

Chapter Seven

THE SELF-DISCLOSURE OF GOD

AFFIRMATION 7

God is indefinable but has revealed Himself in Creation, through His Word, in manifestations of His Name, through the Father's direct actions and self-disclosure, His Son, by His Spirit, His holy angels, etc., and in such ways as to make Him known to man by faith and in experience (Gen. 2:7-23; 3:8; 12:1; 15:1, 2; 17:1; Ex. 3:13, 14; 34:16, 17; Num. 14:17, 18; Matt. 16:16; 1 Cor. 2:9-12; Gal. 1:15, 16; Heb. 1:1-3; Rev. 1:12-18).

ASPECTS OF HIS SELF-DISCLOSURE

Man, in his search, would not find God (Job 11:7). It is God who has made a disclosure of Himself to us in diverse ways since creation and even after the fall of man. The living and true God can thus now be known and served but through the agency of divine revelation, preaching the gospel, faith in Jesus, etc (Gen. 2:7-23; 3:8-15; 6:8, 9; Is. 6:1; Jer. 1:1-2; Ezek. 1:1-3; 12:1-3; Matt. 16:17; Jn. 6:38-40; 7:16, 17; Acts 10:36, 37; 17:23; 1 Cor. 15:1-11; Gal. 1:16, 17; Heb. 1:1-3; 6:1, 2; 11:6; 13:5-9; 1 Jn. 4:12-16). There is, therefore, the tangible self-disclosure of the living and true God in various ways to humanity through:

a. His **Creative Character**

God is the Creator, Owner, Controller, Governor and Sustainer of the whole Universe [of both the spiritual cum metaphysical and the physical worlds]. To this end, all of the spirit world, angelic beings, human beings, the cosmos and physical universe have been created by Him and for Himself (Col. 1:16); humankind was especially created, therefore, for His good pleasure or glory and relationship (Is. 43:7; Rev. 4:11). Primarily, God by His eternal plan generously desired to give the earth to humankind as his habitat for expression of God's creative ability, goodness and love; where man would be His emissary and steward (Gen. 1:1, 26-31; 2:7-25; 3:8; Neh. 9:6; Ps. 24:1; 50:10-12; 139:13-16; Is. 66:1, 2; Jn. 1:1-3; Acts 17:23-29; Rom. 1:19, 20; Col. 1:16; Heb. 1:1, 2; 11:1-3; Rev. 4:11).

b. His **Transcendence**

His infinity likewise means that God is **transcendent** over his universe. It emphasizes his distinctness as self-existing Spirit, from all his creatures. He is not shut in by what we call nature, but infinitely exalted above it. Even those passages of Scripture which stress his local and temporal manifestations, lay emphasis also on his exaltation and omnipotence as a being external to the world, as it's sovereign Creator and Judge (cf. Is. 40:12-17).

c. His **Immanence**

At the same time, God's infinity implies his **immanence**. By this we mean his all-pervading presence and power within and actively affecting his creation (cf. Ps. 139). He does not stand apart from the world, as a mere spectator of the work of his hands. He pervades everything, organic and inorganic, acting from within outwards, from the centre of every atom, and from the innermost springs of thought and life and feeling, in a continuous sequence of energizing effect by His omnipresence. [This does not provide evidence for or even suggest the unchristian worldviews of (1) **Pantheism** – *the belief that God is in the world and the world is in God*; and (2) **Panentheism** also called **finite-godism, quasi-theism, and dipolar or bipolar theism** – *the belief that God is in the world the way a soul or mind is in a body*]

d. His **Personhood**

God is **personal**. When we say this, we assert that God is rational, self-conscious and self-determining, an intelligent moral agent. As Supreme Being with supreme mind, He is the source of all rationality in the Universe (Gen. 1:1, 26-28; 2:7, 8, 15-25; 3:8-11). Though an eternally infinite Spirit Being, within His personhood, God relates, thinks, feels, has the freedom to choose and is in control of what He does (Ps. 94:9, 10; Jn. 4:23, 24). Human beings must, however, not find it difficult to embrace the personhood of our infinite God as we are His rational creatures (Gen. 1:26-28; 2:4-24; 3:1-22; 5:1-3; 9:6-19; Acts 17:26).

Since God's rational creatures, especially we human beings possess independent personal characters, it is obvious that the Creator God, Trinity must be in possession of a personal divine character in both His **transcendence** and **immanence** (1 Jn. 4:12-16). In the Bible, the triune God has clearly declared His personhood within the created spiritual, metaphysical and physical Universe to us through His Son, Jesus Christ our Lord and in the visible coming of the promised Holy Spirit (Gen. 1:1-31; 2:15-17; 3:1-24; 9:6-19; Jn. 1:1-5, 14-18; 3:13-16; 14:15-26; 16:7-15; Acts 1:1-11; 2:1-4, 16-39; 5:29-32; 17:23-31 v. 26; Eph. 1:3-14; 3:4-21; Col. 1:3-20; 1 Tim. 2:5; Heb. 1:1-14; 1 Pet. 1:1-12; Rev. 1:1-20; 3:1; 4:1-11; 19:1-13; 21:1; 22:1-21).

e. His **Sovereign and Moral Will**

God is **Sovereign** and hence has the **Directive or Active or Perfect Will**. That means that he makes his own plans and carries them out in his own time and way. His sovereignty in willing and working is simply an expression of His supreme intelligence, power, foreknowledge and wisdom. God's will is not arbitrary but acts in complete harmony with His character. It is the forth-putting of his power and goodness; and is thus the final determinant of all existence for the divine glory (Is. 43:7; Jn. 17:1-10; Rev.

4:11). Thus, God's eternal purposes are willed in Jesus Christ, His Son towards the redemption of human kind, deliverance from Satan's kingdom into the Son's kingdom and ultimately the emancipation of creation (Rom. 8:17-32; Col. 1:9-20; Eph. 1:9-11; Rev. 4:1-11). We must understand that doing God's **Active Will** is always **good, acceptable and perfect** (Rom. 12:1, 2) and is not beyond our finding out if we would hear from Jesus (Jn. 7:14-18). It is, however, not normally conformable on the part of humans, including believers, to comply with or by wholly doing the **Perfect Will** of God even if divinely and clearly communicated. It is only Jesus who came to the earth to do God's Perfect Will – Heb. 10:5-7; and we (all Christians) do well if we follow his example in doing His Will as peculiar people of God and as individuals (1 Pet. 2:21).

In His dealings with us, and within His **Active or Perfect Will**, God has also outlined His **Moral Will** revealed throughout the Bible for all human beings and more especially believers (Rom. 8:28-30; 1 Thess. 4:1-3; 1 Pet. 1:13-16; Rev. 4:11). However, God in his nature and character – being both Sovereign and Love in relationships - permits his **free moral agents** to act and make responsible choices to do his **divine will**. God, therefore, permits the outworking of what may be called His **Permissive Will** regarding the consequential outcomes of human behaviour in respect of **God's sovereignty** (Gen 2:16, 17; Jn. 3:16-18,36; etc) as evidence of the "must" of **worship** of the Father (Jn. 4:23, 24). Thus, the loving Sovereign Lord or God works together with man, created in His image, as on a two-rail track from Creation to Consummation of time on planet Earth. One rail is the Sovereignty of God and the other rail is the involvement of man per his will as a free moral agent or a finite created being. Hence, the Directive Will of God for us as individuals is a combination of His Sovereign Will, Moral Will and Individual Will for each of us, and it usually must be processed by our active involvement.

It is a proven fact that though the process of doing His **Directive Will** is often unpleasant in a fallen and evil world, the outcome of is always perfect (Gen. 37-39; Job 42; Rom. 8:28-30; 1 Cor. 2:7-9; Phil. 2:1-11). It always reveals ways of pleasantness and paths of peace in the end (Prov. 3:17)! On the contrary, the consequential outcomes of His **Permissive Will** may be flawed with imperfections if we choose our own way instead of His way (Prov. 14:12).

It is necessary for all humans, particularly Christians to make decisions or life's choices in submission to both the **Sovereign will** and the **Moral will** (which runs on human responsibility) of God (Ps. 119:97-104; Matt. 26:39; Lk. 1:38; Gal. 1:15-16; Js. 4:13-16); and must always be motivated by love (Lk. 10:25-38). Thus, to be a true worshipper, one must obey the **Active or Directive Will** of God as revealed within the constituent components of the **Declared Will** of God in the Scriptures.

Knowing the Will of God

In the first place the composite Will of God for all humanity here on earth is clearly revealed in the Scriptures. The following form what is considered the generalized composite Will of God for all humankind:

1. Salvation for All – 2 Pet. 3:9 (see Jn. 3:16)
2. Salvation is through Jesus only – Jn. 6:39, 40; 14:6; Acts 4:12
3. Believers' Sanctification – 1 Thess. 4:3
4. Infilling of Believers – Eph. 5:17, 18
5. Thanksgiving – 1 Thess. 5:18
6. Believers' Suffering – 1 Pet. 3:17; 4:19
7. Trust in the Lord – Pro. 3:5, 6
8. Believers' being Productive – 1 Pet. 2:15

The Declared Active Will of God for all Christians or Disciples of Christ

The Scriptures seem to capture about nine-tenth of the Perfect Will of God for every individual [and hence the Church] as already revealed in the Bible, the Holy Scriptures. Namely, that:

1. Eternal Life or Salvation is Available for All (not a select few) – Jn. 3:16; 2 Pet 3:9
2. Salvation (Eternal life, the mystery of his Will) is through Jesus only – Jn. 4:10-14; 22-26; 6:39, 40; 14:6; Acts 4:12; Eph. 1:3-14; Col. 1:9-20
3. Believers' Sanctification in morality and Ethical living in the Church and Society – 1 Thess. 4: 1-12 [3]
4. Believers' Effectiveness in Study for Becoming Ethical and Skillful in Business, Hard-work and Ethical Living in the Family, Church and Society – 1 Thess. 4: 1-12 [10-12] see Ps. 78:70-72; 1 Tim. 5:8; 2 Thess. 3:6-16
5. Continual Infilling of Believers of the Holy Spirit – Eph. 5:14-21 and hence also by extension intake of the fullness of the Word of God – Col. 3:8-17
6. Thanksgiving as a way of life in everything for Believers – 1 Thess. 5:18
7. Believers' Suffering if it is for Christ's sake – 1 Pet. 3:17; 4:19
8. Believers' Trust in the Lord as of first importance – Pro. 3:5, 6; Matt. 6:24, 33
9. Productivity or Fruitfulness in life and ministry – Jn. 15:1-5; 8, 16; Eph. 2:8-10; 1 Pet 2:15 [for both Creation (Gen. 1:26-28) and Redemptive (Eph. 1:3-14) Stewardship Principle (Gen. 3:15; 12:1-3, 7; Ps. 89:20f; Is. 53:10-12; Matt. 25:21; 28:18-20; 1 Cor. 4:1, 2; Gal. 1:3-5; Eph. 3:4-6; Heb. 13:20, 21)]
10. Believers' commitment first to God and godly Leaders – 2 Cor. 8:5
11. Believers' devotion and renewal of mind – Rom. 12:2
12. Believers' Calling, Election, and Gifts – 1 Cor. 1:1; 12:28-31; Gal. 1:4; Eph. 1:1; Col. 1:1 cf. Rom. 11:29

