLEMENTARY NAMES AND TITLES.

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1. *The Second Man and Last Adam* (1 Cor. xv. 45-47)—Christ as risen from the dead and before God in established righteousness, is the “Second Man;” the first is entirely supplanted, and the Second alone lives before God. Will there be another? Nay, He is the “*Last Adam*”—beyond Him there is no progress, perfection or blessedness.

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2. *The Bright and Morning Star* (Rev. xxii. 16)—The joyous hope of seeing Christ, being like Him and with Him, *before* His advent to Israel or the world.

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3. *The Root and Offspring of David* (Rev. xxii. 16)—Christ as *Divine* was the root of royalty, and as *man* the legal heir to David's throne.

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4. *The Word of God* (Rev. xix. 13)—The impersonation of God. As the “Word,” deity, eternity, co-equality, distinct personality are ascribed to Him (John i. 1-3).

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5. *The Word of Life* (1 John i. 1)—The living expression of Eternal Life in this world.

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6. *The True Vine* (John xv. 1)—The “Vine” signifies *fruitfulness*, but Israel, as Jehovah's vine

(Ps. lxxx.) proved herself a "strange" and "empty" vine (Jer. ii. 21; Hosea x. 1); hence the Lord presented Himself contrastively as "the *True Vine*," or real fruit-bearer for God on earth.

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7. *The High Priest* (Heb. v. vii.)—Christ as High Priest above, does not deal with our sins—that is the work of His advocacy (1 John ii. 1)—but with our infirmities and necessities as saints. It is to succour and strengthen, *not* to restore the backslider.

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8. *The Advocate or Patron* (1 John ii. 1)—"If any man sin we have an *Advocate*." In such a case Christ acts with the Father—for it is a question of relationship *not* of standing before God—with a view to the restoration of the lost communions.

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9. *The First Born of every Creature* (Col. i. 15)—This is a title of dignity, not one of time or birth (see Ps. lxxxix. 27). No matter, therefore, what circle Christ enters or when He enters it, He necessarily takes the place of the first born or chief in it.

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10. *The Seed* (Gal. iii. 19)—This is Christ, not the Jews nor even believers. It is one seed because Christ personally is meant.

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11. *The Seed of Abraham* (Gal. iii. 16)—This is Christ, to whom the heirship of the world belongs, as typified in Isaac—dead, risen, and heir of all things (Gen. xxii. 18).

12. *The Righteous Judge* (2 Tim. iv. 8)—As the “Righteous Judge,” faithfulness now will be righteously rewarded in the future. It is true all will be of grace; equally true, however, that in righteousness He will reward.

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13. *The Beloved* (Eph. i. 6)—The expression of God’s infinite and present delight in His Son.

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14. *The Amen* (Rev. iii. 14)—The Church, God’s witness, should have made good the promise and grace of God, but now, as our outward and responsible witness, she is to be utterly rejected, hence Christ presents Himself as “the Amen” at the end of corporate Church testimony. He will “amen” the truth and promises of our God.

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15. *The Alpha and Omega* (Rev. xxii. 13)—This is a title also applied to God in the previous chapter, verse 6. Creation, Revelation, and Redemption have Christ as the source and conclusion of all. What a stay to the heart!

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16. *The Faithful Witness* (Rev. i. 5)—Man, Israel, the Church, had deeply failed in succession, but Christ on earth maintained unswervingly the testimony of God, so He bears the name for ever. He is “The Faithful Witness.”

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17. *The Forerunner* (Heb. vi. 20)—Heaven will most certainly be entered by Believers, for Jesus has gone before them—their “Forerunner,” pledge, and certainty that we too, in course, will enter heaven.

18. *The Lamb* (Rev. v.)—This title occurs about thirty times in the book of Revelation, and is there associated with strength, glory, grace, and mirth.

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19. *The Master or Lord* (2 Peter ii. 1)—Christ by purchase has acquired rights over man. He is Master or Lord of all. Redemption goes much further, and in its application refers to Christians only.

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20. *The Male of Might, or Man-Child* (Rev. xii 5)—God's purposes of blessing for this earth are lodged in Christ; the government, power, and judicial authority of the world will be entrusted to safe and powerful hands. (See also Ps. ii.)

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21. *A chief Corner Stone* (1 Peter ii. 6)—Christ is both a foundation stone for Israel and the believing sinner now, and "corner stone" too in *glory*. He will yet knit the future systems—celestial and terrestrial—of glory in one.

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22. *The Captain of Salvation* (Heb. ii. 10)—Christ, as man, is the chosen Leader of the sons of God on their way to glory. What are difficulties or enemies in view of such a captain—one who Himself gone before, encountered every enemy opposed to the glory of His people.

