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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS
WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE
RIGHT HAND OF GOD." COL. 3. 1.

T H E N A M E.

An Address (revised) at

Forest Gate. E.

5th April 1912.

by

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An Address by Mr. P. W. Heward,

At Forest Gate,

(Specially to younger
friends present).

5th April, 1912.

I want to speak about THE NAME as it is brought before us in the Earlier Scriptures first, and in the Later Scriptures afterwards. In the Earlier Scriptures (Genesis) THE NAME is not used first to do with the name of God; we have the names of the rivers, we have the names of the animals, we have the name of Eve, and so forth. But when we seem to approach to the fourth chapter, we have just a reference to THE NAME OF THE LORD, but it is not explained to us, and you know how very soon afterwards, when we reach chapters 6 to 8, we have the flood, and after the flood there is a new beginning in the world, and the first "name" that comes specially before us after the flood is, not the name of God, but the people say "Let us make us a city and a "name"". Will you turn with me to Genesis 11. 4 "Let us build us a city and a tower and LET US MAKE US A NAME lest we be scattered upon the face of the earth". But we are told that they did make themselves a very strange name, for in verse 9 "Therefore is the name of it called BABEL because the Lord did there confound the language of all the earth, and from thence did the Lord scatter them abroad upon the face of all the earth". God did not put His Name there, He put the name CONFUSION there, as BABEL means. Babel has two meanings - "The gate of God", and

"confusion". Men thought it was the gate of God, God said it was confusion.

But still we have not had God's Name specially brought before us. It is true we are told of Abraham that he called upon the Name of the Lord, in ch. 12. 8, but did he understand specially what that Name was, and what it meant? I do not think so. God distinctly tells us in the book of Exodus, that by His "NAME" He was not known to Abraham, Isaac and Jacob. We might just turn to the passage in Exodus 6. Will you let me leave out the words in italics, because they are only put into try and explain, and I think they really fail to explain. Exodus 6. 3, "And I appeared unto Abraham, unto Isaac and unto Jacob, by God Almighty, but by My Name JEHOVAH was I not known to them". God's special point here is that, though He had the title of God Almighty, it was not THE NAME, and He specially leaves out the word "Name", with that title of "God Almighty", and yet it has been put in italics, but by putting it in italics it shows it is not in the original, and therefore I can well leave it out - "I appeared unto Abraham, Isaac and Jacob by God Almighty, but by My Name JEHOVAH was I not known to them". God was just the same before He was known by that Name. You find in the first book of the Bible (in Genesis) again and again God is called "LORD". Now when you see the word "Lord" printed in capital letters you know that in the Hebrew it is the word JEHOVAH - this is very important -, where it is printed THROUGHOUT in capital letters, that is, not only the "L" but

the "ORD" as well. And so God was the same, but He did not show Himself by His Name Jehovah to Abraham, Isaac and Jacob. We have a beautiful illustration of this in Genesis 32. There appeared unto Jacob One Who, we are told, put Jacob out of power, and then in verse 27 "He said unto him, What is thy name? and he said, Jacob. And He said, Thy name shall be called no more Jacob but Israel, for, as a prince hast thou power with God (Israel means A PRINCE OF GOD) and with man, and hast prevailed". And Jacob turned round the question and asked Him and said "Tell me, I pray thee, Thy Name. And He said, Wherefore is it that thou dost ask after My name? and He blessed him there". So here there was one who appeared unto Jacob and would not tell Jacob his name. Jacob, we are told, called the name of the place Peniel. Now EL is a name of God, the title God but it is not the title Jehovah, and Jacob did not realise what that meant. He asked after THE NAME but he was not allowed to hear the NAME.

"PENIEL". Wherever you see a word with "IAH" at the end, you will know it is probably connected with the word Jehovah but here we have PENIEL connected with the word "EL", the usual word for God. So God would not tell His Name, and the very word He gave to Jacob, "ISRAEL" was a name compounded with the word EL, not compounded with the Name Jehovah. There is a reason for all this, and a reason that we must not forget - that all God's Word is made to fit as one whole, every part of it agrees with other parts, every part of it fits in with the every other part of it, there are no mistakes in God's word. THE very names that we

have early in Genesis, like Adam, Enoch, Noah, Shem, Japheth, Abraham, Isaac, Jacob, Sarah, Israel, Joseph, Judah, etc., these names all seem to suggest that we are in the early book of the Bible. When you come to the later Books you find such a lot of names end in IAH - Jeremiah, Hezekiah, Isaiah, and all names like that; but in the earlier book of the Scripture it is not so. God had not fully revealed what His Name was. Everything fits in.