Naturally, God is more than willing to reveal the remaining one-tenth of His Perfect Will to the individual in making life-choices and decisions affecting (*geographical, viewpoint, and operational*) categories or aspects of His Will for us who are believers in Christ (Gen 1:26-28; Ps 25:12; Eph. 1:9, 10; 3:4-12, 14-19). We only need to be open to God the Holy Spirit and to the Scriptures as we seek to do it (Jn. 4:34; Rom. 12:1, 2; 1 Cor. 2:10-16; Eph. 5:17-21; 6:1-9 v. 6; Col. 3:14-17; 2 Tim. 3:15-17). This will help us to easily avoid what is not but also discern what is in the Will of God of the remaining one-tenth of His personal or individual will (Acts 10:9-23; 16:6-15; 22:14; 2 Cor. 6:11-18). It is also important that believers pray concerning His Will for our lives and others daily as a matter of urgency (Matt. 6:10; Eph. 1:3-19 v. 15; Phil. 1:3-9; Col. 1:3-11 vv. 3, 9; 4:12; 1 Tim. 2:1-6; 2 Pet. 3:9).

f. His **Essential Life**

In his essential life, God is a perfect loving fellowship within Himself as the Triune Godhead (Gen. 1:1, 26; Acts 17:29; Rom. 1:20; Col. 2:9). In His relationship to all of his moral creatures, especially all human beings, God extends to us the fellowship that is essentially His own. As the great "I am" and Creator and Redeemer, He extends His image to humans. It is for this purpose, He created human beings uniquely, in His relational, rational - creative and innovative, emotive, volitional and also character image (Gen. 1:26-28; 2:7; Col. 1:15-19; Eph. 3:14-19; 4:23, 24; 1 Thess. 5:23).

g. His **Name(s)**

God, who is indefinable and invisible, is known and called by many names; which names to us are the designation of His attributes. There are numerous ways God has made Himself known through His Name(s). Divine names occupy important place in Biblical revelation and occur in diversity and frequency of forms, revealing the nature, the entirety of all that is connected to His being, essence, attributes, work, authority and character of God. The Scriptures indicate that no man can directly see the face as the full presence or glory of God and live; but can only see the back as the aftereffects of His presence (Ex. 33:12-23 vv. 20, 23). God is essentially incorporeal, infinite Spirit being and does not have any physical form as such (Is. 31:3; Jn. 4:24). However, whenever God, therefore, causes all His goodness vested in His attributive names to pass by, it is a manifestation or disclosure of Himself to us as was with Moses (Ex. 34:5-9). In this way God appeared to Abraham as God-man covenant-making and keeping God (Gen. 12:1-3, 7; 15:1, 2; 17:1, 2; see Acts 7:2-4). Presently, God now plainly reveals Himself to us in the new covenant to be the beneficiaries of eternal life vested in Jesus Christ, His Son (Matt. 1:21; Lk. 24:44-49; Jn. 1:1-5; 3:16; 10:10; 17:3; Acts 5:20, 29-32; 10:34-44; 13:26-39; Rom. 4:16-25; Gal. 3:11-17; 4:4-6; 1 Tim. 6:11-19; Tit. 1:1-4; Heb. 2:9-18; 1 Jn. 1:1-3; 2:18-29; 3:1-3, 23, 24; 4:12-16; 4:1-13, 18-20).

The Generic, Absolute and Personal Name of God (ELOHIM)

The Absolute or Personal Name of God *Elohim* used over two thousand times in the Old Testament stems from the generic name *El* meaning might or strong, which if applied to God, the Creator is in its plural form *Elohim* (Gen. 1:1). It thus emphasizes His transcendence as LORD *Jehovah* above all others bearing that name *El* or *Elohim* (Ps. 97:9). For instance, in the earliest times, this same generic word “el” could refer to foreign gods, such as Dagon (1 Sam. 5:7) or Baal (1 Kgs. 18:24) and then also to judges (Ex. 22:7-9) or angels as gods (Ps. 97:7). *Elohim* meaning God, and means also gods, judges, angels, is plural of the singular form “El” meaning God, god, mighty one, hero. The name *Elohim* suggests the mystery of a transcendent, yet immanent God, who is altogether awesome, majestic and incomprehensible!

In the Old Testament, *Elohim* conveys in Scripture that God is the Creator (Gen. 5:1); the King (Ps. 47:7 [8]); the Judge (Ps. 50:6); the Lord (Ps. 86:12); and the Savior (Hos. 13:4). Since *Elohim* is used in both the singular (Gen. 1:1; Ex. 2:24) and the plural (Gen. 1:26; 3:22), we know that God is one but revealed as the triune Godhead (Deut. 6:4; cf. Matt. 28:19); hence the Father is El (God) (Gen. 14:18-22), the Son is El (God) (Is. 7:14, 9:6), and the Holy Spirit is El (God) (Job 33:4, 37:10). From the generic name of God (El) we also have associated words such as Immanu-el (God with us), and Beth-el (House of God).

Furthermore, to attempt to fathom the greatness of God, Moses uses the name *Elohim* *elohim* (God of gods) together with *Adon adon* (Lord of lords) in Deuteronomy in an attempt to discourage God's people from further idolatry and vain worship (Deut. 10:10-22 v 17). The Hebrew name for God *Elohim* and the equivalent Greek *Theos* (Gen. 1:1, 26; Jn. 1:1; Acts 17:29; Rom. 1:20; Col. 2:9) is the Creator God who is the three-in-one Godhead – the Father, the Son and the Holy Spirit (Matt. 28:19 see Gen. 1:1, 26-28; 2:7; 3:22; 5:1-2; 8:15-22; 11:1-9; Acts 17:24-29).

No wonder, God is sometimes called the **eternal God** (*qedem Elohim*) (Deut. 33:27) to show the everlasting and unfailing nature of His creative and preservation power and even redemption ability such as He purposed for His people Israel through their fathers (see Deut. 32; 33). To this end, He was intimately called the **God of Jeshurun**, an ideal designation of the God of Israel, and Jeshurun meaning "the upright one", because they have become God's covenantal treasured chosen possession through the transformed Jacob (Deut. 32:15; 33:5, 26; Is. 44:2 see Gen. 32:24-32; Ex. 19:1-6; Deut. 6:1-25). Similarly, from the day of Pentecost, the Church, on a more serious note, as the new covenant inheritance of God, enjoys the rights, privileges and responsibilities of great Salvation and eternal promises that are now Yea and Amen in Christ (Matt. 16:16-19; Acts 2:16-39; 3:13-23; 4:23-33; 26:18-20; 2 Cor. 1:18-22; Eph. 3:4-10, 14-21; Heb. 6:13-21; 1 Pet. 2:9-12).

The Redemptive (JEHOVAH) and Personal Covenant (ADONAI) Name(s) of God

Now just before the creation of human beings and also after the Fall of man, the Creator God (*Elohim* – Gen. 1:1; 2:1-3) is called by the added redemptive name LORD (*Jehovah* – Gen. 2:4-9, 15-22; 3:1, 8-9, 12-13, 21-23) making Him known as the Redeemer Creator God, LORD God (*Jehovah Elohim* – Gen. 2:4-25; 3:8-23). This was indicative from the beginning that God would always be a Redeemer to man, the epitome of His creation.

Not long down the line of history, God is also known to man as Master (*Adonai* - Gen. 15:2, 8), through His personal servant-Master Covenant relationship with Abraham. [Often in most versions of the Holy Scriptures, the Bible, *Jehovah* meaning LORD is written in capital letters to differentiate it from other usage of the word Lord, *Adonai*]. Note also that in the New Testament the parallels are given where the Greek equivalent of *Jehovah* is *Kurios* (Acts 2:36; 4:26) and that of *Adonai* is *Despotes* (Acts 4:24; Jd. 1:4)

God's Friendship and compound name Sovereign Lord (ADONAI JEHOVIH)

The LORD God (*Jehovah Elohim*) in due time had now becomes their eternal covenant Master and God, so the Patriarchs and Israel could call God by the compound name ***Adonai Jehovih*** (meaning Master God or Lord GOD or Sovereign LORD) beginning with Abraham (Gen. 15:1-21 vs 2, 8). This was the same ***Adonai Jehovih*** (Lord GOD) whom David addressed in prayer and worship as Covenant-God over his established throne and kingship of Israel (2 Sam. 7:18-29). Notice how, in this passage of 2 Sam. 7:18-29, David uses ***Adonai Jehovih*** (Lord GOD, vv. 18, 19, 20, 28, 29), and ***Jehovah Adonai*** (LORD God, vv. 22, 25), interchangeably but to mean the same God *Elohim* (vv. 22, 23, 24, 28). By the name ***Adonai*** meaning Master or Lord, which alone could later stand for full the name of God (YHWH or JHWH), they asserted that God the Creator and Redeemer has supreme authority and power over all things and is allowed to exert His Sovereignty in their lives' situations (Gen. 18:3; Deut. 3:24, 9:16; Josh. 7:7; Ps 2:4; Is. 6:1; Ezek. 20:3; Amos 1:8; 3:7, 8, 11, 13; 4:2, 5; 5:3; 6:8; 7:1-2, 4-6; 8:1, 3, 9, 11; 9:5, 8).

Similarly, Israel could relate with God as *Lord God* their divine covenant friend who is matchless in power (Ezek. 20:3; Amos 7:6). Joshua also in desperation uses that name in his request for help for the nation (Josh. 7:7). Interestingly, God speaks to them as the Word from the Lord GOD (*Adonai Jehovih* or *Adonai Jehovah*) through the prophets Isaiah, Jeremiah and Ezekiel, and especially about 217 times in His appearances to Ezekiel alone (Is. 3:15; 7:7; etc; Jer. 1:6; 2:22; etc; Ezek. 2:4; 3:11, 27; 4:14; 5:5, 7, 8; etc, etc).

This Lord GOD (*Adonai Jehovih*) is the same Jehovah Elohim (LORD God) (Is. 17:6; Jer. 11:3) of the Bible who speaks. Note that Habakkuk strangely addresses God as LORD God (*Jehovah Adonai* - Hab. 3:19) where *Jehovah* precedes *Adonai* in concluding his

prophecy to imply that God is the one who exercises sovereignty over the delivery and fulfillment of the prophetic message (Hab. 3:18, 19).

Abraham in relating with God in covenantal relations becomes His friend (2 Chron. 20:7; Is. 41:8; Js. 2:23) and calls Him Lord God or *Sovereign Lord (Adonai Jehovih)* (Gen. 15:2, 8). Even Sampson, one of Israel's Judges, in desperate need from the Sovereign Lord, relates boldly to God calling on His Name as *Lord God* in his prayers for strength (Judg. 16:28). The name Lord GOD or Sovereign Lord or literally Master (Redeemer) God (*Adonai Jehovih*) seems to suggest the Covenant-Redemptive Name of God at the time of Abraham (Gen. 15:2, 8; 18:3 cf. 15:1-21; 18:1-5). It was evidently God the Son, Jesus Christ our Lord (and was a theophany in the Old Testament – a manifestation of the pre-Incarnation appearances) as it is also that name and person implied in the Scriptures in both the Old and New Testaments (Gen. 31:11-16; 32:24-32; Judg. 16:28; Is. 50:4-9; Acts 4:24; 15:26; 20:21; 1 Cor. 1:1-10; 1 Tim. 1:1, 2; 6:14; Tit. 2:1; 2 Pet. 3, 8-16; Jd. 1:4).

