

This is not my study but I found it to be accurate -- Test it out -- it is a rather long study. R.F.

IN THE NAME OF GOD

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The Church of God in Williamstown

Wherever we might be, and to whatever we might belong in a religious sense, we strive to think, believe, and do in the Name of God. The Gospel is preached in the Name of God. Churches are formed in the Name of God to do the Work of God. People re-organize, speak, write, preach and teach, and work in the Name of God and Jesus Christ, the Son of God. But there are such varieties of Gospel messages and differences in preaching about the nature of God.

There are so many different voices and efforts all preaching and working in the Name of God. Though these voices might use the same name, it means markedly different things to different people. Does not God reveal Himself (Matt 11:27; Jn 1:18)? The Spirit of God is the Spirit of Truth. God is not a respecter of persons. He wants people to know Him. So what assurances can anyone have that anything done in the Name of God is in the Name of God?

Let us consider these questions in the light of the Scriptures. But how shall we use the Scriptures to come to right conclusions about what "In the Name of God" means?

INTRODUCTORY SCRIPTURES

Many people have personal computers at home with Bible programmes (Quickverse, Logos, Bibleworks, or others). It's easy to do searches in the Bible and use a number of translations. For example, I typed in "the Name of God" and obtained the only references (five) in the NKJ and NASB that have all the words: the Name of God. The NIV gave two of the five.

Let's look at these verses and let them guide us in developing our understanding.

The first biblical reference is in Ps 69 which is by David, the future King and Shepherd with the King of kings and the Good Shepherd (Jn 10:11; Jer 23:4-6; Ezk 34:23,24). This Psalm is also prophetic in that it speaks of Jesus' struggles against hatred, injustice, persecution, and final suffering on the tree (as 1Pet 2:24 says).

Ps 69:29-30 I am poor and sorrowful; let Your salvation, O God, set me up on high. 30 I will praise the Name of God with a song, and will magnify Him with thanksgiving.

Do we do this: Praise the Name of God in song!? Do we know what that means? And do we have the means to praise the Name as this Scripture describes?

34 Let heaven and earth praise Him, the seas and everything that moves in them.

Do we recognise that all of creation does/should praise God? Do we feel this praise? And how do we view this verse in the light of what Paul said in apparent contradiction in Rom 8:22? For we know that the whole creation groans and labours with birth pangs together until now.

35 For God will save Zion (the Church as Heb 12:22,23 and 1Pet 2:6 reveal) and build the cities of Judah (Judah means praise; Judah is the people who praise the Name of God [see Ps 76:1,2; 78:68; 97:8]), that they may dwell there and possess it.

We believe we know where the saints will live and what they will possess at the Return of the Son of God, don't we? Then everybody shall know exactly who God is! Supposedly it does not matter so much now? Why worry about the nature of God - we should preach the Gospel in His Name!

36 Also, the descendants of His servants shall inherit it, and those who love His Name shall dwell in it.

Those who know the love of courtship and then spousal love, know what it means to be enraptured in the hearing of the name of the beloved with all its meaningfulness. How in love are we with the Name of God and all its meanings?

The second reference is in Daniel ch 2 when he responded to interpreting Nebuchadnezzar's dream of the huge image with its head of gold and feet of iron and clay.

Dan 2:20 Daniel answered and said: "Blessed be the Name of God forever and ever, For wisdom and might are His.

We have the implication that those who bless the Name of God increase in wisdom and power. This is consistent with James' words in Jas 3:13,17:

Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom (The wisdom of God is expressed in humility toward God and His word, and not in any arrogance. See the message, "Humility and Pride"). But the wisdom that is from above is first pure (i.e., without any impurity of motive, no pretence), then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.

The apostle Paul told Timothy in 2Tim 1:7 For God has not given us a spirit of fear, but of power and of love and of a sound mind.

With the spirit of wisdom, love, the power of God, and excellent 'common sense' (which is so uncommon) how could one not praise God for such gifts? But we've seen that these are contingent on knowing God as David and Daniel did, and hence responding to His Name as these men did. Do we? If not, why not? It would seem that they knew a God different to most people's understanding. All our beliefs must be based on the teaching of the prophets, apostles and Jesus Christ (Eph 2:20).

The third reference occurs in Rom 2. Paul spoke to the Church of God in Rome where they had a large Judaic-tradition influence. He speaks as strongly as Christ did against the Jewish leaders in Matt 23 and Jn 8 (see Jn 8:40-44). The arrogance of self-deceivingly claiming to know the true God perverted many attitudes, beliefs, and behaviours (vv 17-23). Notice Paul's scathing comment:

Rom 2:24 For "the Name of God is blasphemed among the Gentiles because of you," as it is written (in Isa 52).

Like Christ said, so Paul affirms that the Name of God was blasphemed by Judaic traditions upheld so strongly by the religious leadership. Is it possible for us, who also pray, worship, keep Festivals and claim to know God and speak in His Name, to blaspheme His Name?

