

Theology of God by David Cartledge



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BY DAVID CARTLEDGE

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ABOUT THE AUTHOR

David Cartledge

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David Cartledge gave his life to the Lord at the age of 15 and three years later God called him to the ministry. He went to an Australian Bible College a year later (as a 19 year old) and graduated three years later. The following year he was married to Marie who stayed at his side, often sharing in the ministry work throughout his life.

For the first two years of his ministry David was an assistant pastor in Hobart, Tasmania. Then, in the following four years, David and Marie planted a Church in the relatively small country town of Devonport (also in Tasmania). After this, David pastored a Church in another small country town, Lithgow (in New South Wales).

In 1970, at the age of 30, David was called to pastor a Church in the growing city of Townsville (Queensland). In the 18 years he was there, the church saw incredible growth. David embraced the charismatic renewal, and the church was in revival! The meetings would go on until all hours of the night. At these meetings people were touched, miracles occurred and the church exploded.

As the church grew, David decided the church needed to buy land to build a larger facility so he purchased 92 acres of land on the outskirts of the city. On this property he started a Bible school and a Christian school, the first to be started by his Church denomination in Australia.

At the age of 37, David became a member of the Australian National Executive of his Church denomination and held a leadership position in this movement for 26 years.

As a leader within his Church movement, David's strategy was church planting. His determined, faith filled and systematic approach to implementing this strategy resulted in many churches being planted, initially in the state of Queensland, and then, partly as a result of his example and influence, at a national level throughout Australia.

At the age of 48, after growing the Townsville church from a few dozen to well over 1,000 people, and seeing through the building of a large auditorium, Bible College, and Christian School, David and Marie moved from Townsville to start a church with a small group of local people on the Gold Coast. Moving from such a large church (in Townsville) to start a new church would have been hard for someone who had "broken through" and overcome enormous challenges, but because God had spoken to him, he moved. It wasn't long before he had established a church on a main road close to Surface Paradise and saw it grow rapidly.

At the age of 53, the National Executive of David's Church movement asked him to become the President of the national Bible College just outside Sydney. He accepted and remained in that position for nine years. In that time he instituted many changes and improvements. He moved the College from Katoomba in the Blue Mountains to Chester Hill, much closer to the centre of Sydney. This move involved the miraculous purchase of a former large, Australian Defence Services property.

At the age of 62 David began travelling the world, inspiring churches to move into the prophetic and apostolic realm and went to be with the Lord a few years later. He had given his all and he left a legacy of a life of devotion and service to God. His wife Marie continues to serve the Lord and is a wonderful example of a mother and grandmother for the family she and David raised together as they served in ministry.



"Our movement has been deeply impacted by David Cartledge. He is truly one of our greats. What David believed in, he believed in 100 per cent. Whatever he did, he did 100 per cent. He spoke fervently about faith, and lived so fervent by faith."

Brian Houston, Hillsong, Australia

CHAPTER ONE: *THEOLOGY OF GOD*

1. DEFINITION

God is one of the Names which we give to that Eternal, Infinite and incomprehensible Being, the Creator of All Things. Who preserves and governs everything by His Almighty Power and Wisdom, and who is the only object of our worship.

Who and what is God? One of the best definitions ever given is found in the Westminster Catechism – “God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth”. The Hebrews call Him Jehovah, i.e. One who exists of Himself, and who gives the being and existence to others. Exodus 3:13-15.

The Name Jehovah is expressed by J.H.V.H., in the Hebrew tongue. “God is a Spirit”, John 4:24, and as a Spirit He is invisible to the human eye.

“No man shall see Me and live”. – Exodus 33:20

“Whom no man hath seen, or can see”. – 1 Timothy 6:16

“No man hath seen God at any time”. – John 1:18

“God is declared to be LIGHT”. – Isaiah 60:19, 1 Timothy 6:16, James 1:17, 1 John 1:5

“Love”. – 1 John 4:18-16

“Unsearchable”. – Job 11:7, Isaiah 40:28, Romans 11:33

Incorruptible – Romans 1:23

Eternal – Deuteronomy 33:27, Psalm 90:2, Revelation 4:8-10

Immortal – 1 Timothy 1:17, 6:16

Omnipotent – Genesis 17:1, Exodus 6:3

Omniscient – Psalm 139:1-6, Proverbs 5:21

Immutable – Psalm 102:26-27, James 1:17

“In the beginning God” – Genesis 1:1, The Creator, God is Triune. God the Father, the Son, the Holy Spirit. Matthew 23:9, 1 John 5:7, and Deuteronomy 32:6.