Permit me to say that in the unfolding drama of redemption, by theophany we even see at times a servant of God such as “the angel of the Lord” identified as God Himself (Gen. 22:11-18; 32:24-32; Ex. 3:2-6). Obvious this was the pre-Incarnate Son of God, the Word who was together with the Spirit and the Father at Creation (Gen. 1:1-3) and the promised Redeemer who became human, the only begotten God-man (Gen. 3:15; Jn. 1:1-4, 14; Gal. 4:4-6). No wonder Jesus indirectly referred to Himself as the Master (Lord) of the house (Gk. *Oikodespotes*) in Matt. 10:25 in order to teach the disciples that as their Master (Gk. *Despotes*) He was both their (Master or) Master Teacher (Gk. *Didaskalos*) and Lord (Gk. *Kurios*) (Matt. 10:24, 25; Mk. 13:34, 35; Jn. 13:13, 14).

God's Proper Covenant Name to Israel (YHWH, Yahweh or JHWH Jehovah)

Later, what became known as the name of God to Israel, *Jehovah* (Ex. 6:2, 3; Ps. 83:18) could thus be simply a revelation of the covenant nature of the “I am” or self-existent God (Heb. JHWH, Yahweh by translation) (Ex. 3:14-16). Obviously, God entered into special covenant-relationship with Israel through their fore-fathers (Gen. 12:1-3; etc; cf. Ex. 3:14-16) to personalize Himself as the same Creator-Redeemer God ***Jehovah Elohim***, the same LORD God of Adam and Eve (Gen. 2:7; 3:8). This great and awesome God had become the God of their fathers (Deut. 1:21; 4:31; 30:20) – the personal God of Abram (Gen. 12:1-6), the personal of Isaac (Gen. 25:11), and the personal God of Jacob (Gen. 28:10-21).

This same self-existent Supreme Being, the I am God (Yahweh) who faithfully keeps His Word and delivers His own covenant nation or people by His supreme power now appears to Moses for the redemption of His nation Israel (Ex. 3:14-16; 6:1-8). Notice that, this is the historic parallel of the New Testament Commission when Jesus after

declaring His name as the I am God sets an agenda of the Church for making disciples out of all the nations of the world for Him (Matt. 28:18-20; Mk. 16:14-20; Lk. 24:44-49; Jn. 20:21-23; Acts 1:4-11).

It is also said that in reverence to the actual name of the self-existent God (JHWH) (Ex. 20:7; Deut. 28:58), the Jews later came up with a combination from these letters JHWH with the vowels of ADONAI and ELOHIM to produce JEHOVAH by the time of the Renaissance. This was the result of several attempts by some monks and priests, which in 1518, the genius of a Catholic priest, Petrus Galatinus is credited to have come up with an artificial construction to spell God's name as IEHOUA. This is a representation for the Jewish name Jehovah. In the English-speaking world, William Tyndale and other Translator popularized the name Jehovah to represent JYWH. Most of the later Translations use LORD to mean Jehovah. So, JYWH and then **Jehovah, LORD** in later times, became the affective Name of God to Israel (Ex. 3:15-18; Ps. 72:18).

God's Proper Name and Redemptive Name used together (Yah and Jehovah)

Occasionally, the Bible uses forms of the two identifiable names LORD JEHOVAH (which in Hebrew is Yah Jehovah, where Yah is short form of Yahweh) together and are in Capitals as in Isaiah (Is. 12:2; 26:4).

Hitherto, "Yah" as a name of God, a shortened or poetic form of Yahweh, is often translated "LORD." First used in Ex. 15:2 and Ex. 17:16 in the two poetic passages (later quoted in Ps. 118:14 and Is. 12:2) to exalt the LORD for Israel's deliverance from Egypt and Amalek, respectively. Several times in the Book of Psalms "Yah" is found in the phrase, "Hallelujah, praise be to Yah!" where the word "hallelujah", derived from the word *hālal* is a command to praise *Yah* (the LORD) (Ps. 104:35; 105:45; 106:1, 48; 146:1). References to Yah or Jah are found in the prayer of King Hezekiah (Is. 38:11) and other places in the Psalms (Ps. 68:18, 19; 77:11, 12; 130:3).

"Jehovah" is the earliest redemptive name used for God, first with the Creator God as Jehovah Elohim (Gen. 2:4-5, 7-9, 15-16, 18-19, 21-22; 3:1, 8-9, 13-14, 21-23; 7:16; 9:16) and singularly as Jehovah (Gen. 4:1ff; 5:29; 6:3-8; 7:1, 5, 16; 8:20, 21; 11:5-9; 12:1-4). "Jehovah" is most often rendered as LORD (Gen. 4:1; Deut. 6:18; Ps. 18:31, 32; Jer. 33:2; Jonah 1:9) but also as GOD (Gen. 6:5; 2 Sam. 12:22) or JEHOVAH (Ps. 83:18, 19; Is. 26:4). Even, under King David, the ministry of the Levites included thanksgiving (*yadah*) and praise (*halal*) to God (JEHOVAH) morning and evening (1 Chron. 23:25-32 v. 30).

Yah and Jehovah, therefore, refer to the same God of the Bible. The use of the two identical names by Isaiah gives us a sense of clarity and confidence to enjoy perfect redemption and salvation through Jesus Christ, as the same God, the accredited Old Testament YAH JEHOVAH (Is. 12:2; 26:4).

Double and Separate names of God

God is known and often called by **double** and **separate** names like LORD God (*Jehovah Elohim* – Gen. 2:7, 15; 3:9, 22), LORD God (*Jehovah Adonai* – Hab. 3:19) and Lord GOD (*Adonai Jehovih* – Gen. 15:2, 8; Deut. 3:24; 9:26; Josh. 7:7) through-out the Old Testament. Similarly, double separate names Lord God (*Kurios Theos*) are used for God or the Lord Jesus as God in the New Testament (Lk. 1:68; 1 Pet. 3:15; Rev. 18:8; 22:5, 6). In the book of Revelation, God is called by three separate names Lord God Almighty (*Kurios Theos Pantocrator*) (Rev. 4:8; 11:17; 15:3; 16:7; 19:6; 21:22). We observe from the Scriptures that such double or triple separate names, like compound names, are revealed or meant to convey descriptive meaning to the nature and character of God. This **Lord God Almighty in the book of Revelation** is the same covenant-making and keeping God of the Bible who appeared again to Abraham; *“And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.”* (v. 1) (Gen. 17:1-16).

Now, as God is known and called in the Old and New Testaments by **double** and **separate** names like LORD God, so does the New Testament do with Jesus Christ calling Him also as Jesus and Christ, separately. So, in the New Testament, whenever we allude to or believe in the name Jesus or Christ or Jesus Christ or the Lord Jesus or the Lord Jesus Christ (Acts 1:21; 2:38; 11:17, 20; 15:11; 16:31; 19:5), it implies the same name as Jesus or Jesus Christ of Nazareth (Matt. 1:1, 16, 18, 21; Acts 2:36; 3:6; 4:10, 12; 5:42; 10:38; 16:31; 17:3; 18:5).

The Compound names of God

God is known and called by descriptive and prescriptive names compounded with the generic name **El**. Some of such names are: **El-Elyon** (Most High God – Gen. 14:18, 22), **El-Shaddai** (Almighty God – Gen. 17:1; 43:14; 48:3; 49:5; Ex. 6:3; Num. 24:4, 16; Job 5:4; 33:4; Ezek. 10:5), **El-Olam** (Everlasting God – Gen. 21:33; Is. 40:28), **El-Roi** (God who sees me – Gen. 16:13), **El-Gibbor** (The Mighty or Great God -Is 9:6), *etc.*

Similarly, in due course God was known by names compounded with Yahweh or Jehovah as He disclosed aspects of Himself to them as a true revealing picture of God's redemptive dealings with humanity. Some of such names are:

- **Jehovah – Jireh** (The Lord will provide - Gen. 22:14),
- **Jehovah – Nissi** (The Lord our banner - Ex. 17:15),
- **Jehovah – Shalom** (The Lord is peace - Judg. 6:24),
- **Jehovah – Shammah** (The Lord is there - Ezek. 48:35),
- **Jehovah – Tsidkenu** (The Lord our righteousness - Jer. 23:6; 33:16),
- **Jehovah – Rapha or Ropheka** (The Lord our healer - Ex. 15:26),

- **Jehovah – Rohi or Raah** (The Lord my shepherd - Ps. 23:1),
- **Jehovah – Makeddeskum** (The Lord sanctifies thee - Ex. 31:13),
- **Jehovah – Hoseenu or Eloheenu** (The Lord who is our God - Ps. 99:5, 8-9),
- **Jehovah – Tsabaoth** (The Lord of hosts - 1 Sam. 1:3),
- **Jehovah – Elyon** (The Lord Most High - Ps. 17:7),
- **Jehovah – Elohay** (The Lord who is my God - Zech. 14:5),
- **Jehovah – Eloheka** (The Lord who is your God - Ex. 20:2, 5, 7),
- **Jehovah – Elohim** (The Lord who is the creator - Gen. 2:4-24), *etc.*

God whose name is called “Jealous”

So, God revealed His nature in proclaiming how He is to be known as described by His covenant-relationship characteristics compounded in His transferable attributes to Moses (Ex. 34:6-7) and was also thus called by the name **Jealous** (Ex. 34:14). Now, this descriptive name and as is also here said of Him, that He is a consuming fire, may be understood *firstly* of his jealousy in matters of worship of only Him, the one true God (Deut. 4:23, 24). *Secondly*, that He is a consuming fire may be understood of His singular divine ability to defend His people or destroy His or their enemies (Deut. 9:1-3). God, and He only then, is to be worshipped; and He is to be worshipped in a faith-directed way, suitable and pleasing to God Himself (Gen. 4:4, 5; Lev. 9:1; Jn. 4:23, 24; Rom. 12:1, 2; Heb. 11:6). Reasonably then, He is to be served acceptably, with reverence and godly fear (Deut. 4:23, 24; Ps 89:7; Heb. 12:28, 29).

The fear of the Lord as inherent name for worshipping the living and true God

Strangely, then the “**fear of the Lord**” becomes an essential ingredient for all true worshippers of God as by extension He is called by the name “**the fear of Isaac**” (Gen. 31:42, 53). **Fear of the Lord** is a fear conjoined with faith, love and hope, and is, therefore, not a slavish dread or timidity (2 Tim. 1:6, 7; 1 Jn. 4:18), but rather filial reverence towards an awesome God (Gen. 22:12; Deut. 10:20; 31:12, 13; 32:6; Hos. 3:5; 11:1; Is. 11:2, 3; 63:15-19; 64:8; 2 Cor. 7:11). The “fear of the Lord” is certainly a prominent element in Old Testament acceptable religion; it is indeed synonymous with true religion itself (Ps. 34:11; Prov. 1:7; Is. 11:2, 3; Jer. 2:19). “Fear of the Lord” together with obedience is “the whole duty of man,” (Eccl. 12:13, 14). In the Old Testament, it is thus used as a designation of true piety (Job 28:28; Ps. 19:9; 111:10; Prov. 1:7). A sense holy fear is enjoined also in the New Testament as a preventive of carelessness in religion, and as an incentive to godly or sincere penitence (Matt. 10:28; 2 Cor. 5:11; 7:1, 9-16; Phil. 2:12; Eph. 5:21; Heb. 12:28, 29).