Isa 52:4-6 For thus says the Lord GOD, "My people went down at the first into Egypt to reside there, then the Assyrian oppressed them without cause. (Does God do anything without cause?). 5 Now therefore, what do I have here," declares the LORD, "seeing that My people have been taken away without cause?" Again the LORD declares, "Those who rule over them howl, and My Name is continually blasphemed all day long (Here the cause is stated! So is God telling us what people accuse Him of - and falsely). Therefore My people shall know My Name; therefore in that day I am the one who is speaking, 'Here I am.'"

Out of error people will come to know who God really is. Why do I express the conclusion that way? Because a name and names provide identity, nature, reputation, character, status, power, level of authority. A change of name means a change in status, reputation, and destiny. This is readily illustrated in Abram/Abraham, Jacob/Israel.

The fourth occurrence of this phrase is in 1Tim 6:1. Paul's pastoral epistle has numerous instructions about how a minister is to serve the people of God and what he should teach them. 1Tim 6:1 Let as many bondservants as are under the yoke count their own masters worthy of all honour, so that the Name of God and His doctrine may not be blasphemed.

How interesting! The Name of God is associated with doctrine. Knowing the true God and therefore correct doctrine are interlinked. As we progress we shall see the significance of this even more.

In the midst of the seven last plagues is the fifth use of the Name of God.

Rev 16:9 Men were scorched with great heat, and they blasphemed the Name of God who has power over these plagues; and they did not repent and give Him glory.

So the issue of the true knowledge and godly response to the Name of God persists to the end! Mankind refuses to learn, and seems unable to learn, rejects the knowledge of God.

"WHAT'S IN THE NAME?"

Let's examine the notion: What's in a name? And let's look at contexts of use in the Gospel of Matthew, the first book of the NT. I could have started in the attempt to prove what I supposed should be proved, as has been the case in the past: this is how we were all programmed. Who wants to know exactly what God's view really is? Yes, we will look at Genesis also. The Bible from start to finish is full of this topic.

Matt 1:21 (The messenger/angel of God, named Gabriel [Lk 1:26], said to Joseph): "Mary will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins."

In Matt 1:23 we have the editorial comment referring to Isa 7:14: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us." This is the only NT use (but see Isa 8:5-10,14).

Then in Matt 1:25 we find that Joseph has obeyed the messenger, and the consequence is given: [Joseph] did not know [Mary] till she had brought forth her firstborn Son. He called His name JESUS (which means: Yahweh, help; Yahweh delivers; Yahweh is Salvation [Bock, "Luke", p 129-130]).

Matt 6:9 begins to answer the apostolic request: Lord, teach us to pray (Lk 11:1): "In this manner, therefore, pray: Our Father in heaven, hallowed (Gk hagiazo, to make holy) be Your Name.

Which Name? God has many names. All His names reveal His nature, characteristics, status, and so forth. But who really regards God's Name as sacred, holy, reverend? What is meant by making God's Name holy? Are we honest with ourselves?

Ps 111:1 uses the name, LORD, (Heb YHWH or Yahweh; 5321 times in the OT; called the Tetragrammaton, because the name is made from 4 letters; Memra in the Aramaic Targums. Yahweh is from the root to be, also existence, development: [TWOT, Item 484]). Notice v 9: 9 He has sent redemption to His people; He has commanded His covenant forever: Holy and awesome is His Name.

Is the Name of God holy and awesome to all of us? Isa 29 says it must be!

Isa 29:23-24 But when [Jacob] sees his children, the work of My hands, in his midst, they (the children of Israel: Ex 4:22; Heb 12:23) will hallow My Name, and hallow the Holy One of Jacob, and fear the God of Israel. 24 These also who erred in spirit will come to understanding, and those who complained (criticised; grumbled) will learn doctrine.

Here Scripture again tells us that doctrine (God's teaching) is linked to reverence for God's Name, holding His Name in awe. How? Why?

Can religious people use the Name of God in vain? Matt 7:21-23 says 'yes'!

Matt 7:21-23 Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. 22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your Name, cast out demons in Your Name, and done many wonders in Your Name?' 23 And then I will declare to them, 'I never knew you; depart from Me, you who practise lawlessness!'

What an interesting definition of lawlessness Jesus gives us. These people use the Name of God, preach the Gospel in the Name of God, do miracles in the Name of God. So the Scripture here is not speaking of atheists, nor non-believers, but of people who seem to be just like us, if not better, but who are rejected by Jesus Christ? Could it include us?

It becomes very evident that merely using the words, God, Yahweh, LORD, Jesus the Christ, LORD of hosts, Almighty God, and so on, is not the same as using the Name of God in sincerity and in Truth, in holiness and awe - with understanding and knowledge from God.