Three-fold in nature and being.

God gave to the world the Gift of His Son – the Son pours out upon all who will believe the Gift of His Holy Spirit, John 3:16, Acts 2:4, 10:40, 19:1-6. God can be known and understood!

The Bible is given for the express purpose of revealing God to the world. It is the Word of God. The invisible part of Him is revealed and manifested by “Created Things”. Romans 1:2.

2. THE EXISTENCE OF GOD

The Scripture nowhere attempts to prove the existence of God by formal proofs. “He that cometh to God must believe that He is....” Hebrews 11:6

The existence of God in Creation. Psalm 19:1, 97:6, Acts 14:17

The existence of God in design. Job 38:22

Snow crystals – it has been proved that no two crystals are alike, yet they all have a beautiful pattern and every one is six pointed. The pattern is always in three equal areas. The whole of nature is governed by laws. Laws are made and enforced.

The existence of God according to His witnesses. The Jews were God's witnesses. The testament of this witness is recorded in the Old Testament

When considering the Existence of God (Father, Son and Holy Spirit), the evidence is contained in the written Testament, The Bible. Isaiah 43:10-12, 44:8, Luke 24:48, Acts 1:8, Hebrews 1:1-2. Is not the proof of God's existence evidenced by the fact that no man can prove that He does not exist?

3. THE ATTRIBUTES OF GOD

Self existence. Life in Himself. Inexhaustible. Un-derived. Genesis 1:1

Spirituality – God is a Spirit. Genesis 1:2, Romans 8:9, Isaiah 6:1, John 4:24, 1 Corinthians 3:16

Unity – the only God. “Hear O Israel, the Lord they God is one Lord”. Exodus 20:3, Deuteronomy 4:35-39, 1 Corinthians 8:4-6

Eternity – unlimited by time. “From everlasting to everlasting”. Neither beginning nor ending. Genesis 21:33, Isaiah 44:6, Romans 1:20, Hebrews 1:10, Revelation 4:8-10.

Immutability – unchangeable in nature, or purpose. His Word and plan may not be changed, always the same. Exodus 3:15, Psalm 33:11, Romans 11:29, Hebrews 6:17-18, James 1:17.

Omnipresence – unlimited by space. He is everywhere. Genesis 18:18-19, 28:15-16, Isaiah 66:1, Ephesians 1:23.

Omniscience – knows all things. Genesis 18:18-19, Isaiah 129:15-16, 1 Corinthians 3:20, Hebrews 4:13, 1 John 3:20.

Wisdom – God realizes the best designs, by the best possible means. Cannot make a mistake. Psalm 104:24, Isaiah 28:29, Daniel 2:20-21, Ephesians 3:10.

Omnipotence – all powerful. Nothing in the truest sense is impossible. Genesis 1:1, 18:14, Exodus 15:7, Revelation 15:3, 19:6.

Holiness – absolute purity. Cannot sin, or tolerate sin. Exodus 15:11, Isaiah 6:3, Revelation 4:8, 15:3-4.

Justice – demands righteousness of His creatures and deals righteously with them. Genesis 18:23-32, Daniel 9:7-14, Hebrews 6:10, Revelation 16:7.

Goodness – which includes love, benevolence, mercy, grace. Genesis 19:16, Joel 2:13, Ephesians 2:4-7, 2 Peter 3:9.

Faithfulness – absolutely trustworthy. His Word will never fail, cannot fail. Exodus 34:6, Psalm 105:8, Hebrews 6:18, Revelation 15:3.