The Name(s) of God and divine Revelation

Though most of His names are very attributive or qualifying Names, they are also descriptive; assisting us to understand and intimately relate to the Supreme Being. Thus, in Scripture, God's names are to us the designation of His self-disclosure, and it is

significant that, historically, God's names were given in the context of His people's needs or as a way of His specific self-disclosure to humankind. The name of the invisible God is something visible or audible which represents God to men, and which, therefore, may be said to do His deeds, and to stand in His place, in relation to men. The name (*shēm*) of God is thus the most comprehensive and frequent expression in the Bible, especially the Old Testament, for His self-manifestation, for His person as it may be known to men. God reveals Himself by making known or proclaiming His name (Ex. 3: 13-15; 6:3; 33:19; 34:5, 6). Take for example, the name Almighty God (*El-shaddai*) revealed in Genesis 17:1 to Abram and many such names compounded from *El* discussed above.

Interestingly, God reveals Himself to us in the Son by pre-calling Him such names as God with us - *Emmanuel* (Is. 7:14 cf. Matt. 1:23; Jn. 1:14); Wonderful, Counsellor, The mighty God (*El-Gibbor*), The everlasting Father, The Prince of Peace. (Is. 9:6). There are also many such names compounded from *Jehovah* discussed above that connote God's revelation to man. But while Elohim and Adonai could be known to all others, the revelation of the name YHWH (Yahweh or Jehovah) was unique to Israel (Ex. 3: 13-15; 6:3; Ps. 83:18) as God's Redeemed and Old Covenant Nation (Ex. 19:3-6). However, even among the Jews, this name Yahweh originally written as the Tetragrammaton YHWH or YHVH was not vocalized, especially after their exile to Babylon in 538 BC, because it was considered most holy name and people were scared to pronounce it. In the New Testament, Jesus rightly proved Himself to be equal with this same God, YHWH in His "I am" claims (ref. Jn. 6:53; 8:12; 10:9, 11; 11:25; 14:6; 15:1, 5; 18:5, 6, 8).

Hence, all His true disciples can always uniquely relate with the same living and true God of the Bible (Matt. 16:16-19; 22:32; 28:18-20; Jn. 7:17; 17:3; 1 Thess. 1:1:9; 1 Jn. 5:20) as God's Redeemed and New Covenant People in Christ, the Church (Eph. 3:4-6; 1 Pet. 2:9, 10 cf. Ex. 19:3-6). From the time of Abraham, therefore, people of faith, nations and the Church could enter into special friendship or covenant-relationship with God and were allowed to use the affectionate name, Lord God (Gen. 15:2, 8) as discussed previously. The Church then knows Jesus intimately as Lord God (Acts 4:24). Thus, Jesus has made us (all obedient disciples, believers) His friends (Jn. 15:15, 16) and calls us His brethren (Heb. 2:9-18).

The legitimate use of God's Name(s)

His servants, covenant people and saints derive their authority from His name (Ex. 3:13, 15; 1 Sam. 17:45; Eph. 3:14). To worship God is to call upon His name (Gen 4:24; 12:8; 13:4; 21:33; 26:25; 1 Kgs. 18:24-26), to fear it (Deut. 28:58), to praise it (2 Sam. 22:50; Ps. 7:17; 54:6), and to glorify it (Ps. 86:9). It is wickedness to take God's name in vain (Ex. 20:7), or to profane and blaspheme it (Lev. 8:21; 24:16). God's dwelling-place is the place where He chooses "to cause his name to dwell" (Deut. 12:11, 21; 2 Sam. 7:13; 1

Kgs. 3:2; 5:3, 5; 8:16-19; 18:32; 2 Chron. 7:12-16). God's name defends His people (Ps. 20:1; Is. 30:27). For His name's sake, He will not forsake them (1 Sam 12:22); for, if His people perish as a nation, His name can thus not remain (Josh. 7:9). Similarly, if the Church perishes the Name of Jesus cannot be glorified (Acts 2:16-21; 4:7-20, 23-33; 9:1-10, 13-20; Eph. 3:4-10; Phil. 2:11); so, would the remnant of Israel be saved (Rom. 11:23-29; Rev. 12:13-17).

The Scriptures affirm time and again that “the fear of the Lord” together with the twin brother “humility” mark the nature of true spirituality or piety conferred through the name of the Lord by the Holy Spirit. In Prov. 22:4 we read; *“The reward of humility and the reverent and worshipful fear of the Lord is riches and honor and life” (AMP)*. This perfect example of humility and the fear of the Lord is the model from the Lord Jesus Christ Himself as written in Is. 11:2-5 and Phil. 2:5-13

God is known by different names, as expressing various forms of His self-manifestation (Gen. 16:13; 17:1; Ex. 3:6; 34:6). The name of God even confers its revelation-value upon the angel as His messenger (Ex. 23:20-23). All God's names are, therefore, significant for the revelation of His being, nature and character or aspects of these, separately and together.

The legitimate use of the name Jesus Christ

The Name of Jesus or Jesus Christ [Matt. 1:21, 25; Mk. 16:17; Lk. 10:17; Jn. 1:12; 14:13,14; 20:31; Acts 3:6,16; 4:12; 16:31; 1 Cor. 6:11; Phil 2:5-11]: The Name of Jesus is the embodiment of all that Christ is and does. To use His Name is to enforce the finished work of Christ to (a) *protect us from the enemy*, (b) *prevent the enemy from carrying out evil*, and also (c) *attack the enemy in the expansion of the kingdom*. Satan has always been a usurper - a thief, a murderer and a destroyer but Jesus gives both eternal and abundant life.

In the New Testament, the name **Jesus** has become the singular affectionate family name as the embodiment of God's divine self-disclosure to all, especially those who believe in Jesus as both Lord and Christ (Ps. 2:7, 8; Matt. 1:1; 16:13-19; Acts 2:21, 36; 38; 4:10; 13:33; Rom. 8:1, 2; 10:9, 10; Col. 1:28; 2:6, 9; Phil. 2:11; 1 Tim. 2:5; Heb. 1:1-4). To pray (Jn. 14:13, 14) or act (Matt. 18:18-20) in His name is to use the divine power carried by the name and to appropriately use all the other keys of the kingdom (Matt. 16:19; 28:18-20; Mk. 16:17, 18; Acts 3:6; 4:10-12; etc).

When the name is used, the blood is applied, the very life, glory, authority and power of the Godhead are together invoked, the gospel or the Word is released and to avoid vain use of the name (Ex. 20:7; Deut. 5:11) the Holy Spirit is the one that conveys the Name

(Matt. 1:21; 28:18-20; Jn. 1:12; 2:23; 14:12-14; 16:23, 24; 17:1-6, 11, 12, 26; 20:31; Acts 3:6; 4:1-12; 1 Cor. 6:11; 12:3; Phil. 2:5-11; Rev. 12:11, 12)! Jesus was His given name at birth (Matt. 1:21-23, 25), and simply assumed the full name (Lord) Jesus Christ, being the Christ, and the Son of the living God after His death, burial, resurrection and exaltation (Matt. 1:1, 16, 18; 16:16, 20; 27:17, 22; Mk. 1:1; Acts 10:36-38; 13:33; Rom. 1:3-5; 5:11; Phil. 2:5-11; Heb. 1:5; 5:5).

And hitherto, when we refer to the person of Jesus of Nazareth (Matt. 1:1, 16, 18; Acts 10:38) we mean the same God-man Jesus Christ or the Lord Jesus Christ, the Son of the living God, the Messiah and Saviour of the world (Matt. 16:16; 28:19; Mk. 16:17; Jn. 3:17; 4:25, 26, 42; 19:5; 20:30, 31; Acts 4:10-12; 15:11; 16:18; Phil. 2:5-11; 1 Tim. 2:5, 6; 3:16; Tit. 2:11-14; 1 Jn. 4:9).

The name Jesus confers divine authority on all believers (Matt. 10:1, 7, 8; 18:15-20; 28:18-20; Mk. 16:17, 18; Lk. 10:1, 17-20; Jn. 14:12-14; 16:23, 26; Acts 2:38, 39; 3:6, 16; 4:7-12; 9:3-6, 15, 16; Eph. 1:17-23; 3:4-10; 1 Jn. 4:1-4; 5:1-5; Rev. 12:11) and especially Church leaders for being in covenant-relationship with and responsibility to Him (Matt. 16:16-19; Eph. 4:11-13; Js. 5:13, 14; Rev. 1:13-20).

h. His Divine Titles

Over time, attributive names tend to crystallize through frequent use and devotional regard into personal names or divine titles. Namely:

1. **The God of Abraham, Isaac, and Jacob:** From covenant making and keeping perspectives God is known by this title to mean the God of the living, who relates with mortal individuals in this life and into death in the hereafter in His eternality as the only living and true God – Gn. 17:1; 35:11; 48:3; Ex. 3:6; 6:1-6; Deut. 9:5; Mark 12:26; Acts 7:32 cf. Jn. 14:1-3; Rom. 8:35-39; Phil. 1:19-26; 1 Thess. 1:9, 10.
2. **The Holy One:** This becomes the personal, transcendental name for God (Is. 40:25) as being inherently holy, sacred, and set apart (Is. 22:3) and at the same time as being free from the attributes of fallen humanity (Is. 11:9). Interestingly, Jesus during His Incarnation is not only referred to as the Holy One (Acts 2:27) but is seen and accorded this title by even demons as ‘the Holy One of God’ (Lk. 4:33, 34). God thus has the divine prerogative to transfer part of His holiness to modify any of His creation regarding places such as heaven (Is. 57:15), Jerusalem (Eccl. 11:8), the court of the Tabernacle (Ex. 29:31), and the camp of Israel (Deut. 23:14 [15]); angels (Job 5:1; 15:15; Dan. 8:13; Matt. 25:31; Rev. 14:10); water (Num. 5:17); time (Neh. 8:9-11; Is. 58:13); people like priests (Lev. 21:7-8), Levites (2 Chron. 35:3), a Nazirite (Num. 6:5, 8), the prophet Elisha (2Kgs. 4:9), apostles and prophets (Eph. 3:5; Rev. 18:20; 22:6); and all saints in Christ (1 Cor. 1:2). He thus can and does demand humans to be holy (Lev. 11:44-45; 1 Pet. 1:15, 16).