Those who know their God (see Dan 11:32 where it says that those who know their God shall do mighty works; Jn 8:55,56; 1Jn 2:4; 4:8,15) will experience what the Messiah told us: Matt 10:22 You will be hated by all for My Name's sake. But he who endures to the end will be saved.

Matt 24:9 says the same: They will deliver you up to tribulation and kill you, and you will be hated by all nations for My Name's sake.

Matt 12:21 tells us that Gentiles will come to trust in His Name. More on that later.

In view of the fragmentation of the churches and scattering of people, the rise of more and more sects and even cult-like groups, most claiming to preach the Gospel and to have the God of Israel with them, Matt 18:20 should be relevant. The context is in how to deal with a sinning brother in the congregation. Verse 18 says that what the faithful bind or loose in their decision-making shall be bound or loosed in Heaven. This of course means, that if two or three people (laity or ministry) come together in the Name of God and make any doctrinally erroneous or stupid decisions God will likewise agree to the doctrinal error or stupidity. This is because of the overriding principle of Church Government and is akin to the notion of papal infallibility. In this kind of reasoning people are supposed to admit, in blind folly, that the church has power over God. Furthermore, by using the magical Name, all decisions are validated. Matt 18:20 upholds this madness, some would have us believe:

For where two or three are gathered together in My Name, I am there in the midst of them.

How can anyone be certain that God is indeed present, by His Spirit, with those with claims on His Name? We have so many claimants with diverse and contradictory doctrines, especially as to who God is, and who the Christ is. Some will respond that Jesus Christ is the Son of God. How is he the Son of God, what is His present relationship to God the Father? If He is co-equal and co-eternal with His Father (Jn 20:17) - then we have two gods, and ditheism, and not monotheism. These papers raise issues and give biblical exposition many have never considered. Catholicism, which is polytheistic, claims to be monotheistic but invokes prayers to many gods: to the Mother of God, the Queen of Heaven (Jer 44:17-26), Paul, Peter, etc. Many other, but much smaller, churches claim to be monotheistic. They are ditheistic or binitarian, i.e., they worship two equal gods. This is anti-biblical.

There's more in Matthew's Gospel:

Matt 23:39 For I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the Name of the LORD!' - which is what the crowds shouted (Matt 21:9) as Jesus came into Jerusalem on the foal of a donkey. Notice that Jesus came in the Name of His God and Father.

Matt 24:5 Many will come in My Name, saying, 'I am the Christ,' and will deceive many. So we have another example of liars using the Name, preaching a Gospel, doing a Work, and deceiving the vast majority. The Scripture is telling us that most claiming to obey God, most speaking in the Name of God, most professing to preach the Gospel of God, are deceivers and deceived! Mark 13:5,6 and Luke 21:8 make this a three time warning in "The Olivet Prophecy".

FROM THE OLD TESTAMENT: THE TORAH (GEN - DEUT) The Old Testament abounds in discussion of this subject - the Name of God. Let's consider a number of the numerous references. Listeners might prefer to sit back as it were - there will be too many references to

turn to - absorb the revelatory truths and note the awesome agreement in the many issues raised. However, please carefully review the edited transcript and ask questions about what you disagree with or do not understand

The first usage is in Gen 4:26:

And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the Name of the LORD.

The Soncino Press Chumash has rabbinic footnotes (p 21) which say that this means that 'Then the righteous began to teach the Name of the Lord,' but on the other hand, 'Then was the profane called by the Name of the Lord,' i.e., 'men and lifeless objects were called 'god' and idolatry began.' However, the next righteous person named was Enoch (Gen 5:22) - a long time later. It is evident, in view of the murder of Abel by his brother Cain, who supposedly also worshipped the same God, and the fact that the next named righteous man - and much later - was Enoch, that Gen 4:26 is speaking of a culture falsely claiming to call out in the Name of God.

Next we get some support for the idea that "the Name of the LORD" also implies worship of the true God in spirit and truth (Jn 4:24).

Gen 12:7-8 [Abraham had arrived in Shechem from Haran] Then the LORD appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the LORD, who had appeared to him (The pre-incarnate Son of God, the Face of God appeared but the worship was to the One represented (Gen 32:28-31; Col 1:15; Jn 1:18; 5:35; 6:46; 1Jn 4:12). He moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the LORD and called on the Name of the LORD (i.e., Abram realised God had placed His Name there, so he worshipped there (cp Ex 3:1-10; Gen 16:6-15).

Gen 21:33 Then [years later] Abraham planted a tamarisk tree in Beersheba (where he had dug a well and Philistines tried to steal it from him, but he made a treaty with them), and there [he] called on the Name of the LORD, the Everlasting God.

Isaac also dug a well in Beersheba and called on the Name of the LORD there (Gen 26:25).

This is the God of Abraham and Isaac which was represented by the Son of God (Prov 30:4).

The third commandment given in Ex 20:7 and Deut 5:11 says:

You shall not take the Name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His Name in vain.

