

Names of Christ - JEHOVAH (Quality: Good)

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- [0 : 00] I feel a constraint in preparation and in ministry to bring before you some of the prominent titles of the Lord Jesus Christ as we find them in the Old Testament.
- And accordingly for the next few weeks on Thursday evenings I propose that should be our subject. As we come to pray we I'm sure will find great stimulus to our praying if God is pleased to show us these precious names of his Son.
- And through the names disclose to us something of the preciousness of Christ himself. Now I thought it might be appropriate to start with a consideration of that great name of God Jehovah.
- And that is our subject tonight. The name of God Jehovah. And this is the great name of God.
- And it is only known this name Jehovah. It is only understood because it is pleased to us. If God had not been pleased to reveal his name to us we would never have come to it.
- [1 : 31] And the words of Zophar to Job in Job 11 and the 7th verse are so accurate. Canst thou by searching find out God?
- Canst thou discover the Almighty to perfection? No man can find God unaided. If he finds anything of the true God it is because God is willing to be found.
- And God then has showed his name. His name occupies the revelation of the word in the Old Testament and in the New Testament.
- We need then a high view of scripture. And I repeat as so often I do that that man who has no high view of scripture I fear for him. Because he is like a man it seems to me that's on a high branch of a tree that is in jeopardy.
- In danger of falling to his destruction. And all the while that he's standing on that branch he's got an axe as it were in his hand. And he's chopping away the very branch from under his feet.
- [2 : 40] And those who hew and chop at the word of God are chopping away as it were in their own experience. That very thing upon which our salvation depends.
- For faith cometh by hearing and hearing by the word of God. It is a right understanding of scripture we need. For want of it people are perishing. For want of it the churches are in the confused state they're in.
- And persuaded that the great need is to discover the authority of scripture. And to be under that authority. To be in the place that Calvin describes that the godly should ever be in.
- Not sitting in judgment upon the scripture. Seeking to conform it to their way of thinking. But sitting under its authority. Receiving it.
- Because God has spoken it. Why do we need anything more to receive the testimony of scripture. Than that God has revealed it. It's the word of God. It's God breathed.
- [3 : 42] All scripture is God breathed. And is profitable for doctrine. For reproof. For correction. For instruction. In righteousness. We pray then for illumination to be upon scripture.

May we every one of us receive the Bible in our hands. As the inspired infallible word of God. From the first word of the first verse.

To the last word in the last verse. And if we do. And pray that God will bless this book to us. Then we shall be a people that do no more than our ancients.

And have greater wisdom than our teachers. Insofar as they are strangers to grace and to God. Well then let us look at this great name of God.

Jehovah. Jehovah. Jehovah. Some pronounce the Hebrew letters Yahweh. But Jehovah is that which I think is more familiar to us.

[4 : 46] It is translated by the authorized version. Now please notice this very carefully. Because I think that we often assume that everyone understands these things.

Whereas I sometimes wonder if they do understand. That we should certainly be at pains to stress them. The word Jehovah. Is translated in the authorized version by the word Lord.

In capital letters. In the scriptures of the Old Testament. Lord in capital letters. Stands for Jehovah.

Lord. Lord. Lord. Not in capital letters. Does not stand for Jehovah. But it may represent another name altogether.

So in the authorized version. Lord in capital letters. Is the way that they have rendered. They have translated.

[5 : 46] This word Jehovah. And the first occurrence of it then. Is in Genesis. And in the second chapter. And in the fourth verse.

This is the first occurrence in the Bible. Of the word Jehovah. These are the generations. Of the heavens and of the earth. When they were created. In the day that the Lord God.

Made the earth and the heavens. And there you see Lord. In capital letters. Jehovah. And it's last. Of currents. In the Old Testament scriptures.

Is in Malachi. The last book. The fourth chapter. And in the fifth verse. Behold. I will send you Elijah the prophet.

Before the coming. Of the great and dreadful day. Of the Lord. The day of Jehovah. Now between Genesis 2.4.

[6 : 44] And Malachi 4.5. According concordance. Concordance. Are 20 pages. Each page. Three columns. Of small print. So there are 20 pages.

With three columns. What's that? 60 columns. Of small print. Listing all the occurrences. Between Genesis 2.4. Malachi 4.5.

Many. Many times. When this word. Is used. Lord. Which translates. Jehovah. Only in four places.

Does the authorised version. Render. Jehovah. In that form. And again. In capital letters. Now.

In each case. That it does that. It does it. For a special reason. And I think it's profitable. To look at them. The first is in Exodus. Chapter 6. And in the third verse.

[7 : 42] Exodus chapter 6. And in the third verse. Where God. Speaks to. Moses. And says. I am. The Lord. I am.