4. THE TRINITY

Definition: THE FATHER: THE SON: THE HOLY SPIRIT is the Bible definition of God! The revelation of God in Three Persons has been defined in the word “Trinity”. Though not a word found in Scripture, it was introduced in the Early Church as the most

suitable word to describe the general teaching of the Bible concerning GOD, or the Godhead! It is derived from the Latin word 'Trintas' which comes from the adjective 'Trinus', which simply means – 'three-fold', or 'Three in One'. Tertullian, one of the early Church Fathers, introduced this word or term 'Trinity'. However, though this word is not mentioned in the Bible, the word 'THREE' is, and wherever we look, the revelation of God as ONE GOD in THREE PERSONS is seen.

THE ETERNAL GODHEAD IS THE FATHER: THE SON: THE SPIRIT!

Both Old and New Testament speak of God in His Oneness as well as His Threeness. God is One, God is Three, Or, God is TRI-UNE! "There are THREE that bear record in HEAVEN, THE FATHER, THE WORD, THE HOLY SPIRIT, and these THREE are ONE". 1 John 5:7. The Unity of the Godhead – declared in the Old Testament – "the Lord He is God, there is none beside Him". Deuteronomy 4:35, 39. "Hear O Israel, The Lord our God is one Lord", Deuteronomy 6:4. The Old Testament does not plainly and directly teach the Trinity, and the reason is evident. In a world where the worship of many gods was common, it was necessary to impress upon Israel the truth that God was One, and that there was none beside Him.

TRINITY – by the Trinity is meant the unity of the Three-in-One Godhead, Father, Son, Holy Spirit. While representing God as One, it ascribes perfect Deity to all Three. The Father is DIVINE – separate BEING. The Son is DIVINE – a distinct Personality. The Holy Spirit is DIVINE – a distinct Person. The triunity of God is revealed in the following Scriptures:

Genesis 18, the visit of the Three Angels to Abraham. The Name of these heavenly visitors was – THE LORD; i.e. the Godhead bodily.

EXODUS 3:6, the God of Abraham, the God of Isaac, the God of Jacob.

The triunity of the Godhead is also shown in each created type:-

The Sun, the Moon and the Stars – Genesis 1:14

The Ark of Noah – Genesis 6:14, (3 floors)

Abraham, Isaac and Jacob – Genesis 12-30

Three coverings of the Tabernacle – Exodus 36:14-19

Cherubim of Glory and the Bloodstained Mercy Seat – Exodus 25:10-12

The contents of the Ark of the Covenant. The Tables of the Law – the Father's Law. The Golden Pot of Manna. Aaron's rod that budded. Hebrews 9:4.

The Veil with its inwrought Cherubim of Glory – Exodus 26:31.

Urim – High Priest – Thummim – Exodus 28:30.

The Rod. The Rock. The Living Waters – Exodus 28-30.

Three measures of Meal – Genesis 18:6, Matthew 13:33.

Threefold anointing of the Blood. On the ear, the thumb of the right hand and the great toe of the right foot. Leviticus 14:14.

Threefold anointing with Oil upon the Blood – Leviticus 14:17.

The Voice. The Lamb of God – Jesus. The Dove. – Luke 3:21-33.

The Three Loaves – Luke 11:5.

Three Witnesses in Heaven – 1 John 5:7.

Three Witnesses in Earth – 1 John 5:8.

In the Name of the Father, and of the Son, and of the Holy Spirit – Matthew 28:19.

The threeness of the Godhead is demanded by the Law. The perfection of Testimony is in the mouth of three! If Jehovah was not threefold in His Nature and Being, He could not fulfill His own commandment. The three day and three night periods in prophetic Scripture are significant of the fact that the Godhead Bodily was involved in the accomplishment of the Atonement. Likewise the Veil, with its Cherubim of Glory.

THE PLURALITY OF GOD

However, though the Scripture speaks that God is One, it also unmistakably declares that God is Three! That is, that in this ONE GOD are THREE PERSONS. Three distinct, co-equal, co-eternal Persons. Co-equal and co-eternal in power, glory, majesty and might and attributes. In other words, Scripture declares the TRI-UNITY OF GOD. The Union of THREE IN ONE. One God manifested in Three Persons. This union in Deity is declared or defined in the Bible word 'GODHEAD'. Note: Romans 1:20, Colossians 2:9, Acts 17:29. Paul the Apostle never ceased to believe in the unity of God as he had been taught it from his youth – 1Timothy 2:5, 1 Corinthians 8:4. Indeed, he insisted that he taught no other things but those which were found in the Law and the Prophets. His God was the God of Abraham, Isaac and Jacob. He also preaches the Deity of Christ. Philippians 2:6-8, 1 Timothy 3:16, and the personality of the Holy Spirit, Ephesians 4:30, and puts three Persons together in the apostolic benediction – 2 Corinthians 13:14.