Most churches seem to be familiar, to some extent, with the series of commandments beginning with, Honour your father and your mother. There is ignorance of the first four. Some 30 of my latter years I have spent in a religious environment aware, to some extent, of the series of commandments that begin with Remember the Sabbath day to keep it holy. There was and is general ignorance of the first three commandments. Most people find that their knowledge of the first three commandments is sparse. So our present addressing of the third commandment is vital, is it not?

In the context of the First Covenant (Ex 19:1- 24:8), the Festivals are listed (23:14-19) then in Ex 23:20-21 we have the pre-incarnate Son of God speaking His Father's words about Himself (as the NT consistently maintains, especially in John: "The word which you hear is not Mine, but the Father's Who sent Me." Jn 14:24):

Ex 23:20 "Behold, I (God the Father being quoted) send an Angel (the Heb is mal'ak; Messenger. The words are interchangeable.) before you to keep you in the Way (the One who took Israel out of Egypt and into the Promised land was the pre-incarnate Jesus Christ; 1Cor

10:4; Acts 7:38,39) and to bring you into the place which I have prepared. 21 Beware of Him and obey His voice ("the sheep of God hear His voice;" Jn 10:3); do not provoke Him, for He will not pardon your transgressions; for My Name is in Him (i.e., the names and titles of the Father are attributed to His Son [cp. Matt 5:48]). We see this concept further revealed and extending to the children of God, fellow brethren of Jesus Christ, the Son of God).

The rejection of the Son of God as being sent by His Father, and being His very Word, and His perfect representative (Jn 5:19,26), was the chief problem of the Jewish leaders during Christ's and the apostles' ministries, and continues to be problematic and divisive to this day (Matt 16:16; Jn 6:69; 5:18; 10:33-36).

THE NT AFFIRMS WHAT EX 23:21 SAYS:

Jn 5:43 I have come in My Father's Name, and you do not receive Me; if another comes in his own name, him you will receive (Jn 8:44,47).

This hidden and unadmitted animosity towards God - the carnal mind is enmity toward God (Rom 8:7) - is why the vast majority will accept the final Anti-christ (Rev 13:11-14; 17:1,2; 2Th 2:9-12).

Peter and John, before the Sanhedrin not long after the Pentecost of 30 AD, have this to say: Acts 4:11-12 This is the 'Stone which was rejected by you builders, which has become the Chief Cornerstone' (cited from Ps 118:22; used by Jesus Christ in Matt 21:42; also by Paul in Rom 9:33). Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.

Paul's concept and understanding of God and His Christ are so different to most:

Phil 2:9 Therefore God also has highly exalted Him and given Him the Name which is above every name.

Here we see marked agreement in OT and NT. And this is always the case. Those who see supposed disagreement or contradiction between parts of the Bible do not understand that God does not change (Mal 3:6; Heb 13:8; 1:12).

Leviticus 19, which has various laws, including "Love your neighbour as yourself" (v 18), and that's a surprising command in the OT, says in v 12:

You shall not swear by My Name falsely, nor shall you profane the Name of your God: I am the LORD (and there is no other; Isa 44:6; 45:5).

Leviticus 21 outlines rules governing the priests (and the spiritual application is to those who are being made into a kingdom of priests (Ex 19:4-6; 1Pet 2:5,9; Rev 1:6), which include:

6 They shall be holy to their God (1Pet 1:15,16) and not profane the Name of their God, for they offer the offerings of the LORD made by fire (i.e., total devotion), and the bread of their God (God's saints must offer the true bread to others [Jn 6:32-35], since there are many christs [Matt 24:24]); therefore they shall be holy.

Deut 12:5 You shall seek the place where the LORD your God chooses, out of all your tribes, to put His Name for His dwelling place; and there you shall go.

Notice that Christians are to look for where God has placed His Name, and not where they choose to place His Name and then expect Him to agree.

Where does the Name of God dwell? Where someone says it does? Surely, the proof of God's presence by His Spirit is recognised by the fruits of God's Spirit. Have we got used to accepting, as a result of blind submission to church authority (see Lk 22:25), when someone says, "This is where God has placed His Name!"?

Deut 12:11-14 (NIV) Then to the place the LORD your God will choose as a dwelling for his Name - there you are to bring everything I command you: your burnt offerings and sacrifices, your tithes and special gifts, and all the choice possessions you have vowed to the LORD (How often have we seen ourselves, in our awed devotion to God, bring special treasures to offer to God? What does this mean?). 12 And there rejoice before the LORD your God, you, your sons and daughters, your menservants and maidservants, and the Levites from your towns, who have no allotment or inheritance of their own. 13 Be careful not to sacrifice your burnt offerings anywhere you please. 14 Offer them only at the place the LORD will choose in one of your tribes, and there observe everything I command you.

Deut 12:21 If the place where the LORD your God chooses to put His Name is too far from you, then you may slaughter from your herd and from your flock which the LORD has given you, just as I have commanded you, and you may eat within your gates as much as your heart desires (Now isn't that interesting?)