Jehovah. And I appeared unto Abraham. Unto Isaac. And unto Jacob. By the name of God. Almighty. But by my name. Jehovah.

Was I not. Known. To them. Now there is. As I say. One of the occurrences. Where they write. The word. They. They render it.

In this fashion. In full. And in. Capital letters. It's always. In capital letters. Whether it says. Lord. Or. When it is rendered. As here.

Jehovah. It's a fascinating verse. God said. I appeared unto Abraham. Unto Isaac. And unto Jacob. By the name of God. Almighty.

[8 : 38] But by my name. Jehovah. Was I not known to them. Now what does that mean? I've already quoted. Genesis 2. 4. And you. See that. There.

The name. Jehovah. Was. Used. How do you explain. The references. The many. Many references. In the book of Genesis. Where Lord.

Renders. Jehovah. And this. Verse. By my name. Jehovah. Was I not known. To them. And there are those. That say that. This.

Is the. First disclosure. Of that name. And therefore. What we find. In Genesis. Is simply. Because. Moses. Who wrote the book. Of Genesis.

Used that name. Which was revealed. To him. On this occasion. And he. Implored it. To describe. These. Various. Verses.

[9 : 32] And situations. As God. Led him. Of a day. That was previous. To his day. So that. When we read. That the Lord. Appeared to Abram. And the Lord. Appeared.

To Jacob. As we do read. In certain. Genesis. Scriptures. It doesn't mean. Jehovah. But it's just. That Moses. Is. Is reading that. Back. Into the book.

Of Genesis. We cannot. Subscribe. To that view. For a moment. We believe. We believe. Entirely. Differently. We believe. That that would weaken. The whole. Doctrine. Of inspiration. That would make.

Men. To have experiences. Of which. They had not. Experienced. That the Lord. Appeared to them. When he did not. Appeared to them. When Jehovah. Appeared to them. It wasn't really Jehovah.

That appeared to them. Well. What does it. Mean. For we cannot. Accept this. It means. Surely. This. That. Whereas the name.

[10 : 28] Was. Known. It was revealed. From the very beginning. It occurs. There. Relative to. The. Description. Of creation. Itself. Nonetheless.

Abram. And Isaac. And Jacob. Had not. That understanding. Of it. Those. Previous. To the day. Of Moses. Had not. The elucidation. Of it. They had not. The opening up.

Of it. As it was. Given. In that. Day. Of. Moses. Of course. They. Knew the name. But they did not. Know that. Name. As the principal. Name.

Of their approaches. To God. And the interesting. Thing is. That while the Lord. Appears to them. You find. Invariably. That in their. Applications. To that.

God. They address him. As God almighty. El. Shaddai. Another. Name. Entirely. Though. Jehovah. Reveals himself. To them.

[11 : 23] There. Is. That. Address. To the. Almighty God. This is the sense of it. I appeared unto Abraham. Unto Isaac. And unto Jacob. By the name.

Of God. Almighty. That was the name. That was the name. That was more. Familiar to them. But from. The time. Of Moses. Onwards. The name. Jehovah.

Was opened up. And that. Became. The chief. And characteristic. Name. Of the approach. Of the people. Of God. In their worship. And. I believe.

I believe. That this is corroborated. By the Greek. Of the Hebrew. When. That verse. In. Exodus 6. And the third verse. In the Greek.

Of the Septuagint. The 70. That translated. The Hebrew. Into Greek. When they. Come. To. Translate. They use the word. Manifested.

[12 : 18] To translate. It. Known. My. Name. Jehovah. Was not. Was I not. Manifested. Unto them. Where the word. Means. Where it was not. Clarified.

To them. Or explained. To them. That's. How that Greek. Word. Is frequently. To be understood. And therefore. It would corroborate. This view. That it was not. That the name. Had never. Been used.

God. Had. Used it. God. Had. Appeared. There was a sense. In which. It was. Known. But it was not. Known. As it. Know. Was opened up. And as it was.

Shown. To be that great. Name. Of the covenant. We shall come to. That. Later. So there is the. First. Place. Where Jehovah. Is found.

In. This. Extended. Form. It's also. In. The 83rd. Psalm. And at the 18th. Verse. The 83rd.

[13 : 12] Psalm. And at the 80. And at the 18th. Verse. Verse. And again. You see. In the capital letters. That man may know. That thou. Whose name.

Alone. Is. Jehovah. At the most high. Over. All. The earth. And the sense. There is for. Emphasis.

It's bringing out. That this. Name. That is. Revealed. Is that. Name. Of the. God. Who is the most high. Over. All. The earth. That man. May know.

That thou. Whose name. Alone. Is Jehovah. At the most high. Over all. The earth. And then. You find. In Isaiah. Two. More.