3. **The Holy One of Israel:** God is also accorded the title "The Holy One of Israel" (2Kgs. 19:22; Ps. 78:41; Is. 17:7; Jer. 50:29). This title is a favorite in Isaiah (29 times - Is. 1:4, etc.) in both the earlier and later parts of the book; and it is also used in Jeremiah and the Psalms. It is often used like in Kings (2Kgs. 19:22) to declare the holy presence of God among His people to defend Israel and defeat their enemies or as in the Psalms (Ps. 78:41) to show how they limited God by tempting Him. Any time God is accorded His rightful place, even today, He will show up as 'The Holy One of Israel' to defend His Name, Sovereignty and People or Church to manifest the kingdom, power and glory of His Son (Is. 17:7; Jer. 50:29 cf. Matt. 6:9-13; Eph. 3:20, 21; Rev. 11:13-17; 17:14-17; 18:1-10, 20).
4. **The LORD of hosts:** Differing from the other or preceding names, 'the LORD of hosts', is a divine title. It appears first in 1 Sam. 1:3 as the title by which God was worshipped at Shiloh. It was used by David in defying the Philistine (1 Sam. 17:45).
5. **LORD God of Israel:** This title is found as early as Deborah's song (Jdg. 5:3), and is frequently used by the prophets (e.g. Is. 17:6; Zeph. 2:9). In Ps. 59:5, 'Thou, LORD God of hosts, art God of Israel' is a combined title, where 'God of Israel' as title is combined with the preceding title 'LORD God of hosts'. In the New Testament, Zacharias addressed God as 'the Lord God of Israel' (Lk. 1:68).
6. **The Mighty One of Israel:** Is used in Isaiah (Is. 1:24, etc.) and in 1 Sam. 15:29 used by Samuel.
7. **Ancient of days:** This is the description given by Daniel, who pictures the eternal unchanging God on his throne of judgment, judging all the great world-empires (Dan. 7:9, 13, 22).

i. His **Glory**

The glory (Heb: *kabhodh* or *kabod*; Gk: *doxa*) of God is both a peculiar physical phenomenon and the manifestation of God in the revelations of His name, words, works self-existence and providence as majesty, wealth, weight and splendour (Ex. 33:18; Ps. 72:19; Is. 3:8; 6:3; Ezek. 1:28; Jn. 11:4, 40; 17:5, 22; Acts 7:2, 55; Rom. 3:7; 15:7; Phil. 1:11; Rev. 21:10-11, 23). In the Old Testament, when the word glory is ascribed to men, it refers to their splendor or reputation or worth in wealth and dignity (Gen. 31:1; 45:13; Job 19:9; Ps. 8:5, 6; 21:5, 6); and to objects, it refers to the worthiness and weight or heaviness (1 Sam. 2:8; 4:22; Est. 1:4; Is. 10:18). This is particularly of the glory that was noticeable of the Ark of the Covenant in connection to God's works and presence (1 Sam. 4:21-22). When the glory (Heb: *kabod*; Gk: *doxa*) of God or Jehovah God is spoken about, it refers to the revelation of God's person or being, the very nature, character and presence which become real to mankind, sometimes with visible phenomena (Ex. 16:7, 10; Matt. 17:1-5; 2 Pet. 1:12-21 v. 17).

The New Testament idea of glory *doxa* of God as His very being and nature (Matt. 6:13; Jn. 17:1, 5, 24) is hence represented in the Old Testament by the word *kabod* with the

root idea of heaviness (i.e., being weighty) and, hence His essential worthiness (Ex. 33:18; Ps. 72:19; Is. 3:8; Ezek. 1:28). In certain passages in Exodus, the glory is a bright light appearing in a cloud (Ex. 16:10); and “like devouring fire” (Ex. 24:17), it fills and consecrates the tabernacle (Ex. 29:43; 40:34, 35); and it is reflected as beams of light in the face of Moses (Ex. 34:29). In Ezekiel, the glory of God or the Lord is a frequent term for the prophet's vision, a brightness like the appearance of a rainbow (Ezek. 1:28; 10:4; 43:2).

The glory of God is the unchanging essence, possession, substance, opinion, nature and characteristic of God and it is represented or revealed by His manifest presence (Jn. 17:1-5, 24; Acts 7:2, 55-56). And it is thus as a result of His self-revelation and communicable attributes, that His glory is revealed or given by Him to His people or to anything which relates to or is connected with Him (Matt. 6:9-13; Jn. 17:5, 22-24; Acts 7:2-4; 1 Thess. 2:12; 2 Thess. 2:14; 2 Tim. 2:10; 1 Pet. 1:7-12).

God's glory is, therefore, the **essential nature and being of God** in His eternal existence and kingdom with omnipotent power as the immutable or unchanging beauty or perfections of Himself (Ex. 15:11; Deut. 32:4; Ps. 29:2; 110:3; Matt. 5:48; 1 Pet. 1:15, 16). The glory of God is seen in the manifestations of His life, Name, holiness, power, majesty, beauty and splendour, opinion and thoughts for all His actions, words and works, light and love (Matt. 6:9, 10, 13; 24:30; 2 Thess. 1:9; Heb. 1:3; 2 Pet. 1:3; Jd. 1:25; Rev. 4:11; 5:12, 13). Anything associated with God is or becomes glorious (Heb: *kabhodh*; Gk: *doxa*).

Thus, according to the Scriptures, God is glorious in His: **name** (Deut. 28:58; 1 Chron. 29:13; Neh. 9:5; Ps. 19:2; 72:19; Is. 63:12), **power** (Ex. 15:2), **holiness** (Ex. 15:11), **arm** (Is. 63:14), **ways** (Ps. 138:4, 5), **voice or words** (Ps. 19:3-9; 45:5; Is. 30:30), **throne** (Jer. 17:12), **actions or works** (Ps. 111:3; 145:12), **praise** (Ps. 66:2), **Zion, the city of God** (Ps. 87:3), the Branch (Is. 11:2) and **Christ's resurrection and ascension body** (Phil. 3:21). And thus so also is **the gospel or the Word of God** (2 Cor. 4:4; 1 Tim. 1:11), **the ministration of the spirit energized by the Spirit** (3:3, 6-11, 17-18), **the liberty of the children of God in glorified bodies as saints** (Rom. 8:21), **church** (Eph. 5:27), **the fashioned bodies of saints like His body** (Phil. 3:21), **appearing of Christ** (Tit. 2:13) is glorious.

Now, while considering glory or glorious from the main Hebrew or Greek word (Heb: *kabhodh*; Gk: *doxa*), it is necessary to consider glory from the Hebrew or Greek word (Heb: *adar*; Gk: *endoxos*). In the Old Testament, the Hebrew word *adar* meaning glory in terms of size as compared to *kabod* meaning glory in terms of weight is used only three times. The Hebrew word *adar* as used *means* to witness and see God's glory in its glorious magnitude or see God magnified in glory. And thus enabling His people: to

celebrate God's power and holiness after the deliverance of Israel from Egypt (Ex. 15:6, 11); and to describe the Law given on Sinai as great and glorious (Is. 42:21).

Similarly, in the New Testament, the Greek word *endoxos* meaning glory or glorious in terms of size as compared to *doxa* meaning glory in terms of weight is used only a few times for displaying the glory of God. Thus, enabling people to see aspects of God's kingdom, power and glory on earth as follows: glorious things Jesus did (Lk. 13:17); honour seen among believers (1 Cor. 4:10); and the Church becoming glorious with gorgeous raiment (Lk. 7:25; Eph. 5:27). Hence beyond the limits of human judgment and honour, Christ will judge, reward and honour or glorify each and every one of His saints at His appearing (1 Cor. 4:3-5; 2 Tim. 4:1-8).

Metaphorically, therefore, *endoxos* meaning glorious is used for describing the Church as a glorious Church (Eph. 5:27). This is the biblical way of signifying the completed Church as His body adorned in pure and splendid raiment of righteousness from the Christ as His bride through the gospel or the Word, the blood, and the sanctifying power of the Holy Spirit (Eph. 5:27; cf. Eph. 5:25-32; Rev. 19:7-8; 21:2, 9). The kingdom pattern of the glory of God as seated in His throne in heaven to tabernacle on earth is the basis of eternal life for believers in Christ through love, the glorious gospel and by sound doctrine for pattern of good works (1 Tim. 1:3-20 vv. 5, 11, 16; Tit. 2:1-15 vv. 1, 7).

The glory of God is hence identified with all the manifested goodness (from the love) of God and may be accompanied by the proclamation of His name (Ex. 33:17-23). In Isaiah, the Scriptures seem to combine under this term the idea of a physical manifestation with that of God's effectual presence in the world (Is. 2:10, 19, 21, 3:8; 4:5; 6:3). God's presence in creation and history is often expressed in the Psalms as His glory (Ps. 19:1; 57:5, 11; 63:2; 97:6).

No human being has an excuse towards true worship of God, for creation has already revealed the glory of God to humanity (Rom. 1:18-23); for there is always the observable glory of the celestial bodies and the glory of terrestrial bodies displayed as God's handiwork (Ps. 103:22; 1 Cor. 15:39-41). Therefore, glory *doxa*, from the Greek root word *dokeo* meaning to think or suppose, thought or opinion and thus in a secondary sense reputation, praise, honour (true and false), splendour, light, perfection, rewards (temporal and eternal), is the true apprehension, opinion, image of God or human beings or terrestrial and celestial bodies and things. Nature, celestial or terrestrial bodies, angels and the resurrection of Jesus leading to the future resurrection of the dead show clearly the different kinds of glory that exist in the universe (1 Cor. 15:35-57 vv. 40, 41, 43). All glory is, however, president on the Incarnation of the Son, divine appearances, the resurrection of Jesus and glory of God, the Father of glory (Matt. 16:27; Jn. 1:14; Acts 7:2; Rom. 6:4; Eph. 1:17; Phil. 2:5-11).

The use and significance of the Hebrew word (*kabhdh*) in the Old Testament and the Greek word (*doxa*) in the New Testament, most important of all, are to describe the form in which God reveals Himself or is the sign and manifestation of His presence. The glory *doxa* of God embraces all what God is, which is both excellent and perfect in the divine nature, coinciding with God's self-revelation for extending and giving His very life as eternal life to humanity through His Son (Jn. 17:1-5 v. 3).

The Scriptures teach that God who is essentially a self-existent infinite Spirit (Ex. 3:14; Jn. 4:24) and the source of all holiness (1 Pet. 1:15, 16), is also in Himself both perfect infinite Light (1 Jn. 1:5) and perfect infinite Love (1 Jn. 4:8). Such perfect infinite Light as aspect of His holiness combines with His perfect infinite Love to reveal God's glory as His very life and presence to humanity (1 Thess. 2:11, 12; 2 Thess. 2:14; 1 Pet. 2:9-12). This was the main reason for the creation and more so the redemption of man that man would be called out of darkness into His marvelous light of power, kingdom and glory to the praise of God's glory (Is. 43:7; Matt. 5:13-16; 6:9-13; Acts 26:18; Eph. 1:5-12; Rev. 4:11, 12; 5:9-14). The absence or departure or short fall of God's glory is from the problem or presence of inherent sin in humanity (1 Sam. 4:21, 22; 2 Chron. 7:1-3, 11-14; Is. 2:1-22 vv. 10, 19, 21; Rom. 3:9-30 v. 23).