Deut 14:23 You shall eat before the LORD your God, in the place where He chooses to make His Name abide, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the LORD your God always.

Deut 16:6 At the place where the LORD your God chooses to make His Name abide, there you shall sacrifice the Passover at twilight, at the going down of the sun, at the time you came out of Egypt.

Deut 18:5-7 For the LORD your God has chosen him (i.e., the tribe of Levi) out of all your tribes to stand to minister in the Name of the LORD, him and his sons forever. 6 So if a Levite comes from any of your gates, from where he dwells among all Israel, and comes with all the desire of his mind to the place which the LORD chooses, 7 then he may serve in the Name of the LORD his God as all his brethren the Levites do, who stand there before the LORD.

Since the Levitical system is abolished, what are the observable principles for us? Surely we would apply this on the basis of 1Cor 12, which addresses the fact that God gives gifts as He chooses, and those who receive them must recognise and honour them in others in the Body of Jesus Christ.

Deut 21:5 Then the priests, the sons of Levi, shall come near, for the LORD your God has chosen them to minister to Him and to bless in the Name of the LORD; by their word every controversy and every assault shall be settled (according to the word of God; Isa 8:20).

Deut 28:58-59 If you do not carefully observe all the words of this Law that are written in this book, that you may fear this glorious and awesome Name, THE LORD YOUR GOD, 59 then the LORD will bring upon you and your descendants extraordinary plagues; great and prolonged plagues; and serious and prolonged sicknesses (and may I comment: and divisions, confusion, perplexity, distrust, loss of family and friends, alienation, and separation from God).

Deut 32:3-4 For I proclaim the Name of the LORD: Ascribe greatness to our God. 4 He is the Rock, His work is perfect; for all His ways are justice, a God of truth and without injustice; righteous and upright is He (God is never capricious, never unfaithful, never unjust, never unfair. Do we always strive to live by every word?).

FROM SAMUEL TO PSALMS

In an account of David's early life the power to overcome Satan's agents (1Jn 5:19,4,5) is addressed in 1Sam 17:45: David said to the Philistine, a descendant of Anak, the demonic

Goliath, "You come to me with a sword, spear, javelin. But I come to you in the Name of the LORD of hosts, the God of the armies of Israel, whom you have defied.

Later in his life, David, with 30,000 men, went to fetch the Ark to bring it to Jerusalem and place it inside the Tabernacle on Mt Moriah.

2Sam 6:2 David arose and went with all the people who were with him from Baale Judah to bring up from there the ark of God, whose name is called by the Name, the LORD of Hosts, Who dwells between the cherubim.

The Ark held the tablets of the Law (a type of the Law being written in our hearts), Aaron's rod (symbolic of priestly authority and perhaps the tree of life), and manna (symbolic of the Bread of Life). The Ark was housed in the Most Holy Place of the Tabernacle and then the Temple.

Rev 13:6 tells us that the political beast will blaspheme the Name of God, the Tabernacle, and the entire heavenly host. The Tabernacle represents God's presence among His people. His presence in His people is by the Holy Spirit which builds us into a kingdom of royal priests, living by the Bread of Life, and growing as trees of righteousness until our bodily redemption at the Coming of the Messiah.

1Chr 16:2 has this to add when David had put the Ark into the Tabernacle:

When David had finished offering the burnt offerings and the peace offerings, he blessed the people in the Name of the LORD.

David wanted something better to house the Ark, the material object symbolic of God's real presence. He appears to be aware of the principle inherent in Hag 2:8: The glory of this latter House shall be greater than the former. So David went into the Tabernacle, sat on a chair (he was now an old man), and prayed to God. Here is part of it:

2Sam 7:26 (see 1Chr 17:15-29 for the full prayer) "Let Your Name be magnified forever, [so that it may be said], 'The LORD of hosts is the God over Israel.' And let the House of Your servant David be established before You (i.e., let it be more humanly visible that You will resurrect all Your sheep and make me shepherd over them with You, when You send Your Son, the Good Shepherd).

However, Solomon would build the Temple.

In 1Chr 22:7-8 David said to Solomon: "My son, as for me, it was in my mind to build a house to the Name of the LORD my God; 8 but the word of the LORD came to me, saying, 'You have shed much blood and have made great wars; you shall not build a House for My Name, because you have shed much blood on the earth in My sight.

In the NT we see that the House of God is the Church which has His presence and which truly upholds His Name. If the characteristics and nature of God are not known or practised then those who speak and serve in His Name are not recognised by Him (Matt 7:21-23).