Occurrences. In Isaiah. Twelve. And. The second. Chapter. In the. Prophecy of Isaiah. The twelfth. Chapter. You find.

[14 : 06] In the second. Verse. Behold. God is my salvation. I will trust. And not be afraid. For the Lord. Jehovah. Is my strength. And my song.

He also. Has become. My salvation. And I take with that. The twenty-sixth. Chapter. Of Isaiah. And the eleventh. Verse. In Isaiah.

And in the twenty-sixth. Chapter. Rather in the fourth. Verse. Not the eleventh. Verse. Isaiah. Twenty-six. Verse four. Trust ye in the Lord. Forever. For in the Lord.

Jehovah. Is everlasting. Strength. And the two. Isaiah. References. Are interesting. In this respect. That you see. That Jehovah.

Is needed. Because already. Lord is used. It's a double. Use of the name. It would be. Really the equivalent. Of. Yah. Ve. Yah.

[15 : 02] It would be. Jehovah. Jehovah. So they translate. Following their normal. Pattern. The first. By Lord. In the capital letters. Rendered.

And then. They have to secure. Another one. So. They put. The. Extended. Name. In. The Lord. Jehovah. They do that. In these two.

Places. And. And. Indeed. It is very. Possible. And those. That are. Knowledgeable. In. In the Hebrew. Language. Say. That in all. Probability. The Hebrew.

In. These. Cases. That they. Render. In a double. Should. Is really. In the original. In a triple. It is really. That. There are. These. Three. Expressions.

Of the name. In abbreviated. Form. Yah. Yah. Yah. Yah. And. They. Would. See. In this. The. Anticipations. You see. Of the Trinity. That doctrine.

[15 : 58] Of Jehovah. And the three. Persons. Of the Godhead. May. Well. Even. Be. In the original. There. And. Although. Our translators. Have. Brought out. And. They are entitled.

To bring it up. Because it is a point. Of some. Debate. They have brought it out. In a double. Form. The Lord. Jehovah. To bring out. The two. Yah. The two.

Expressions. Of the divine name. It may. Well. Be. In the original. That there are the three. And certainly. We believe. In the triune. Jehovah. Jehovah.

The father. Jehovah. The son. Jehovah. The holy ghost. But I. Come to that. In a moment. In one. Other place. Worthy of note. In the 68th.

Psalm. And in the fourth. Verse. Of the. 68th Psalm. You find that. Abbreviated. Name. This is just. Jehovah. Abbreviated. You find that.

[16 : 52] Name. Is. Given. Yah. Sing unto God. Sing praises. To his name. Extol him. That rideth upon the heavens. By his name. Yah.

And rejoice. Before him. Yah. Is just the. Contraction. Jehovah.

Le Winter. And in these three names the word Jehovah is written in full in the authorized version. But not in capitals. The first is Jehovah Jireh.

Jehovah hyphen Jireh. Jehovah and there is added to it, cognate with it, this word Jireh. Genesis 22, 14. Quite a familiar passage to do with Abram and Isaac.

And the provision that God made. And you read in Genesis 22 and at the 14th verse, Abram called the name of that place Jehovah Jireh.

[18 : 01] The Lord will see or the Lord will provide. As it is said to this day in the mount of the Lord, in the mount of Jehovah, it shall be seen.

Second cognate use is Jehovah Nissi. In Exodus 17 and in the 15th verse. Exodus 17 and 15.

After the war with Amalek and the victory that was given. Exodus 17 and the 15th verse. Moses built an altar and called the name of it Jehovah Nissi.

The Lord my banner. Or the Lord our banner. And the third is Jehovah Shalom. In Judges 6 and 24.

In Judges chapter 6 and 24. There is Jehovah Shalom. And that means Lord send peace.

[19 : 08] Or it could mean the Lord is peace. This was Gideon's altar. Gideon built an altar unto the Lord and called it Jehovah Shalom.

Unto this day it is Jehovah Shalom. It is Jehovah Shalom. It is Jehovah Shalom. It is Jehovah Shalom. Of the Abiyah's rites. Now then there is some information regarding the translation of Jehovah.

We are saying to recap it. Jehovah is translated in nearly every case. And as I say taking 20 pages of three columns each. In Strong's exhaustive concordance.

It is nearly always translated in the authorised version. Lord in capital letters. And only in four places does the authorised version. Render Jehovah in capital letters.

For the reasons that we have looked at. There seem to be peculiar reasons in these verses. That we looked at. Why this should be done. And then there are these three cognate names.

[20 : 09] Jehovah Jireh. Jehovah Nissi. Jehovah Shalom. Now let us attempt to see what the word means.