The glory of God comprises also all that God will manifest Himself to be in our Salvation in Christ especial in our salvation through His resurrection by the glory of the Father until in His final revelation to us in eternal heaven (Lk. 2:9; Rom. 6:4; Rev. 21:23). From eternity to eternity God possesses the same glory (Jn. 17:5). Heaven today is heaven not because of its beauty in creation, but by the presence of God Himself on His throne represented by the same and unchanging glory of God, His very nature (Is. 6:1-3; 66:1-2; 17:1-5; Rev. 4:1-11). This same glory will eventually be seen from His throne in the midst of the glorious Church, the adorned Bride of the Lamb as the holy city of God in the New Heaven and New Earth, called the new or holy Jerusalem (Rev. 21:2, 9-11, 22-23; 22:1-5). It is hence not the streets of gold or precious stones that will make the eternal heaven and earth, the New Jerusalem heavenly or glorious; but God, the God of glory Himself and the same glory of God itself (Rev. 20:21-23).

God's glory has been revealed in and through the Person of Jesus Christ, His Son in His Incarnation (Matt. 17:2; Jn. 1:14; 2 Cor. 4:6; 1 Tim. 3:16; Heb. 1:3). The living and true God is the God of glory, eternal glory within Himself as His very life in being, nature and essence (Jn. 17:1-5). God does not share this glory with anyone of His moral living creatures including angels and humanity, except through Jesus Christ His Son (Jn. 17:1-3, 6-26 vv. 10-11, 22-24; Eph. 3:4-21 vv. 20-21).

Thus, the God of glory appeared or appears and speaks to humanity only in His Son and to reveal Him in us and to make lasting covenant with humanity by the two immutable things of promise on oath to Christ in the gospel (Acts 7:2-4; 9:1-9; 2 Cor. 4:4-7; Gal. 1:15, 16; Heb. 1:1-5; 6:1-2, 9-20; 13:20, 21). This is why the gospel is the only means of revealing the glory of God among humanity (1 Cor. 15:1-4; 2 Cor. 4:3-7). Humanity has become blinded and ignorant of truth since the fall of man because all humanity through Adam chose the path of the knowledge of good and evil (Gen. 3:22). Thus, naturally all humanity without Christ have chosen to see nakedness having lost the glory of God through disobedience (Gen. 2:15-17; 3:3-9; Rom. 3:23). Towards the glory of God or the God of glory, humanity lives with a corrupted heart and darkened mind until Christ saves us (Eph. 4:17-24). Human existence on earth is generally in a wicked, crooked, and perverse world in an environment of corruptibility, wickedness, sin's deception and the absence of the direct original link to the very life and light of God in Christ (Lev. 4:2, 13, 22, 27 see Gen. 1:26-28; 2:7, 15-24; 3:7-9, 15-24; Jn. 1:1-5, 9-18; 10:10; Rom. 7:11-18, 24, 25; Eph. 2:1-3; 1 Jn. 5:16-21).

This light in Christ as the glory of God in the gospel is hid from unbelievers ... *"lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them"* (2 Cor. 4:4). On the positive note, this light in Christ is in believers as God through the gospel now ... *"hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"* (2 Cor. 4:3-7 v. 6).

God caused His special shekinah glory to show up in Christ on earth; even as was often evidenced in the attendant angelic appearances of splendour and glory; visibly: *at the birth of Jesus Christ His Son* (Lk. 2:8-14), *at Christ's Transfiguration* (Matt. 17:5-8), *then also at His Resurrection* (Matt. 28:1-7) and *as recorded during His Ascension* (Acts 1:9-11). Such glory of God revealed in Christ explains the mystery of His glory as shown to, in and through believers; *"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."* (1 Tim. 3:16). For we contain the same glory of God as shown of the Son in us as our only hope (Col. 1:26-27).

The processing of this glory went through stages in the Incarnation; but from after the resurrection and Christ's re-union with the Father (Jn. 20:17), all who believe can receive His holy breadth as life to be freed from sin and receive eternal life (Jn. 20:19-23, 30-31; Acts 5:30-31; 1 Cor. 15:3-4, 45). Believers need not doubt or have any unbelief any longer (1 Tim. 1:13; Heb. 3:12, 19; 4:6, 11) but believe and touch Him as their Lord and God (Jn. 20:26-31 v. 28). This is what **grace and mercy** in Christ has brought to believers at the throne of grace through the gospel and the Word to give us rest of faith in Christ (Heb. 4:9-16; see Matt. 11:25-30); so that true Spirit-filled

believers can spiritually see His face in full glory in heaven and not die (Rev. 1:1-6, 8-20 vv. 9-10, 17).

Furthermore, Christ's Resurrection and Ascension are also seen as direct manifestations of the glory of God (Lk. 24:26; Acts 3:13; 7:55; 9:3; Rom. 6:4; 1 Tim. 3:16; 1 Pet. 1:21). Paul writes; *"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."*(Rom. 6:4). This is the reason the believer is able to walk in newness of life; *as Christ was raised up from the dead by the glory of the Father.*

In the Bible the word "newness of life" carries the idea of purity, righteousness, holiness, godliness and new spiritual life from the Spirit of life in Christ (Rom. 7:6; 8:1-4, 9-11). The believer in Christ, therefore, presently shares the glory of God in Christ in the Church (Eph. 3:20-21) as he: a) receives a "new birth" (1 Pet. 1:2-3, 23; 2:2) and a "new heart" (Ezek. 11:19; 18:31) and also b) becomes a "new creature or new creation" (2 Cor. 5:17; Gal. 6:15) as a "new man" (Eph. 4:24; Col. 3:10) with a new divine life, nature and ability as a child of God (2 Pet. 1:1-11; see also Jn. 1:1-5, 9-18; 2 Tim. 1:3-14). But above all God's glory in the saints is to be revealed in its fullness at the 'parousia' final appearing of Christ (Mk. 8:38; 13:26, etc.).

The glory of God in man

Scripture teaches that Adam, the first man who was created in the image and likeness of God just like the first woman, Eve (Gen. 1:27), was created and made the head of the woman to be the image and glory (the excellence of God's likeness in the relationship from the same *agape* love in the unity, beauty, splendor and holiness) of God on earth (1 Cor. 11:3, 7; see Gen. 1:26-28; Eph. 5:22-33). The glory from the likeness of God in man was meant for relationship with Him and with each other in the stewardship of the earth (Gen. 2:4-25 vv. 18, 20, 23). Scripture further teaches that man with the wife fell short of his destiny – lost the glory of God with all humanity his progeny (Gen. 3:1-9, 15-22; see Gen. 1:26, 27; 5:1-3; 9:1-19; Acts 17:23-28; Rom. 3:19-23).

Thank God this situation has now been fully resolved through divine advocacy by propitiation, redemption and reconciliation to God's kingdom and glory but only by the perfect God-man, Jesus Christ, the last Adam (Jn. 14:1-9, 15-26; 1 Cor. 15:45-49; 2 Cor. 5:14-21; 1 Thess. 2:12; Gal. 4:4-6; Heb. 2:3-18; 1 Jn. 2:1, 2). In our ambassadorial duties as servants of Christ and stewards on earth and of the mysteries of God through the Church, we are required to be faithful (Gen. 1:26-28; 1 Cor. 4:1-2). To this end, and to prove our fidelity or faithfulness on earth as God, our heavenly Father (1 Cor. 1:4-10 v. 9; 1 Thess. 5:5-24 v. 24), the man is commanded to love to be the image and glory of God and the woman to submit in order to be the glory of man (1 Cor. 11:2-16 v. 7; see Matt. 6:9-13; Eph. 3:4-21; 5:22-33).

So, whereas under the Old Covenant no man was permitted to see the face of God and live for His holiness and justice (Ex. 33:20, 23), now under the New Covenant believers can always see His face and live through Jesus Christ our Lord (Ex. 33:20, 23; 2 Cor. 3:17, 18). The glory of God in the face of Jesus Christ is still to be seen and reflected by the Church and all believers through the light that shines after believing and obeying the gospel (2 Cor. 4:3-7).

It is the glory of God, the Father (Eph. 1:17-21) that is revealed in the New Covenant through the Holy Spirit (2 Cor. 3:7-11, 17-18 cf. Is. 59:16-21), and it is shared both now (1 Pet. 4:14) and in the hereafter (Rom. 8:18) by believers, especially those who suffer with Christ. The objective of the Church is to see that the world acknowledges the glory which is God's (Rom. 15:9) and is shown in the deeds (Acts 4:21; 1 Cor. 10:31) and inherent character of His disciples (1 Cor. 6:20; 2 Thess. 2:14; 2 Pet. 1:3, 4). But above all the glory of God has always been embodied in His only eternally begotten Son, Jesus Christ our Lord (Matt. 17:2; Jn. 1:14; 17:4, 5; 2 Pet. 1:17), who is rightly called the Lord of glory (Rom. 16:27; 1 Cor. 2:8; Js. 2:1).

In Rom. 5:2 and 1 Pet. 5:10 the glory of God means the glory which God has in store and will bestow on believers through Christ. Hence, the glory of God is the glory as spoken of Christ and vested in Him in His Messianic duties as both Lord and Christ (Lk. 24:26; Jn. 11:4, 40; 17:1-5, 22-24; 2 Thess. 2:14; 1 Tim. 3:16; Heb. 2:3-9; 1 Pet. 1:11). This glory of God in Christ is in contrast to the glory of humanity who have fallen short of the glory of God (Gen. 3:1-25 vv. 19-22; Rom. 3:19-23; 6:23). And the glory of God in Christ is the glory in contrast which is well seen in John's Gospel as the Lord speaks of the glory that the people were receiving among themselves and not lovers of the only glory that comes from God (see Jn. 5:44; 12:43).

The glory of God must then also mean His unchanging essence; and giving glory to God is ascribing to Him His full recognition as the Creator of the Universe but not as a creature in the universe (Rom. 1:18-21). The true glory of man, on the other hand, is the ideal condition in which God created man in God's image and likeness over and above all of His creation (Gen. 1:26-28). It is that which is now the glory of glorified saints, i.e., who have God's salvation, eternal life (Rom. 2:7, 10; 8:18; 1 Cor. 2:7; 2 Cor. 4:17; 1 Thess. 2:12; 2 Tim. 2:10; Heb. 2:10; 1 Pet. 5:1). Such are the people that know God, are saved and inherit the kingdom of God and heaven (Jn. 14:1-9; Rom. 14:7-9, 17-19; 1 Cor. 4:1-5, 15-20; 6:9-11; Eph. 5:1-13; 1 Jn. 2:20-27; 5:1-13, 20).

To ascribe glory or honor to anyone, is to give praise, celebrate to the person (2 Sam. 6:22; Lam. 1:8; Matt. 6:2; Lk. 4:15; Jn. 8:54; Acts 13:48; Heb. 5:5; Rev. 18:7). To glorify God, meaning to render glory to Him, recognize Him for Who and What He is, to

celebrate Him with praises, worship, adoration (Ps. 22:23; 86:9, 12; Is. 42:10; Matt. 5:16; 9:8; 15:31; Mk. 2:12; Lk. 2:20; 5:25-26; 7:16; 13:13; 17:15; 18:43; 23:47; Jn. 13:31-32; 14:13; 15:8; 17:4; 21:19; Acts 4:21; 11:18; 21:20; Rom. 1:21; 15:6, 15:9; 1 Cor. 6:20; 2 Cor. 9:13; Gal. 1:24; 1 Pet. 2:12; 4:11, 16) and the name of God (Jn. 12:28; Rev. 15:4). And to allow God to be glorified in humanity is to do exactly what He commands or His Word or His perfect will (Lev. 10:1-3; Is. 44:23; 60:9, 21; 61:3; Gal. 1:23, 24; Eph. 1:3-14 vv. 6, 12; 2 Thess. 1:3-12 vv. 10, 12; 3:1).

j. His **Fatherhood**

The personal God can enter into personal relationships with us, and the most affective and closest that the Bible knows is that of Father. This was Christ's most common designation for the One to whom he prayed and of whom he taught, and in theology the name Father is thus reserved specially for the first Person of the Trinity. This is how Jesus taught us to understand and build the right relationship with the infinite Godhead.