We pass along now to the Book of Exodus, where we have God explaining His Name. I want ^{now} to look at Exod. 3. In verse 13 Moses asked God what Jacob had asked before, but the right time had now come to explain the name, and so we have that when Moses said "The people will ask me, what is His Name? what shall I say unto them?" that God said "I AM THAT I AM", and He said "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you". "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob (not the Lord of Abraham, but the God of Abraham, and the God of Isaac, and the God of Jacob) hath sent me unto you. THIS IS MY NAME FOR EVER AND THIS IS MY MEMORIAL UNTO ALL GENERATIONS". "Go and gather the elders of Israel together and say unto them, the Lord God". Now will you notice that the word "LORD" is in capital letters in verse 15, and again in verse 18, and God distinctly says of this "THIS IS MY NAME FOR EVER AND THIS IS MY MEMORIAL UNTO ALL GENERATIONS", so if we were just going to

impress it upon our minds by the eyes as well as the ears we might put it down like this -

The Name of the L O R D.

GOD was revealed, but not His Name, to Abraham, Isaac and Jacob, And the references that we could give to that are Gen. 32 that we just looked at, and also Exod. 6 at which we glanced at before. Then we have the first revelation of it here, and the explanation as well. "I AM THAT I AM" was the Name. It has sometimes been rendered "I WILL BE THAT I WILL BE". It is difficult to know the full meaning of the Name. Are we surprised by that? It is what we should expect. It either came from the word "to be" or the word "to descend"; and how true it was that He Who is the One Who ever lives - the One who died for us - DID descend - and "He will be", for He will come again. But when God explained Himself He explained that you could not explain Him. Not "I am this" or "I am that", but "I AM THAT WHICH I AM". God told Israel that He loved them because He loved them, and here "I am that which I am". There are some things which are beyond words, beyond thoughts, but we thank God (those of us who know His Name) they are not beyond His thoughts.

So we must not take only the one verse, Exodus 3. 14, but 3. 14,15,16. There is the revelation to Moses of the Name of the Lord, and you will notice where it is first revealed it is in connection with the bringing out a people from Egypt, not simply bringing out a few but a whole nation. God would thus suggest that the Name "LORD" implies a covenant and magnifies

His mercy, but also tells of His love toward a gathered people. And through the Scripture the name "LORD" seems to be joined specially with the gathering of God's people together, and the uniting of God's people for whom the LORD in wonderful love died.

When we come along to the Book of Deuteronomy, we find a great deal of stress there upon God's Name. God was going to choose a city to cause His Name to live there. You remember how we are told of Cain that he built a city, and how that the name that he gave to the city was not a name ~~of~~ that he asked God concerning, but he called it after the name of his own son. You remember we are told in the Psalms that "They call their lands after their own names". And the people at Babel said, "Let us make us a city and a tower, and let us make us a name". But here it is just the opposite. The Lord is going to choose a city to put HIS NAME there. There are a number of passages in Deuteronomy; we might just turn to chapter 16 and pick out a few here. Verse 6 "The place which the LORD shall choose to place HIS NAME there", verse 11 "Which the LORD thy God hath chosen to place HIS NAME there". The words "Which He shall choose" keep on coming, and the words "To place HIS NAME there" are frequently connected with the expression about God choosing. We need not turn to all the other chapters; there are several chapters in Deuteronomy, but we might just notice now that in Deuteronomy 16 God speaks about His Name being caused to dwell in connection with His choosing a city. THE NAME of the LORD

caused to dwell, not simply revealed. God's Name was REVEALED to Moses in connection with the people coming out of Egypt, but it could only be CAUSED TO DWELL in the land that He had picked out that He might exalt His Name - caused to dwell at Jerusalem. And we find afterwards that when God allowed Solomon to build the temple and it was finished and God revealed Himself to Solomon, that God spoke to Solomon ABOUT HIS NAME DWELLING THERE. Will you turn to 2. Chron. 7. 12-16? There we find these words "The Lord appeared to Solomon by night, and said unto him, I have heard thy prayer and have chosen this place to Myself for an house of sacrifice" (The "Name" is always linked with "Sacrifice"). "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people: If My people which are called by My Name shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land. Now Mine eyes shall be open and My ears attent unto the prayer that is made in this place: for now have I chosen and sanctified this house, THAT MY NAME MAY BE THERE FOR EVER; and Mine eyes and Mine heart shall be there perpetually". "That My NAME may be there" - God put His Name upon it: He not only put His name upon it but upon the people. This may lead us to glance back just for a few moments to Numbers 6. There we find that the High Priest was thus to bless Israel (verse 22) "And the LORD spake unto Moses saying - Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the

children of Israel, saying unto them,

The LORD bless thee, and keep thee;

The LORD make His face to shine upon thee, and be gracious
unto thee;

The LORD lift up His countenance upon thee, and give thee
peace.