And to understand what it means. We have to learn that from the revelation that was given there to Moses. Of the name.

The root of the name would seem to be living. Or having being. Having existence. Hayah is the Hebrew for living.

Existing. And God is the supremely living one. God is the one that absolutely exists. Men exist.

Men have being. But it's a relative. It's a derived existence of being. They derive it from God himself. It is because God lives.

[21 : 03] It is because Jehovah is the supreme living being. That we have any life at all. Even as it is.

And it's certainly. But a shadow of the life of God. The existence of God. This is beyond our comprehension.

This is life that is attended with such attributes. As are not communicated to us in any sense. There are certain attributes.

We call them the incommunicable attributes. Which cannot be communicated. Certain attributes in a measure can be communicated. The communicable attributes. We have a degree of wisdom.

A degree of power. A degree of truth. A degree of justice. While all of these are absolute. In the perfection in God.

[22 : 00] But we cannot have any degree. Of the incommunicable attributes. Eternity. Independence. And infinity. Immutability. God is absolute.

In these respects. He is the eternal God. He is the independent God. God. As what says. Who sits on no precarious throne. No borrows.

Leave to be. He depends on no one for his being. He is the immutable God. The unchangeable God. And he is the infinite God. And this word Jehovah takes all of these.

Into its embrace. It speaks of the one. Who is the being. The living one. Eternally. And independently. And infinitely.

Unimmutably. And that is what comes out. And this is the disclosure to Moses. That is. As we have looked at it in Exodus. In that sixth chapter. But the disclosure itself.

[23 : 03] Is opened up in Exodus chapter 3. To Moses. And in the fourteenth verse. In Exodus 3. And in the fourteenth verse. God said unto Moses.

I am that I am. Which is the Hebrew. Ehyah. Bringing this root of Jehovah. To us. I am that I am.

And he said. Thus shalt thou say unto the children of Israel. I am. Hath sent me. Unto you. The eternal. Existing one.

The immutable one. The independent one. The infinite one. The one who is. The one who is. And that is almost all that needs to be said.

God is. God is. It's not that. God was. God was. In the past. And God will be. In the future.

[24 : 00] For strictly speaking. There is no past. Or future with God. These belong to our. Finite. Minds. We think of time. As something that is successive.

There is no succession of time with God. He is. And the past. And the present. And the future. Are ever. Before him.

He is. He is the living one. He is the one. Who is being. Independent being. Eternal being. Absolute being. Immutable being. He is.

The I am. I am that. I am. And it's brought. Out is it not. Wonderfully in Gadsby's first.

Hymn. Which is one of Watts. It seems to me. Watts. Pre-eminently of the hymn writers. Sets forth. The attributes of God. There is no. Hymn writer like to.

[24 : 59] Watts. For setting out. God in his attributes. If you just reflect on it. And read some Watts hymns. I think you. Agree with that statement. Other hymn writers. Have. Have particular.

Insights. Kent is the. Is the hymn writer. Of the covenant. I love Kent's hymns. Because they are nearly all. In the covenant. But to Watts. Was given this.

Grasp. And this ability. To. To speak. In a poetical. Form. Concerning the being. Of God. And that first hymn. Is so appropriate. What. Better hymn.

For a collection. Of hymns. Than this first hymn. Great God. How infinite. Art thou. How. What worthless. Worms. Are we. Let the whole race.

Of creatures. Bow. And pay. Their praise. To thee. Thy throne. Eternal. Agey stood. Ere seas. Or stars. Were made. Thou art.

[25 : 55] The ever. Living God. Where all the nations. Dead. Nature and time. Quite naked. Lie to thy immense. Survey. From the formation.

Of the sky. To the great. Burning day. Eternity. With all its. Years. Stands. Present. In thy view. To thee.

There's nothing. Old. Appears. Great. God. There's nothing. New. I say. A hymn like that. Shows you the. Character.

Of the whole. Hymn book. It's a suitable. Commencement. Isn't it. It begins. With God. It begins. With that. God. Who is the true God. The God. Who is.

The I. And it. Causes us to. Be humble. Before such a God. Jehovah. Speaks of the.

[26 : 49] Living God. The God. Who is. Jesus. And it's interesting. That in. Revelation. The first chapter. Of the book of Revelation. When. John.

Writing by. The inspiration. Of the Holy Spirit. Is speaking. Of. Deity. Because there is no. Greek. Word. That can. Represent.

This. Name of God. Jehovah. In such a way. As the. As the Hebrew does. He has to. Speak of it. In an.

Expanded. Form. Which he does. In Revelation. One. Under verse. Four. John. To the seven. Churches. Which are in Asia. Grace. Be unto you.