There are four types of relationship in which the word 'Father' is applied to God in Scripture. There is:

1. His **Creational Fatherhood**: The fundamental relationship of God to man, whom He made in his own image, finds the most full and fitting illustration in the God and human natural relationship which involves the gift of life. As the Creator, Source and Giver of life God is Father of all human beings by creation and procreation. Without the Creator-Father there would be no human race, no family of mankind at all (Gen. 5:1-3; Num. 16:22; Lk. 3:38; Acts 17:29; Heb. 12:9). Therefore, the term "the son of God" is used for Adam to imply the original intent of God towards creating man for godly living (Lk. 3:38). No wonder the godly descendants of Seth are called "the sons of God" (Gen. 6:1). The sons of God are even then used for godly angelic created beings (Job 1:5, 6; 2:1; 38:7).
2. The **Theocratic Fatherhood**: This is God's relationship to His covenant-people, Israel (Deut. 32:6-21 v. 6; Rom. 9:4-5). In this, since it is a collective relationship that is indicated rather than a personal one, Israel, as covenant-people, was the child of God (Ex. 4:22-23), and she was challenged to recognize and respond to this filial relationship (Mal. 1:6; 2:10; Is. 64:8). But since the covenant relationship was redemptive in its spiritual significance, this may be regarded as a foreshadowing of the New Testament revelation of the divine Fatherhood of all believers (vv. 38, 42), where evil doers have Satan as their father (vv. 38, 41, 44) by faith and resultant character (Jn. 8:32-49). Hence, while God is the Creator of all human beings, His Fatherhood extends only to believers in His only begotten Son Jesus (Matt. 5:16; 6:1, 10; 10:20, 29; 18:35; Jn. 1:12; 15:16; 20:17; Gal. 4:6; 1 Thess. 1:3; 3:13; 1 Pet. 1:17). It was also used for the kings of Israel especially those who were descendants of David as part of the Messianic covenant promise in prophecy (2 Sam. 7:14; Ps. 2:7).

3. The **Eternal Generative Fatherhood**: This belongs exclusively to the second Person of the Trinity, designated the Son of God, and the only begotten Son (Jn. 1:1-5, 14-18; 3:16; 5:25-29; 17:1-25). It is, therefore, unique, and not to be applied to any mere creature. Christ, while on earth, spoke most frequently of this relationship which was peculiarly his (Jn. 5:25; 10:30; 17:5). Jesus Christ is eternally both the Logos, the living Word and the Son of God (Lk. 1:31-35; Jn. 1:1-5, 14-18, 29-34; 1 Jn. 5:5-9; Rev. 2:18; 19:13). The Incarnation for His earthly ministry only transferred His nature and being as entirely spirit form to become the unique God-man of the Universe while the Father remained in heaven (Phil. 2:5-11 see Ps. 2:7; Matt. 1:1, 16, 18-25; Lk. 1:31-35; Jn. 1:1-5, 14-18; 3:13-16; Acts 13:33; Rom. 1:4, 5; 1 Tim. 2:5; 3:16; Heb. 1:1-5; 5:5; 1 Jn. 1:1-3; 2:20-28; 5:1-13, 20). This did not diminish Christ within the Godhead; for God dwelt in Him bodily from conception (Acts 17:29; Rom. 1:20; Col. 2:9) and He did only what He saw the Father do (Jn. 8:29; 14:24).

Jesus addressed God as my Father while on earth to indicate divinity with equality with God and yet distinctiveness as the only begotten Son who learnt obedience by the things He suffered (Matt. 7:21; 10:32, 33; 11:27; Lk. 10:22; Jn. 5:17, 30; 6:32, 65; 8:16, 19, 28, 49; 54, 56; 10:15-18, 29-32, 37; 14:12-26; 15:1, 8-16, 23; 16:7-20; 17:22; Heb. 5:5-9), God was his Father by eternal generation, expressive of an essential and timeless relationship that transcends our comprehension (Matt. 10:22; 16:16; 27:54; Lk. 1:35; 4:41; 23:46; Jn. 1:34; 3:16; 8:54, 58; 14:1-26; 20:17). The eternal Father-Son relationship of the Logos (Jn. 1:1-5, 1-18; Rev. 19:13) was sealed by the bodily resurrection of Jesus Christ, the Son of God from the dead (Acts 13:33; Rom. 1:4; Heb. 1:5; 5:5 cf. Ps. 2:7).

Jesus Christ presently is glorified in heaven and shares all the glory with the Father as the eternal Son of God (Jn. 17:1-5; Acts 2:32-36 v. 33; 7:55, 56; Phil. 2:9-11; Heb. 1:1-5; 1 Jn. 1:1-3; 2:1, 2, 20-27; Rev. 1:1-8, 13-16; 3:1; 4:1-11). Having become the Son of Man and at the same time the Son of God through the Incarnation, it was possible for Jesus to die or taste death (spiritually, physically and eternally) for all humanity as the unique God-man of the Universe (Jn. 19:5, 30; 2 Cor. 5:20-21; Heb. 2:9-18). He literally tasted spiritual cum eternal death on the cross as our sin bearer for at least three hours when God could not look on Him (Matt. 27:45-46); and He tasted physical death for three days when His soul descended into hades (Matt. 27:50-28:6). He had to then re-unite eternally with the Father in the triune God immediately after the resurrection (Jn. 20:17) to become the life-giving Spirit in conjunction with the Holy Spirit (Acts 1:1-3, 12-16; 1 Cor. 15:3-8, 45). The Lord Jesus Christ now has the divine ability as the Son of God to grant repentance and forgiveness of sins (Jn. 20:19-23, 26-31; Acts 5:30-31) and to supply eternal life and other divine repositories through the gospel or

the Word and with the Holy Spirit (Jn. 16:7-15; Acts 1:1-11; 2:1-4, 16-21, 32-42; 11:13-18; Eph. 1:13-19; 1 Pet. 1:1-5, 9-12; 1 Jn. 2:20-27; 4:12-21).

Jesus Christ the Son of God is the final disclosure of God's Fatherhood and speaking voice *lalia* or words *rhema* as the eternal Word *Logos* in the last days to humanity (Jn. 1:1-5; Acts 1:1-11; 2:16-21, 32-39; 10:33-44; Heb. 1:1-5; Rev. 19:11-16 v. 13 see Matt. 16:13-19; 28:18-20; Jn. 14:1-11; 16:7-15; Heb. 1:1-5; 5:5-10; 1 Jn. 1:1-3; 2:1, 2, 20-27; Rev. 1: 1-8, 13-16; 3:1; 4:1-11). He thus is continually the only Life-giving Spirit who forgiveness of sins and gives eternal life (Acts 5:30, 31; 1 Cor. 15:3, 4, 45; 1 Jn. 2:20-27; 5:11-13, 20); and from heaven He sends the Holy Spirit to manifest Himself and the Father to believers (Jn. 7:37-39; 14:15-26; 16:7-15; Acts 2:33; Acts 7:55, 56; Phil. 2:9-11; Heb. 1:1-3; 1 Jn. 1:1-3; 2:1, 2, 20-27; Rev. 1: 1-8, 13-16; 3:1; 4:1-11).

As the only final revelation of God to humanity, He is only the way, the truth and the life to link us to the Father (Jn. 14:6), and the eternal *Logos* Word that was and is still in and with the Father (Jn. 1:1-5; Rev. 19:13-16). His death, burial and resurrection which is the gospel, has become the eternal testimony of Jesus Christ and the centrality of the Word or the Scriptures (1 Cor. 15:3, 4; Rev. 1:1-6, 9-11, 18-20). Through the gospel, everything about Jesus is the embodiment of the mysteries of God and contains speaking and saving power (1 Cor. 4:1, 2, 15-20). As the only sure means of revealing God to humanity, He is not only the way, the truth and the life to link us to the Father (Jn. 14:6) but God who became flesh to make us complete in Himself (Col. 1:9, 10; 1 Tim. 3:15, 16; 1 Jn. 2:20-27). Even His blood representing His very life continually speaks in the Universe from within the Triumphant Church in heaven just like His Word and Name (Acts 3:12-16; 4:7-12; Phil. 2:8-11; Heb. 12:22-29 v. 24; 1 Jn. 5:6-8; Rev. 12:11; 19:11-16 v. 13).

4. The **Adoptive Sonship Fatherhood** also: This is the redeeming relationship that belongs to all believers, and in the context of redemption it is viewed from two aspects: that of our standing in Christ, and that of the regenerating work of the Holy Spirit in us (Gal. 4:4-7). This relationship to God is basic for all believers, as Paul reminds the Galatians: '*For in Christ Jesus you are all sons of God, through faith*' (Gal. 3:26; cf. Jn. 1:12, 13; Rom. 8:14-17; Gal. 4:4-6). This Adoptive Fatherhood is what gives believers in Christ the boldness to address God as their Father in heaven (Matt. 6:9). Jesus taught this extensively and also referred to God as my Father and your Father – the Father of the disciples (Jn. 20:17). Paul often referred our Lord Jesus Christ and then to God, as our Father by adoption through faith in Jesus (Eph. 1:2-6; 1 Thess. 1:3).

In Christ, God has become our Father in heaven (Matt. 6:9-13; Jn. 20:17), as a Father and family head to all believers (Eph. 1:1-6, 13-19; 3:14-19). However,

while Jesus addresses God as my Father (Matt. 7:21; 10:32, 33; 11:27; Lk. 10:22; Jn. 5:17, 30; 6:32, 65; 8:16, 19, 28, 49; 54, 56; 10:15-18, 29-32, 37; 14:12-26; 15:1, 8-16, 23; 16:7-20; 17-22), believers together address Him as our Father (Matt. 6:9; 1 Tim. 1:2) but individually as my God (Rom. 1:8, 9; 1 Cor. 1:4; 14:18; Phil. 1:3; 4:19). Interestingly, however, every believer relates with Him as child or son of God individually (Jn. 1:11-13; Rom. 8:14; Eph. 5:1, 2; Phil. 2:15; 1 Jn. 3:1, 2; 5:1-5) and calls Him affectionately as Abba Father (Rom. 8:15; Gal. 4:6).