AND THEY SHALL PUT MY NAME" (The Name is "LORD"; you will notice it is printed in capitals again here). "And they shall put My Name upon the children of Israel and I will bless them". So we have not only the Name in a "place", but God's Name put on God's "people". We know where we put our name, not in other people's books, but in our own. That which is our own has our name upon it. So we find the Lord put His very Name upon His people for they were his very own; they were called by His Name. God not only dwelt in a building but He dwelt in the hearts of His people who were the anticipation of this spiritual building of living stones joined together in the Lord Jesus Christ.

And now we come to the later Scriptures. When the Lord Jesus came down He came down to reveal God's Name. The Name was revealed to Moses, and there was always something fuller to be revealed about God's Name. Now to understand this, you must know a Jewish custom, a Jewish custom which appears to be very old, and that is, to be afraid to utter the Name of the Lord. You will find that the Jewish people to this day abstain from the use of the word "Jehovah", though it is Hebrew. So much do they abstain from the use of the word Jehovah that they cannot tell you how it used to be pronounced, nobody can find out how it was pronounced. I suppose we never shall, as to this earth, find

out how the word Jehovah was pronounced. You say, Why do we call it Jehovah? Because the Jewish people have taken vowels belonging to another word, and have linked them on to the LETTERS of the word Jehovah, and those vowels that they have taken have clung to the word. Now the Jews never call it the name Jehovah at all. They put other consonants there as well as other vowels. We keep the right consonants, but keep the same vowels as they put, and that is how we have the Name "Jehovah". They take the word ADONAI (the word for "Lord") instead of the word JEHOVAH, (ADONAI they call it) wherever it comes in the Scriptures. You would hear no Jew in their synagogues saying Yehovah or Jehovah or any name like that; it is always ADONAI. If we were speaking to many a Jew about the Name Jehovah he would know very little about it. Sometimes the Jewish man will use the word "SHEM" which is the Hebrew word for "NAME". At other times he will use "The Lord", and at other times "Adonai". In their translations they will sometimes say "The Eternal", but never will they put the word "Jehovah". They are afraid of uttering it. They have certain traditions that ~~that~~ Name was only uttered on certain special occasions. They say ^{that} the High Priest used to be able to utter it on the Day of Atonement, and they have an idea which evidently dates back from before the time of the Lord Jesus Christ, that it is wrong to utter the name. They would almost say that we were takings God's Name in vain if we were uttering it.

Now the Lord Jesus revealed to His people that God's

Name was to be hallowed. He taught them to pray that:-
 "HALLOWED BE THY NAME" but not that it was to be disused. He said that He had come to reveal the Name. How wondrously those words must have sounded to those who were afraid to utter the Name! He had come to reveal the Name. John 17 puts it so clearly (verse 26) "And I have declared unto them THY NAME and will declare it that the love wherewith Thou hast loved Me may be in them, and I in them". The Jews have a strange tradition which contains a little piece of Truth, and a big piece of error. They tell us that the Man Whom we know to be the Lord Jesus, but Whom they only speak of as "Jesus" - that He got hold of the Name of God in some mysterious way, He went into the temple and somehow obtained the Name of God, somehow pronounced that word, and got hold of it, and by that He did His miracles. It seems very strange that they have got hold of some truth, turning it upside down. True, He did come to reveal the Name of God, but not to go and steal it from the Temple, not to go and act wickedly at all, but in wondrous grace He came down from the Father to reveal that Name, to declare the Father, and, as though anticipating what they would say against Him, He said "I have declared unto them My Name, and will declare it". When others were silent as to the Name, He not only told the Name but He explained the Name, and showed the everlasting love of the everlasting LORD. And so in this John 17. 26 we have the Name revealed by Christ, but the Lord Jesus Christ certainly brought it before His people to show the grandeur of the Father, the grandeur of the Triune God,