And peace. From. Him. Which is. And which was. And which is to come. And that is. I am. Which was.

[27 : 43] And which is. And which. Is. To come. He is speaking. Speaking there. Of the. Of the. God. Who is.

He is speaking. Of Jehovah. Jehovah. Jehovah. Then declares. Independent. Uncreated. Existence. It is the name. Of God. It is never. Used.

Of any. Creature. Now. The. Other. Name. In the. Old Testament. Of God. God. Itself. As we use it.

Elohim. Is. Used. On occasions. Rare occasions. I admit. It is. It is used. Of the. Gods. Of the. Heathen. Who are idols. It is used.

Of the. Angelic. Beings. Who are as gods. The strong ones. For the root of it. El. Means. Strength. It is used. Even. Of the magistrates. In the.

[28 : 38] The state. That they. Are as. Gods. They are given. That position. In the state. Whereby. They are God's. Representatives. That high. View of magistracy.

Which was in the Old Testament. Which ought to be. In our hearts. By reason of. Romans 13. The powers that be. Are ordained of God. But you never. Find.

While Elohim. Which is the. Name of God. Is used. In these. Occasions. As rare though they be. Of. Angels. And men. And even the heathen deities. Jehovah is never used.

Of heathen deities. It's never used of angels. It's never used. Of men. In their most exalted capacities. It belongs. Exclusively to. To God. It is the.

Great. Name. Of God. And it is. This. God. Who is. From whom. All creation. Derives.

[29 : 33] The words. The words. Are very wonderful. In Acts 17. Paul's confrontation. Of the. Greek philosophers. Stoics. And the Epicureans. In Athens.

His preaching. On Mars. Hill. Let me read. Some verses. From Acts 17. Beginning. At the 25th. Verse. He's speaking.

He's speaking. Of how they have an idol. Which is called. To the unknown. God. In case they left out. Of their pantheon. Their. Their gods.

That they worshipped. In case they missed any god out. And he might be. Angry. Because he had been omitted. They had. One shrine. Which they said. Was for the unknown god. So that they would.

In that. Worship. Comprehend. Any that they had omitted. And Paul. Uses this. He sees the whole city. Given to idolatry. His heart. Is stirred within him. Idolatry.

[30 : 28] Is a vile thing. For God has said. Thou shalt have no other gods. Before me. But he. Fastens on this. And he begins. To preach to them. And he says.

God. Is not to be worshipped. With men's. Hands. As though he needed anything. Seeing he. Giveth to all life. And breath.

And all things. Because of the God who is. He giveth to all life. And breath. And all things. And hath made of one blood.

All nations of men. For to dwell. On all the face of the earth. And hath determined the times. Before appointed. And the bounds. Of their habitation. That they should seek the Lord.

If happily they might feel. After him. And find him. Though he be not far. From every one of us. For in him. We live. And move.

[31 : 24] And have our being. And the great ground. Of our being. Is the being. Of God. Jehovah. The God who is. The I am.

Because he is. We are. Not that we are independent. Not that we are infinite. Not that we are eternal. Not that we are immutable. But we are.

And we are. Because he is. Because God is the I am. We have our existence. And being. And there was no philosopher. Could reach to it.

Nor has there ever been. A philosopher. That has attained to it. That is why. Zophar's words are so applicable. Canst thou by searching. Find out. God. God is not. Remove from man.

Since men. Depend on him. In him they live. And they move. And have their being. That happily they might feel after him. Paul says. And this is in men.

[32 : 19] To feel after God. As it were. To reach out to God. But they cannot come. To a knowledge of God. Apart from his. Sovereign initiative. In revealing himself. And where they will not receive.

The revelation. They cannot know him. They cannot find him. They cannot discover him. Simonides. One of the poets. Of the Greeks. And philosophers. Was given.

With other philosophers. The task of. Describing God. To. Their contemporaries. And after they had. Contemplated. For a very long period of time.

His reply was this. That the more. They contemplated. The more inscrutable. God appeared. And the more bewildered. They found themselves to be. Plato.

Was perhaps the greatest. Of all. The Greek. Philosophers. The most penetrating. Mind. Of all of them. He said. In the contemplation. Of deity. That no mind.

[33 : 15] Can comprehend it. No language. Can express it. But you see. He's not entirely. Correct. In the language. That God. Has given.

It's expressed. It's expressed. In the Hebrew. It's expressed. In Yehovah. It's expressed. Not that men. Found it. But God. Was prepared. That they should. Find it.

And in that name. They find him. In all the absoluteness. And in all the sovereignty. Of his being. But you've got to have a fear. Of the Lord. In order to attain to it.

The fear of the Lord. You see. Is the beginning. Of wisdom. Proverbs. 9. Verse 10. The fear of the Lord. Is the beginning. Of wisdom.