Solomon, whose name means "peaceful," king of Jerusalem (City or Temple of Peace), humanly typifying the One who builds the Temple of God even now, sent a letter to Hiram, king of Tyre (Tyre is symbolic, in Ezk 28:11-19, of the idolatrous and violent commercialism of Babylon (cp Isa 14:3-23; Rev 17):

2Chr 2:4-5 Behold, I am building a temple for the Name of the LORD my God, to dedicate it to Him, to burn before Him sweet incense, for the continual shewbread, for the burnt offerings morning and evening, on the Sabbaths, on the New Moons, and on the set feasts of the LORD our God. This is an ordinance forever to Israel. 5 And the temple which I build will be great, for our God (Elohim; used 174 times as in Ex 3:18, with its particular grammatical setting) is greater than all gods (Elohim; used 365 times as in Gen 17:18; 22:3, with its particular grammatical

setting. But both words are the same. The noun "Elohim," as commented on in The Theological Wordbook of the Old Testament [Item 93c, p 44], "is consistently used with the singular verb forms and with adjectives and pronouns in the singular.") The translators just want to be helpful and not confuse us with a translation that would go something like this: for our Elohim is greater than other elohim (i.e., God in Heaven, with His Son, the 24 elders, the cherubim, the rest of the angelic host, who all honour God the Father, is greater than all the pantheons of the heathen (Egypt, Greece, Rome, Babylon, Phoenicia, etc) whose father gods have to fight off the competition of the other gods. This is characteristic of the nature of Satan's realm and its particular cultural expressions amongst the nations ancient and modern.

Solomon brought the Ark into the Temple accompanied by the blasting of 120 trumpeters, and it was filled with "a cloud." This reminds me of the coming of the Holy Spirit upon the 120 disciples gathered in Jerusalem in the Name of God (Acts 1:15). Solomon's dedicatory prayer included these words and recalled God's words to David:

2Chr 6:6-10 'I have chosen Jerusalem, that My Name may be there; and I have chosen David to be over My people Israel.' 7 Now it was in the heart of my father David to build a temple for the Name of the LORD God of Israel. 8 But the LORD said to my father David, 'Whereas it was in your heart to build a temple for My Name, you did well in that it was in your heart. 9 Nevertheless you shall not build the temple, but your son who will come from your body, he shall build the temple for My Name.' 10 So the LORD has fulfilled His word which He spoke, and I have filled the position of my father David, and sit on the throne of Israel, as the LORD promised; and I have built the temple for the Name of the LORD God of Israel.

The son of David, Solomon, built the grandest material Temple. The Son of God is building the grandest Temple of all. We should recognise that the Temple of God, the Church of the Living God, is an instrument of the true God, and represents the true God. Anyone claiming to represent God and the Son of God cannot really do so without knowing the nature of God (see Ezk 14:1-11).

David's real resources were in the power of God as he tells us in Ps 20. In this Ps our future Shepherd speaks on behalf of the individual Christian, on behalf of the Messiah, on behalf of all Christians, and on his own behalf all in the space of 9 verses.

Ps 20:1-2,5 May the LORD answer you in the day of trouble; may the Name of the God of Jacob defend you; 2 may He send you help from the Sanctuary, and strengthen you out of Zion; 5 We will rejoice in Your salvation, and in the Name of our God we will set up our banners! May the LORD fulfill all your petitions.

Again, in Ps 68:4, David shouts out in the powerful ecstasy of his God and ours Sing to God, sing praises to His Name; extol Him who rides on the clouds, by His Name YAH and rejoice before Him (Yah, Yahweh in TWOT has over 2 pages of complex discussion on the meaning. Hawa is the root and in Aramaic is the form for to be; hence [He] Who Is, [He] Who Exists).

Ps 86:11-12 Teach me Your way, O LORD; I will walk in Your truth; unite my heart to fear Your Name (Let my heart be undivided in reverence for Your Name, or May every fiber of my being unite in reverence of Your Name. 12 I will praise You, O Lord my God, with all my heart, and I will glorify Your Name forevermore.

Ps 92 is a Sabbath Psalm also rejoicing in the Name of God. Verses 1-4:

It is good to give thanks to the LORD, and to sing praises to Your Name, O Most High; 2 to declare Your lovingkindness in the morning, and Your faithfulness every night, 3 on an instrument of ten strings, on the lute, and on the harp, with harmonious sound. 4 For You, LORD, have made me glad through Your work; I will triumph in the works of Your hands.

Jn 6:29 says: This is the Work of God, that you should believe in Him whom HE sent!
Prov 18:10 The Name of the LORD is a strong tower; the righteous run to it and are safe (or, set on high).
All of these things must be characteristic of all who are Christian.

FROM THE PROPHETS

Isa 24 is a condemnation of the earth ecologically and sociologically. The last verse of this chapter, 23b says: For the LORD of hosts will reign on Mt Zion and in Jerusalem, and before His elders (part of God's Council; see Rev 5), gloriously. The first verse of Isa 25 says: O LORD, You are my God. I will exalt You, I will praise Your Name, for You have done wonderful things; Your counsels of old are faithfulness and truth.

Isa 43 speaks of Israel's Redeemer.