Though all human beings are created by God, this is what draws the difference between believers who have eternal life in Christ here and now and unbelievers who continue in sin and await eternal death (Jn. 3:13-18; 8:31-36; 1 Jn. 2:18-29; 3:4-11; 5:10-13, 20-21). While unbelievers do not believe the truth and behave as liars like their father the Devil (Jn. 8:44-47, 55; 1 Jn. 2:18-22; 3:4-8), believers believe the truth of the gospel and behave as our heavenly Father (Matt. 5:13-16; 44-48; Jn. 8:31-32, 36-43; Eph. 1:13-19; 3:14-21; Phil. 2:12-16; 1 Jn. 2:20, 23-27; 3:9, 10; 5:18-20).

k. His **Word**

The final disclosure of God to humanity is through His Son (Heb. 1:1-3) and this is essentially His disclosure through His Word (Jn. 1:1-5, 14-1; Rev. 1:1-20 v. 3, 9; 19:11-16 v. 13). This Word of God, which in the Greek is then referred to as *logos*, meaning the living Word, is the message given by and from God (Jn. 4:41, 42; 8:35; 15:3; 17:17; Acts 8:25; 1 Tim. 4:12; Heb. 4:12, 13). And according to John's Gospel and other relevant texts it is the same eternal Son of God, Jesus Christ as God who became flesh from the Word but remains the active message *Logos* in the bosom (heart, mouth, reasoning, thought and being) of God (Jn. 1:1, 14; Acts 10:36; 1 Tim. 3:16; Heb. 4:12; Rev. 19:13).

The writer of Hebrews from the starting verses explains the nature of the Word *Logos* in relation to God's and His message or speech to humanity. He says; "*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*" (Heb. 1:1-3).

The writer of Hebrews further explains the nature of the Word *Logos* in relation to God's dealing with humanity when God speaks *laleo* to us as His special rational creatures. We thus read; "*For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*" (Heb. 4:12, 13).

The Word *logos* of God as the living Word is first and foremost also the Scriptures from the Greek, *graphe* which means the written Word, the word of God in written form (Lk. 24:44-47; 1 Cor. 15:3-5; 1 Thess. 2:12, 13; 2 Tim. 3:15-17; 2 Pet. 1:20, 21). This *graphe* word as the (passive) message written in the 66 canonical books of the Bible contains the inherent power of God by Divine Inspiration (2 Tim. 3:15-17; 2 Pet. 1:20, 21). It must, however, become revelatory to the believer to make it understandable revelation and power for practical living (Is. 49:2; Matt. 16:17; 22:29; Jn. 5:39).

The *logos* or *graphe* Word becomes the Word in the Greek *rhema* when spoken especially through the agency of the Holy Spirit (Acts 10:22, 36-38, 44; Eph. 6:17; 1 Pet. 1:23) or out of the mouth of God (Matt. 4:4; Rev. 19:13-13 cf. Deut. 8:3). When the truth of the Word (*Logos*) lifts, or leaps off from the page of the *graphe* Word, the Scriptures and speaks directly to the situation the believer is facing, it is the relevant message (Heb: *dabar*; Gk: *rhema*) for the occasion (Lk. 24:25-35; cf. Is. 30:21; 34:16). So, there are two main Greek words or aspects revealing the Word, the *logos*, the living written but quick and active Word (Heb. 4:11-13) and *rhema*, the spoken spirit and life Word (Jn. 6:63, 68-69; Acts 10:33-44). It is necessary to state that the gospel, that is, the death, burial and resurrection of Jesus has become the message of first or foremost *protos* importance in the Scriptures (1 Cor. 15:1-11 vv. 3, 4); for it serves as the fulcrum or centrality of the Word around which the triune God is revealed through the resurrection proof that Jesus Christ is the eternal Son of God (Acts 13:33; Rom. 1:4; Heb. 1:5; 5:5).

The gospel, therefore, unearths and gives meaning all mysteries of God hidden in the *logos* or *graphe* Word (1 Cor. 2:1-7; 4:1, 2 cf. Deut. 29:29; Rom. 16:25-27; Eph. 1:3-23; 3:4-19; 6:19, 20; Col. 1:3-9, 26-27; 2:1-10). God does this through the Holy Spirit who is the inspirer, revealer and illuminator of the Scriptures and the divine witness or advocate with us (Jn. 14:15-26; 15:26, 27; 16:7-15; Acts 5:29-32; 1 Cor. 2:10-13, 15-16; Eph. 3:5; 6:18-20; 1 Thess. 1:3-6; 1 Pet. 1:10-12, 23-25; 2 Pet. 1:20, 21; 1 Jn. 5:6-13; Rev. 1:1-20 vv. 9, 10).

When both *rhema* and *Logos* are conveyed together the implication is immediate action by Jesus in shedding forth the Holy Spirit (Acts 10:44) or some form of saving activity (Acts 10:36, 37; 1 Pet. 1:23, 25). This is the divine principle for creative and redemptive actions of Trinity when the *Logos* Word and the Spirit come together (Gen. 1:3, 26, 27; 2:7; 2 Sam. 23:1, 2; Ps. 104:30; 107: 20; Jn. 3:5; 1 Pet. 1:10-12; 1 Jn. 4:12-16). The *rhema* word or words is sword of the Spirit (Eph. 6:17), food (Matt. 4:4), spirit as words of life (Jn. 6:63; Acts 5:20; 10:22; 11:14). The *logos* and *graphe* serve as the sound doctrines containing commands and promises of God to be taught or preached with the power of the Holy Spirit (Acts 10:37; Rom. 10: 17; Eph. 5:26; 6:17; 1 Pet. 1:25) which carry the

same effects as the spoken words of Jesus (Jn. 3:34; 5:47; 6:63; 8:47; 10:21; 12:47-48; 14:10; 15:7; 17:8; cf. Jn. 7:16, 17; Acts 2:42; 5:28; 13:12; 17:19).

We may, however, not also forget that speech *lalia* Word exists in Scripture as representing and sometimes equating to *logos* Word when it implies speech as spiritually spoken words from the Lord (Acts 20:7; 1 Cor. 2:1, 4; 4:19; 2 Cor. 10:10; 11:6; Col. 4:6; Tit. 2:7, 8; cf. Jn. 8:43) and sometimes to *rhema* Word (Jn. 8:47). *Lalia* may, therefore, represent what is conveyed through speaking in tongues, prophesying, teaching, giving instructions, singing spiritual songs, etc under the unction or utterance of the Holy Spirit (Acts 2:4; 1 Cor. 14:1, 2, 6, 26; Eph. 5:19). We must therefore not act or speak as ignorant people who are easily led astray (1 Cor. 12:1-3; 2Pt. 3:8-17) because they do not know the doctrine of Christ from the Word (Jn. 7:16, 17; 1 Tim. 4:6; 6:3; 2 Tim. 2:15; 3:15-17; Heb. 6:1, 2; 2 Jn. 1:9).

God is Spirit but the Word of God which can be written or spoken is, therefore, said to be exalted above His Name (Ps. 138:2). It is eternally written of Jesus Christ in the volume of the book that Christ came to do God's Will (Ps. 40:7, 8; Heb. 10:5-10); and that God places all His names in the One who is called The *Logos* Word of God (Jn. 1:1-5; Rev. 19:13). In the wisdom of God, the **Word rooted in the gospel as the testimony of Christ is the absolute authority and final appeal in all matters of Church life and business while the Holy Spirit in us in subjective authority** (Ps. 119:89; Matt. 5:17-20; Jn. 10:35; Acts 15:6-18; 1 Thess. 1:3-5; 2:10-13; Rev. 1:9, 10). It is often said of the word when accomplished that "it is written" (Acts 15:15, 16; cf. Amos 9:11, 12; 1 Cor. 1:19, 31; Heb. 10:7; 1 Pet. 1:16). The Word does not go and come void, it accomplishes its work (Is. 55:11), because He watches over it to perform it (Jer. 1:12).

You can search the Scriptures to find Jesus in them (Jn. 5:37-39). If you do not know it, you err and cannot appreciate the working power of God (Matt 22:29). The *Logos* Word by itself is sharp and quick; it has the capacity to *divide* soul from spirit, and then bone from marrow and acts as *discerner* of thought and intentions of the heart (Heb. 4:12, 13). It is creative since the Word (*Logos*) equates with God Himself and Christ (Gen. 1:3; Ps 102:30; 148:5; Jn. 1:1-4). The Word (*Logos*) quickens when spoken (*rhema*) to become spirit and life by the Lord Himself or His true disciples with the presence of the Holy Spirit (Jn. 6:63; Acts 10:36, 37, 44; 1 Thess. 2:13; 1 Pet. 1:12, 23, 25). It has *saving power as seed* when sown in the heart (Js. 1:18; 1 Pet. 1:18-25). It has *regenerating power as life* when believed with the heart under the conviction of the Holy Spirit (Jn. 3:3, 5; 16:8-11; Acts 2:37-42; Rom. 10:6-10; 1 Cor. 4:15-20; 6:9-11; Tit. 3:3-5; Js. 1:18; 1 Pet. 1:1-12). It sustains since it has *nourishing power* when spoken (*rhema*) (Matt. 4:4). It has *cleansing power* for washing (Jn. 15:3; 17:17; Eph. 5:26). It sustains since it has *nourishing power* when spoken (*rhema*) (Matt. 4:4).

By the word *Logikos* meaning intelligent reasoning from the word *Logos* we drink to grow in the Christian faith first as milk for babes and growing persons (1 Cor. 9:7; 1 Pet. 2:1, 2) and then feed on it as strong meat to the mature in the faith to use the senses to discern good from evil (Heb. 4:12, 13; 5:12-14). It has *building up and establishing power* as grace from God and sound doctrine (Acts 6:17; 20:32; Rom. 1:11-12; Eph. 4:12, 13; 1 Tim. 4:16; 2 Pet. 3:14-18; Jd. 1:20-25). It prospers since it has *eternal power* when trusted to releases the mighty power of God for abundant life (Josh. 1:8; Ps. 1:1-3; 107:20; Jn. 10:10; Eph. 1:13-19; 3:20, 21). It quickens when spoken (*rhema*) to become spirit and life (Jn. 6:63). It fights when spoken (*rhema*) since it becomes the sword of the Spirit (Eph. 6:17).

The Word is life and the entrance of it gives light, knowledge, understanding, prudence and wisdom (Ps. 119:105, 130; Prov. 8:1ff; Jn. 1:1-5; Eph. 1:8; 2 Tim. 3:15-17). As the standard of God for validating all truth through Christ as the Son of God, and the ultimate self-disclosure of God to humanity (Heb. 1:1-5), the gospel and the Word are means of divine approval for eternal salvation or judgment (Rom. 1:16-23; 2:4-16) and in ministry (2 Tim. 2:15). The gospel or the Word is the means of faith in all matters of Christianity or dealings with God (Rom. 1:16, 17; 10:6-17; 14:17-19; 16:10; 2 Cor. 10:18; 1 Thess. 4:12; Rev. 1:9, 10; 12:11; 15:2). Through Christ (Gen. 3:15; Jn. 12:31; Heb. 2:9, 10 ; Rev. 12:11; 19:13), it is also God's means for believers victory over **sin** (Rom. 6:1-18; 1 Cor. 15:3, 4), **the flesh** (Rom. 6:19-23; 8:1-16; Gal. 5:24), **the world** (Jn. 16:33; Gal. 6:14; 1 Jn. 5:1-5) and **Satan** (Eph. 6:10-18; 1 Pet. 5:8-10; 1 Jn. 3:4-8).