The Scripture speaks of two kinds of unity or oneness:

1. Absolute Unity – mathematical or numerical oneness
2. Compound Unity – collective unity

And wherever Scripture speaks of God as being ONE GOD, it is never ever meant in the sense of numerical oneness. It is always ONE GOD in the sense of a COMPOUND UNITY – a unity which involves PLURALITY.

This is seen in the use of the two Hebrew words translated as 'one' but each having a different meaning as declared above. These two Hebrew words are 'Yachid' and 'Echad'. Let us consider several examples of these two words –

- a) 'YACHID' – This first Hebrew word translated 'one' is 'Yachid'. It means absolute unity, or the numerical number one. This word is significantly used 12 times in the Old Testament, but never once is it used to denote the unity of God. Genesis 22:2-11, Abraham offered up his only son Isaac, 'yachid'. Psalm 22:20, deliver up Darling i.e. my only one, 'yachid'. This word 'one' always speaks of the Son of God, as man's one and only hope of salvation, the one way to God the Father.
- b) 'ECHAD' – The next Hebrew word translated as 'one' is 'Echad'. This word always means a compound, or collective unity. i.e. one crowd, one people, one body, etc. The Body of Christ is One, yet it has many members, 1 Corinthians 12. A compound unity. "These two shall be one flesh". Genesis 2:24. The unity of more than one person. "People together as one man". Ezra 3:1. This word is used

hundreds of times in Scripture, always meaning compound unity. It is this word 'Echad' which is used concerning the ONE GOD.

"The LORD our ELOHIM (plural word for 'GOD') is ONE (plural Hebrew is 'Echad') LORD". If our God were but the Number One, then God Himself would never be able to fulfill His own Word. Moreover, He would require of His creatures a testimony and a witness which He Himself could never give. For God has ordained and testified that "at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established", - Deuteronomy 17:6m 19:15. Thus if God be but the numeral One, here is a commandment that He cannot obey. He has committed Himself to the plurality of a testimony of at least two, while perfection of witness and testimony is established in the mouth of THREE. Hebrews 6:13.

SCRIPTURES RELATIVE TO GOD, as the FATHER:- Deuteronomy 32:6, 2 Samuel 7:14, Psalm 89:26, Malachi 2:10, Matthew 6:9, Mark 11:25, Luke 12:30, John 4:21-24, 2 Corinthians 6:18, Philippians 4:20, James 1:17, 1 John 2:15-16.

THE SON – Pre-existent. Divine – before the world was. Micah 5:2, John 1:1, 8:16-18, 17:5, 1 Corinthians 15:47, Philippians 2:6-7, Colossians 1:17, Revelation 22:13, 16.

THE SON – Not merely pre-existent, but pre-eminent, above all things except the Father. Matthew 11:27, 28:18, Luke 20:41-44, John 3:13-31, Acts 10:36, Ephesians 1:20-22, Hebrews 1:4-6, 1 Peter 3:22, Revelation 1:5, 3:14.

NAMES REFERRING TO THE SON – Psalm 102:24-25, Isaiah 7:14, 9:6, Malachi 3:1, Matthew 1:21, John 1:1, 20:28, Acts 2:18, 8:12, 10:48, 19:5, Philippians 2:9-10, Hebrews 1:8-10.

THE SON – to be worshipped as God. – Matthew 2:11, 14:33, Luke 24:52, John 5:23, Acts 7:59-60, Galatians 1:5, Hebrews 1:6, 2 Peter 3:18, Revelation 5:11-14.

THE HOLY SPIRIT IS DIVINE – GOD – The Spirit of the Father, The Spirit of the Son, The Holy Spirit, The Spirit of Truth, The Spirit of Life. Matthew 10:20, John 14:16-17, Luke 12:12, Acts 2:4, 5:3-4, Romans 8:14, 1 Corinthians 3:16, Galatians 4:6.