1 But now, thus says the LORD, who created you, O Jacob, and He who formed you, O Israel: "Fear not, for I have redeemed you; I have called you by your name; You are Mine."

7 Everyone who is called by My Name (Church of God, children of God, disciples of Jesus Christ, followers of the Truth and the Way.) whom I have created for My glory; I have formed him, yes I have made him.

Do we see that this verse implies predestination of God's saints in its biblical sense (see the paper, "What is Truth?"), and that Jesus Christ, God's Anointed, is alluded to in verse 1?

Isa 48 speaks of refining God's people who think they speak in God's Name:

1 Hear this, O house of Jacob, who are called by the Name of Israel, and have come forth from the wellsprings of Judah; who swear by the Name of the LORD, and make mention of the God of Israel, but not in truth or in righteousness; 2 for they call themselves after the Holy City, and lean on the God of Israel; the LORD of hosts is His Name.

Isa 50 begins by addressing the divorce of Israel, then Jesus Christ in vv 4-9:

10 Who among you fears the LORD? Who obeys the voice of His Servant? Who walks in darkness and has no light? Let him trust in the Name of the LORD and rely upon His God (see Jn 20:17; Rom 15:6; 1Cor 1:3; Eph 1:3,17; Col 1:3; 1Pet 1:3; Rev 1:6).

Isa 54 commands the barren Wife/Bride of Jesus Christ to sing about her future blessings. But let's note vv 5-6:

"For your Maker is your husband, the LORD of hosts is His Name; and your Redeemer is the Holy One of Israel; He is called the God of the whole earth. For the LORD has called you like a woman forsaken and grieved in spirit, like a youthful wife when you were refused," says your God.

In Jer 3 shameless and whorish Israel is called to repentance. Finally she is in Jerusalem:

17 (v 15 speaks of shepherds who will feed God's sheep with knowledge and understanding) At that time Jerusalem shall be called the Throne of the LORD, and all the nations shall be gathered to it, to the Name of the LORD, to Jerusalem. No more shall they follow the dictates of their evil hearts.

In Jer 15 God speaks of not heeding the prayers of those who speak in His Name falsely, but to those with His truth He says:

16 Your words were found, and I ate them, and Your word was to me the joy and rejoicing of my heart; For I am called by Your Name, O LORD God of hosts.

God's response to Jer in v19 is that to be heard 'the precious must be taken out of the vile' (cp Mal 1:7-14 which speaks of vile offerings being made to God).

The much misrepresented and misunderstood Ezekiel, due to past false paradigms, speaks, in ch 20, of the desecration of the Sabbaths.

Ezk 20:39 "As for you, O house of Israel," says the Lord GOD: "Go, serve every one of you his idols; and hereafter; if you will not obey me; but profane My holy Name no more with your gifts and your idols."

Ezk 14 defines the idols as idols of the mind. And this was characteristic of the religious leadership in Christ's and of those prophesied in Matt 7:21-23.

At the very end of Daniel's prayer after the giving of the 2300 days prophecy, we read: Dan 9:18-19 O my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your Name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies. 19 O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your Name.

Can God allow His people to continue to defame and profane His Name indefinitely by misrepresenting His nature, His character, His qualities? Can people claim to speak in the Name of a righteous and faithful God, a God of equity and justice, but continually see and experience the antithesis of these characteristics expressed in the churches?

Malachi is another much misapplied and misunderstood prophet.

Mal 3:16 Then those who feared the LORD spoke to one another (therefore there is confident fellowship and discussion about the true doctrine of God and the nature of the true God), and the LORD listened and heard them; so a book of remembrance was written before Him for those who fear the LORD And who meditate on His Name (because His Name is full of meaning!).

FROM THE NEW TESTAMENT

Jn 1:12 says to us: But as many as received Him, to them He gave the right to become children of God, to those who believe in His Name:

Jn 3 makes an amazing statement about Christian belief - it links belief in God and the Name of God and being children of God. Please remember Ex 23:21: God's Name is given to the Son of God. Because most do not comprehend this they misunderstand many Scriptures and their understanding of God is incoherent.

Jn 3:18 He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the Name of the only begotten Son of God (The entire angelic host are sons of God as Job 1:6 and 2:1 say. However, only one of the sons of God of all the angelic host became the only begotten-in His incarnation [Col 1:15; Phil 2:6-11]).

Please notice in Christ's final longest prayer in Jn 17:

6 I have manifested Your Name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word.

The last verse of Jn 20, v 31:

But these (descriptions of what Jesus said and did) are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His Name.

Surely the same is required of those who profess the Name of God and the Son of God. All should hold the same doctrinal beliefs and fully agree with the apostles and prophets (Eph 2:20). Many churches have beliefs and doctrines that none of the apostles, nor Jesus, nor the prophets spoke of. Each of our doctrines must agree with what the son of God, the prophets,

and apostles of the Bible taught (Isa 8:20). Admittedly, there have been and continue to be, as prophesied, false prophets (2Tim 3:13; 2Pet 2:1-3; 2Cor 11:12-15).