The 14th Psalm. In the first verse. The fool. Hath said. There is no God. And the fool. Has said. There is no God. Because he hasn't got. The fear. Of God.

[34 : 09] In his defiance. In his. Abandonment. Of all thought. Of God. Professing himself. To be wise. And becoming a fool. He says. There is no God.

And so. He has no. Ultimate wisdom. He has a degree. Of knowledge. But he hasn't wisdom. Because the fear. Of the Lord. Is the beginning. Of true wisdom. And the fear.

Of the Lord. Shows us. That God. Is that great. God. Who is the fountain. Head. Of our very being. In whom we live. And move.

And have our being. Jehovah. Then. Is the supreme. Name of revelation. Incommunicable. To any creature. And yet.

It is applied. In the word of God. To the persons. Of the Trinity. It is never applied. As I say. To the gods. As such. To the angels. To men. But it is applied.

[35 : 03] To each. Of the persons. Of the Godhead. Why? Because each person. Of the Godhead. Is God. And of the full deity. Possessed. Let me show you. From Isaiah.

And Isaiah. Wonderfully. Was taught. To bring this out. You see. The father. The son. And the spirit. In Isaiah. The father. In Isaiah.

64. And in the 8th. Verse. Isaiah. The 64th. Chapter. And in the 8th. Verse.

But now. Oh Lord. Lord. In the capital letters. Jehovah. Now. Oh Lord. Thou art our father. We are the clay.

And thou art potter. And we all. And we all. Are the work. Of thy hand. Now. Jehovah. Thou art our father. Jesus said.

[35 : 57] When you pray. Say our father. Which art. In heaven. Our father. Which art. Who is. In heaven. Hallowed.

Be thy name. The 45th. Chapter. Of Isaiah. Discloses the son. To us. Isaiah 45. And in the. 21st.

Verse. Tell ye. And bring them near. Yea. Let them take counsel. Together. Who hath declared.

This from ancient time. Who hath told it. From that time. Have not I. The Lord. And there is no. God. Else. Beside. Me. A just.

God. And. A saviour. There is none. Beside. Me. The Lord. The saviour. Jehovah. Jesus.

[36 : 51] Thou shalt call. His name. Jesus. For he shall save. His people. From their sins. Jehovah. Jesus. Isaiah 11. 2. Brings.

Jehovah. The Holy Spirit. Before us. Isaiah. And the 11th. Chapter. And in the second. Verse. The spirit of the Lord.

The spirit of Jehovah. Shall rest upon him. The spirit of wisdom. And understanding. The spirit of counsel. And might. The spirit of knowledge. And of the fear.

Of the Lord. And shall make him. Of quick understanding. In the fear. Of the Lord. Speaking of the. Messiah that should come. The branch. The rod. Out of the stem.

Of Jesse. And all his. Manifestation. Was in the spirit. His virgin birth. The power of the Holy Ghost. Coming upon.

[37 : 45] Mary. And in the. Power of the spirit. He wrought the works. And. The spirit of the Lord. Was given to him. Without measure. The spirit of the Lord.

The. Spirit. Of Jehovah. Jehovah. The Holy. Spirit. Spirit. And yet. For all that. As we read. In our. Reading.

Here is the wonder. Of the. The Trinity. Deuteronomy. Six. Four and five. Hear. O Israel. The Lord. Jehovah. Our God.

Is one. Jehovah. One Lord. And thou shalt love. The Lord. Thy God. With all thine heart. And with all thy soul. And with all thy might.

Here is. Jehovah. The father. The father. Jehovah. The savior. That is the son. Jehovah. The spirit. The third person. Of the God. And yet. There is. But one. Jehovah.

[38 : 41] The Lord. Thy. God. Is one. Lord. And the Lord. Our God. Is one. Lord. Is Jehovah. Elohim.

And Elohim. Is that name. As I've said. By which God. Is. Understood. In the Old Testament. It's a plural. Name. El. El. Is the singular.

Elohim. Is the plural. And yet. In this verse. That stresses. The monotheism. Of Israel. As we call it. The one. The one God.

Which was distinctive. Of Israel. Above all the religions. Of the earth. That had their many deities. Israel stood for one. God. And still. Does. God. And yet.

In that view. Of the. One God. It is. Jehovah. And the word. For God. Is the plural word. Let us.

[39 : 34] Go down. Let us. Make man. In our image. And likeness. And the Trinity. Is there. In the scripture. Never let the Jehovah. Witness. Tell you. That there's no.

Doctrine. Of the Trinity. It's in the whole. Of scripture. B.B. Warfield. Says. That it's in the. Scripture. In solution. There is a.