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23. *The Shepherd and Bishop of your souls* (1 Pet. ii. 25)—As the "Shepherd" He leads in green pastures and feeds with the finest of the wheat, and

as "Bishop" or "Overseer" He exercises watchful vigilance and care. What a rare combination for the sheep of the blood-purchased flock!

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24. *The Good Shepherd* (John x. 11)—The kings of Israel were to rule, feed or shepherd God's flock. There is but *One* to whom the flock can now turn, and say He is *good*, for He died for the flock as "the Good Shepherd."

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25. *The Great Shepherd* (Heb. xiii. 20)—God has brought out from among the dead, through the blood of the everlasting covenant, Christ now great in resurrection, power, and liberty. "*Great Shepherd*" in resurrection, as "*Good Shepherd*" in death.

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26. *The Chief Shepherd* (1 Peter v. 4)—We have had Christ viewed as Shepherd, *good* in death, *great* in resurrection; here we have Him *chief* in glory, dispensing crowns and rewards to the faithful caretakers of the sheep.

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27. *The Saviour of the Body* (Eph. v. 23)—Blessed guarantee that the Church, in all her need and wilderness circumstances, will be brought through all, and reach the glory through the grace of her Saviour. *The believers body*

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28. *Leader and Completer of Faith* (Heb. xii. 2)—"The cloud of witnesses," chap. xi., may encourage, but must needs stand aside in presence of Him who began the course of faith and finished it triumph-

antly; hence the Spirit's apt application of this most appropriate title to Him who has sat as overcomer at God's right hand.

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29. *Image of the Invisible God* (Col. i. 15)—Christ as Son and Man (John i. 18) is the perfect representation of the invisible God, both in His nature and right in this world.

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30. *Head of the Body* (Col. i. 18)—Christ heads creation (Col. i. 16); but He is also the Head of those brought into the closest and most intimate relationship with Himself—His body.

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31. *Head of every Man* (1 Cor. xi. 3)—Man is head of the woman; he again has Christ as his Head, and this is universal—"Head of every man." God, as Supreme, is Head of Christ viewed as man. What then about "woman's rights"? What about "man's rights"? God and Christ alone have rights in the vast scene of creation.

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32. *Head of all Principality and Power* (Col. ii. 10)—In right and title Christ as man is set above all authority, whether heavenly or earthly. The fulness of God, too, dwells in Him as man, and we are complete in Him before God—the one in whom dwells the fulness, and who heads all authority.

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33. *Our Saviour God, or God our Saviour* (Titus i. 3, etc.)—This grand expression characterises the pastoral Epistles of Titus and 1 Timothy. It is one



showing the breadth and character of God's thoughts and actions towards the world. He takes the character of a Saviour, and He who does so is God.

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34. *King of Kings and Lord of Lords* (Rev. xix. 16)—How appropriate such a title at such a time and under such circumstances? (See also chap. xvii. 14.)

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35. *Lion of the Tribe of Judah* (Rev. v. 5)—Christ's majesty and royalty connected with the government of the earth and Judea (see also Gen. xlix. 9).

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36. *One Mediator* (1 Tim. ii. 5)—Christianity knows of but one link between God and men. Christ Himself a man is the one Mediator qualified by His person and work to lay one hand on the throne of God and the other on man.

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37. *Mediator of a New Covenant* (Heb. ix. 15)—Moses was the Mediator of the Old Covenant or legal system. Christ is the Mediator of the "New" and "Better" Covenant yet to be made with restored and converted Israel (Jer. xxxi.).

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38. *Minister of the Circumcision* (Rom. xv. 8)—That is He comes to make good all that God promised to Israel's fathers. The *sure* mercies of David are treasured up in Christ, who also will minister or dispense them in God's time.

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39. *Minister of the Holy Places* (Heb. viii. 2)—Jesus ministers in the Holy Places in contrast to

the earthly ministry of the priests: an earthly people drawing nigh is provisioned for by the latter kind of ministry, while a heavenly people in the holiest is met by the former character of ministry.

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40. *The true God and Eternal Life* (1 John v. 20)—Christ is *that*. He is the true God as opposed to all that is false; He is God in veritable reality and also eternal life, not simply the life *in* Him, but He *is* the eternal life.

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41. *The Propitiation for our Sins* (1 John ii. 2)—He is the abiding answer before God to all we have done, just as the blood on the mercy-seat secured Israel's standing before God (Lev. xvi. 14).

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42. *The Holy, The True* (Rev. iii. 7)—These titles designate what Christ was and is personally; they are not ecclesiastical or official titles at all, but express moral character.

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