for you remember the term "NAME" was linked with the threefold blessing of Num. 6: it thus suggests the Triune God. Not only did Christ show the Name connected with the Triune God, but He showed that God's people were to have that Name and to enter into what that Name meant in a way beyond any understanding before this. Will you turn to Matt. 28? Speaking to those who were brought up among Israel He said (verse 19) "Go ye therefore and teach all nations, baptizing them into the Name" (Not "in" the Name, but "into" the Name; and not "into the NameS" but "into the NAME"). That leads on to consider that the Name "Jehovah" never comes in the plural. The Name "God" comes in the plural. the name "god" can be given to false gods, but the name "Jehovah" is never in the plural, it is always singular. It stands out distinct from other names, for it is THE Name. Here it is "Baptizing them into the Name of the Father and of the Son and of the Holy Spirit". Every Jewish believer would know at once what that meant. It meant baptizing them INTO THE NAME, the Name of Jehovah, and the thought would be that God's people were to recognise that there were three Persons yet one God, and that they, believing into His Name, and being baptized into that Name, were to do everything IN the Name of the Lord Jesus, that their whole life was to be representing Him Whose worthy NAME had been called upon them. They were to be tabernacles; they were to be temples, as it were, they were to be Jerusalems, and gatherings of God's people were to be the opposite of Babylon, they were to be full of "peace".

So we have brought before us God's people in relation to the Name. Now Matt. 18 gives us the ~~same~~^{same} thought. If they met together they were to be gathered together in the Name of the Lord (18.20). "Where two or three are gathered together into My Name". Here again we have the thought of gathering in connection with the word Name, and the idea is important that those of God's dear people who meet together, though not a large number, there may be only "two or three" of them, but if they meet together by God's gracious guidance, they were to gather not merely in the Name of the Lord, but INTO the name of the Lord, that they might do all IN His Name. So we might put down next concerning this Name of the Lord,

THE CENTRE AND DWELLING-PLACE OF GOD'S PEOPLE

You will remember the words in the Book of Proverbs - "The Name of the Lord is a strong tower; the righteous runneth INTO it and is safe". So here we have the centre and gathering-place of God's dear people, that Christ more fully unveiled in His wonderful love.

And that leads us on to Philippians 2 where we find a wonderful statement concerning "THE NAME", that has often been misunderstood. All these passages show us wonderfully that the Lord Jesus was Jehovah. He not only revealed the Name in that He told of the Father, but those who had seen Christ had seen the Father, for He had come in His Father's Name. We have not the Name of the Father and ANOTHER Name of the Son, and ANOTHER Name of the Holy Spirit, but the ONE NAME OF THE FATHER, SON

AND SPIRIT, in Matt. 28. And in Phil. 2 we read concerning Christ in verse 6 that "Being in the form of God He thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men; and being found in fashion as a man He humbled Himself, and became obedient unto death, even the death of the Cross; wherefore God also hath highly-exalted Him and given Him a Name" - Oh no, it is more than that - it is not merely a name WHICH IS ABOVE EVERY NAME, although that itself would be emphatic, but it is a reference to the NAME JEHOVAH. "God hath highly exalted Him, and given Him THE Name (THE NAME OVER ALL) that IN THE Name belonging to Jesus every knee should have bowed, and every tongue should have thoroughly confessed that Jesus Christ is JEHOVAH unto the glory of God the Father".

That is the thought here, that the Lord Jesus Christ has this Name, that He not only revealed the Name of the Father but that He was Jehovah Who came down, and His wonderful love is here shown, and I wonder how many there are resting upon that wonderful Name which has been called upon us, if we are in Christ. It seems so wonderful that God's people are brought to give up their own worthless names, and have His worthy Name called upon them, that their name is counted NOTHING, and His Name is counted their own, seeing they are no longer their own, or ~~in that they are not~~ in their own family, but in His family, joined to Him in an everlasting union. Oh that God may cause even our meeting this afternoon to cause someone to be linked with that Name, and to have that Name upon

them, for those who have that Name will never come under judgment: those who are linked with that Name, who call upon the Name of the Lord, and who have the Name of the Lord called upon them, shall be saved with an everlasting salvation. In the East, if anyone was in danger and wanted a saviour, he would call out someone's name, and then that someone would protect him. But God's people call upon His Name. Ah! He has called out His Own Name to them, and therefore they can rest upon Him. Truly in the words of Proverbs again, "The Name of the Lord is a strong tower, the righteous (one who is made righteous by God's grace, and has received His gift of righteousness) runneth into it, and is safe".

BLACKBOARD

THE NAME OF THE LORD : --

WAS NOT REVEALED TO ABRAHAM etc.	Gen. 32; Exod. 6.
WAS REVEALED TO MOSES.	Exod. 3. 13-17.
CAUSED TO DWELL AT JERUSALEM.	Deut. 16, see 2Chron. 7. 12-16.
THE NAME REVEALED BY CHRIST.	John 17. 26.
THE CENTRE AND GATHERING-PLACE OF GOD'S PEOPLE.	Matt. 28. 19: 18. 20.