Saturation. Of the whole. Old Testament. And New Testament. With the doctrine. Of the Trinity. And in this. Verse. That supremely. States. The oneness. Of Jehovah. It states.

Also. The plurality. In. In the. One God. Elohim. Father. Son. And Holy Spirit. Not three gods. But one. One God.

But one God. In three persons. Blessed. Trinity. Now one. Other thing. And we will. Finish this little study.

[40 : 27] On Jehovah. Is not Jehovah. The covenant. Name. Yes it is the covenant. Name. It is the covenant. Name. There in Exodus. Six. That we had some.

Reference to. By my name. Jehovah. Was I not known. But. God. Speaking to Moses. He speaks of the. Covenant.

There in Exodus. Chapter six. I have remembered. My covenant. And reveals. That now. The name. That will. Be associated. With. The covenant.

In the. Thinking. And in the terminology. Of the Lord's people. Will be this name. I am. Jehovah. Jehovah. The name. Of revelation. Concerning.

The covenant. And that. Shows to us. You see. All these. Particulars. That we have seen. To be. Latent. In that name. That he is the. Eternal.

[41 : 19] God. That he is the. Independent. God. That he is the. Infinite. God. That he. Is the. Immutable. God. This is why. That name. Becomes. And is revealed.

To us. As becoming. The name. Of the covenant. And from this. Portion. Of the word. Of God. Onwards. It's ever. That in the sense. Of the Lord.

The covenant. Is understood. It's the covenant. That Jehovah. Has established. It is the covenant. That Jehovah. Has entered into upon. And remembering. That in Jehovah.

There are these three. Divine persons. Jehovah. The father. Jehovah. The son. Jehovah. The holy spirit. They are all. Covenant persons. They are all.

Involved. In our salvation. The father. In his willing. And appointing. And the son. In his. Suretyship. And in his. Coming. And in his. Fulfillment. Of all. That was.

[42 : 13] Predestinated. And the son. In his. Sanctifying. Work. In that. Which he did. For the son. And that. Which he does. For the church. And it is. That Jehovah.

Father. Son. And Holy Spirit. Are. These persons. Are all. Involved. In covenant. Salvation. There is that. Eternity. About.

Salvation. It is an. Eternal. Covenant. Yea. I have loved thee. With an everlasting love. Thus. Jeremiah 31. Entering into the very matters. Of the covenant.

The new covenant. Yea. I have loved thee. With an everlasting love. Ephesians 1. For chosen us. God hath chosen us. In him. In Christ. Before the foundation.

Of the world. He hath made with me. David says. An everlasting covenant. You see how the name Jehovah. Is so much the name. Then of the covenant. God giving it.

[43 : 09] In that day of Moses. That it might be understood. By us. Through all days since. The covenant name. It's sovereignty to. Zankeus. The Italian reformer.

Has that book. The title of which is. Absolute sovereignty. Absolute predestination. And I think that. That's such a nap description.

Because you see. Jehovah declares. Absolute predestination. Not predestination. With the consent. Or cooperation. Of any man. Not predestination.

Inviting the counsel. And advice. Of any man. But absolute predestination. It belongs. To the very nature. Of the God. Who covenants. Jehovah. Father.

Son. And Holy Ghost. It's absolute. Predestination. What a wonderful. Glorious. God honoring. God. Magnifying.

[44 : 05] Theme. It is. You see it in Isaiah. 40. And Isaiah. Is. The prophet. Of the gospel covenant. I believe. An understanding.

Of the covenant. Of grace. Illumines. The understanding. Of the prophecy. Of Isaiah. And you see. Isaiah 40. 13. And 14. Who. Hath directed.

The spirit. Of the Lord. There is. Jehovah. The spirit. Or being his counselor. Hath taught him. With whom. Took he counsel. And who instructed him.

And taught him. In the path of judgment. And taught him knowledge. And showed to him. The way. Of understanding. And you see it in Isaiah. 46. 9.

To 11. Isaiah. Chapter 46. And 9. To 11. 11. Remember the former things of old.

[45 : 02] For I am God. And there is none else. I am God. And there is none like me. Declaring the end. From the beginning. And from ancient times. The things that are not yet done.

Saying my counsel shall stand. And I will do all my pleasure. Calling a ravenous bird from the east. The man that executeth my counsel.

From a far country. Yea. I have spoken it. I will also bring it to pass. I have purposed it. I will also do it. Absolute.

Predestination. Immutability. The eternal God. Who determines what shall be done. The unchanging God. Who is. Can never be altered.

Can never deviant. Can never be bettered. Can never be worsened. He is the immutable God. And that has covenant significance. Of which we read in Malachi.