Peter and John before the Sanhedrin told them:

Acts 4:10-12 Let it be known to you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man (a man crippled for 40 years from birth) stands here before you whole. 11 This is the 'Stone which was rejected by you builders, which has become the chief Cornerstone' (Ps 118:22; see also Prov 30:4) 12 Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.

Paul says to all in 1Cor 1:2 To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the Name of Jesus Christ our Lord, both theirs and ours:

In 1Cor 6:11: And such were some of you. But you were washed, you were sanctified, you were justified in the Name of the Lord Jesus and by the Spirit of our God.

Col 3:17 And whatever you do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God the Father through Him.

Paul 'quotes' from the OT (Nah 1:7; Num 16:5,26; and draws on teaching in Matt 7:22; Lk 13:27) to interpret and quote that which is only remotely like what is said here:

2Tim 2:19 The solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the Name of Christ depart from iniquity."

Heb 13:15 Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His Name (i.e., there is deeper grasp of the nature, being, character, and work God is doing to and with you, through Christ, who has the Name of God).

And under what circumstances does one express abundant and joyful gratitude to God?

Jas 5:10 My brethren, take the prophets, who spoke in the Name of the Lord (who was given the Name by His God and Father), as an example of suffering and patience. It is apparent that the prophets knew the Son of God. Abraham knew (Gal 3:5-9).

1Jn 5:13 These things I have written to you who believe in the Name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the Name of the Son of God.

FROM REVELATION

Rev 3:12 He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. And I will write on him the Name of My God and the Name of the City of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new Name (So the saints of God have the Name of God the Father and the Son of God. They are not two equal gods, as is falsely taught to many).

The first few verses of Rev 14 speak of the saints who are the firstfruits of God and the Lamb of God, who follow the Lamb wherever He goes, and who sing in rejoicing a song taught them:

Rev 14:1 Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's Name written on their foreheads.

The understanding and therefore the resultant beliefs and behaviour from knowing the true God are elemental and unequivocal. Notice this in Christ's confrontation with religious leaders:
Jn 8:19 Then they said to Him, "Where is Your Father?" Jesus answered, "You know neither Me nor My Father. If you had known Me, you would have known My Father also."
(To the apostles) Jn 14:7 If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.
(To the Church) Jn 16:3 And these things they will do to you because they have not known the Father nor Me.

It is quite apparent that the primary problem the Pharisees had was that they did not know the true God, nor His Son. In consequence most of their doctrinal positions were in error. The same principle applies today. Many, with recent affiliation with the Worldwide Church of God, still do not realize that the doctrinal errors they reacted to were the inevitable result of a creeping and accelerating re-interpretation of the nature of God and His Son. Once the apostolic Church became infiltrated with Platonic and Neo-Platonic ideology then more doctrinal error followed. Similarly, the way children with good parents are confused and fall into misbehaviour is through misunderstanding the nature, character, intent of their parents. If children lose sight of who their parents really are they are even further confused and lose a sense of identity.

To the very end of the Bible these concepts are espoused:
In Rev 19:12-13 we read: His eyes were like a flame of fire, and on His head were many crowns. He had a Name written that no one knew except Himself (and those to whom He is revealed). 13 He was clothed with a robe dipped in blood, and His Name is called The Word of God.

CONCLUSION

From the same writer as Revelation, and the same inspired prophet, we read:
1Jn 1:2 The Life was manifested (Jn 1:14), and we have seen, and bear witness, and declare to you that eternal life which was with the Father (and was given to the Son to give: For as the Father has Life in Himself, so He has granted the Son [who therefore did not have that Life to give, except that it was given to Him to give] to have Life in Himself; Jn 5:26; Ps 36:8; Jn 1:4) and was manifested to us; 1Jn 1:3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

The Christian fellowship that God speaks of is on the basis of knowing who the Father and the Son are. Knowing that relationship properly, and applying that knowledge in the Spirit of God is what is truly from God - and resulting in the dynamism that should fill the churches of God as Jn 13:34-35 describe:

A new commandment I give to you, that you love one another, as I have love you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.

Love creates an atmosphere that listens and heeds. Love creates a mind that wills to do only what is good. Love makes peace and reconciliation. Love brings together, and does not separate. Love enhances the growth of the loved and promotes the gifts God gives to those loved by Him. Love does not seek power over those who love God.

1Jn 2:23 Whoever denies the Son (and in practise denies the characteristics of the Son) does not have the Father either; he who acknowledges the Son has the Father also.

2 Jn 3 Grace, mercy, and peace will be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.

2Jn 9 Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son.

To the very end these truths apply. Those who are motivated by, think, speak, work in the Name of God are in the doctrine of God, experience the Love of God, and share that love with all who are like-minded, and who always seek to be like-minded. May the grace of God be with all who know, who will know, the Name of God.