[46 : 01] And in the third chapter. Malachi. And in the third chapter. And at the sixth verse. For I am the Lord. I am Jehovah.

I change not. Therefore ye sons of Jacob. Are not consumed. And Hebrews 6. 17 and 18. Gives.

Something. Additional. To that. Which is very precious. Hebrews 6. 17 and 18. Wherein. God willing. More abundantly.

To show unto the heirs of promise. The immutability of his counsel. Confirmed it by an oath. That by two. Immutable things. In which it was impossible. For God to lie.

We might have a strong consolation. Who have fled for refuge. To lay hold upon the hope. Set before us. Here is. The apostle showing how. God.

[46 : 58] Has. Given. As a concession to men. An oath. As well. As the. Very. Word that he has spoken. That God has revealed himself.

That God has. Spoken. Mercy should be enough. But God has also sworn. An oath. That by these two. Immutable things. The covenant should be confirmed.

Done for our benefit. What a God is this. That because. He knows. That through. Our. Rebellion. And through. Through our. Finite minds.

And through our sinful bent. We are not even prepared. To take the revelation. That God. Has. Given to be true. He has. Sworn us.

We might ask a man. In the court. To. Take the oath. In order that he might. Speak. The truth. And only the truth. God has.

[47 : 54] For our sakes. And in order to establish. The immutability. The immutability. Of the covenant. He has sworn an oath. And he has said that. He cannot depart from it.

Because of who he is. And because of the holy. Oath that he has sworn. And there can be no going back. Upon the word. The gifts and the calling. Are without repentance.

Well there is the. Name. Of God. Jehovah. Trust that it may be of some. Spiritual prophet. To consider it. Any. Question you may have.

Afterwards on it. I would be pleased. To attempt to. Answer it. I just. And. End with this. That. The Jews. As you are probably aware. Will not pronounce.

That name. Because of the third commandment. Thou shalt not take the name. Of the Lord thy God. In vain. For the Lord will not. Hold him guiltless. That taketh his name.

[48 : 51] In vain. They will not pronounce. That name. When they find it in their. In the scriptures. They substitute another. Name for it. They read Adonai. Instead of Jehovah.

They will not pronounce it. I remember. A Jewish. Friend of mine. Because many of my. Friends in boyhood. Were Jewish. There were many Jews. At the school I attended.

And I remember. Telling this. This. Friend of mine. After the Lord. Had saved me. Concerning his goodness. And I mentioned. The name Jehovah. And he blanched. He cringed at the name.

And said. Oh. Use not that name. But I have the right. To use it. And you have the right. To use it. It is a name of revelation. It is a name of blessing.

It's a name of grace. And yet. We should reverence it. If those Jews. Reverence it. How we should reverence it. Jehovah. Jehovah. And I fear.

[49 : 48] That much of the. Worship of the. Contemporary scene. It is not reverence. God's name is not reverence. I've heard choruses. I've never participated in them.

At any stage. But I've heard them in days past. Where they were choruses. That incorporated the name. Jehovah. Would we. It's. A little of that. Solemnity of the Jews.

Though. Theirs is because. The veil is upon their hearts. We would. That it were lifted from them. That they might see. The things. Which we have been made to see. Gentile.

Sinners though we be. But all for some reverence. Hallowed be thy name. We cannot. Reverence. God enough. That's why our worship.

Must be the worship. That God seeks. In true worshipers. It must be reverent. The day it ceases. To be reverent worship. We will be the. Losers. We can allow nothing.

[50 : 44] To encroach. Upon the pattern. Of worship. Which we have. We are not saying. It's sacrosanct. We are not saying. That the pattern of worship. In itself. Is not. Ever to be varied.

We are not liturgical. But we will not. Allow surely. There. To be anything. That would detract. From the solemnity. Of those things.

To do with the name. Of God. The name. Jehovah. Who is the very. Ground of our being. And who is. The God of the covenant.

Whence come all saving blessings. For time. And for eternity. How we need. Then. To have that high. View. And understanding.

And perception. Of the name. Of God. Hallowed. Be thy. Name. Now may God. Bless. Our thoughts.

[51 : 41] And may God. Prosper us. As we move. A little further now. Into what I intend to. To be. Although it may not have been apparent. In the first study.

Consideration. Of some of the names. Of. Jesus. In the. Old Testament. Jehovah. Jesus. Let us sing.

Before we pray. On the hymn. 172. 172. Jehovah's. Awful. Name.

Revere. In humble. Praise. With holy. Fear. In glory. Thrown. Divinely. Bright. All worlds. Are nothing. In his sight.

172. Amen. Amen. Amen. Amen.

[52 : 53] Amen. Amen. Amen. Amen. Amen. Amen.