CHAPTER TWO: THE REDEMPTIVE NAMES OF GOD

INTRODUCTION

1. The study of the Redemptive Names of God is not just an interesting exercise in the Hebrew language, but an understanding of God's revelation of Himself. These Names which all occur in the Old Testament are the facets of God which He chose to uncover to man. We should not think that the fullness of God can be easily appreciated. Solomon rightly declared that "the heavens cannot contain Him". Even Moses could only receive a limited vision of God. Exodus 33:17-23.
2. However, these Redemptive Names do give to us an understanding of God's purpose and plan in Redemption. They were given over a long period of time in a gradually unfolding revelation. Even so, most of the Jewish people were not ready for the fulfillment of these Promissory Names of the Lord Jesus Christ.
3. The Jewish race regarded Name and Nature as synonymous. No doubt many of the children were named by revelation at a time when their traits of character were not evident. Jacob was in fact, Jacob (a twister, supplanter, and deceiver). Note also Hosea 1:4, 6, 9. God also uses this human understanding of the significance of names and applies it to Himself in order to reveal His nature to the people.
4. There are numerous names used for God in the Bible, such as "Adonai", "El", "Elohim", "Jehovah", etc., denoting the various titles and characteristics of God in relation to His personality, triunity and to man. The Name which is used in the coupled form we consider in this study is His Redemptive Name, Jehovah, translated in our Bibles as Lord. It is by this Name that He revealed Himself unto Moses, Exodus 3:14. I AM THAT I AM. Note verse 15, this is His Name forever. It was revealed to Moses in circumstances which led to the Redemption of the nation of Israel from the Death Angel and the land of Bondage. This name "I AM THAT I AM" denotes more than the fact of God or the common understanding, "He who has life in Himself – the self-existent One". It more particularly denotes the 'unsearchableness of God'. Unless He had revealed Himself to men we would not learn of Him regardless of our searching or intelligence. 1 Corinthians 1:21, 2:14.

However, we now know Him as Jehovah – the self-existent One who reveals His Nature to man by the means of these coupled Redemptive Names. In this, Solomon has truly said, "The Name of the Lord is a Strong Tower, the righteous runneth into it and are safe". Proverbs 18:10.

We will list them in order in which they were revealed to the people. There is no doubt, other facets of God's nature and purpose not included here. We will confine this study to those names especially linked with the full plan of Redemption.

- A. JEHOVAH JIREH – The Lord who sees, and seeing will provide". Genesis 22:14

The account of Abraham sacrificing his only son Isaac is the occasion of the revelation of the first Redemptive Name, which holds within itself the promise of all the others yet to come. At the limit of man's extremity – God will provide.

- a) The primary meaning of the Name is that God will see the need and provide the substitutionary Lamb. Note Genesis 22:8. Isaac was delivered from sentence of death by a substitute provided by God and this is typical of Calvary – for God Himself has seen the hopelessness of humanity and has provided a Lamb to pay the price of our sin, thus delivering us from death. Isaiah 53:7, John 1:29.
- b) The provision thus made by Jehovah Jireh is the basis for all other provision. God has given to us not only the promise of spiritual provision but of every need. 2 Corinthians 8:0, Ephesians 3:20, Philippians 4:19.

Bible examples of God's supernatural provision are found in Elijah being fed by ravens and the oil and meal multiplied at Zarephath, 1 Kings 17:4-6, 17:10-16, in the supply of Manna, quails and water in the Wilderness, Exodus 16, 17, Numbers 11, Psalm 105:37, 40-41. In the ministry of Jesus – feeding the 5,000, 4,000, turning water into wine, and the draught of fish.

B. JEHOVAN RAPHA – “I am the Lord who HEALTHETH THEE”. – Exodus 15:26.

This tremendous covenant of physical healing received a fulfillment in that ‘there was not one feeble one among the tribes’ which came out of Egypt. Psalm 105:37, 107:20. Notice that this revelation of God's Healing intention is closely linked to the previous Redemptive Name. In Exodus 15:25, there is the account of the healing of the bitter waters by the casting in of a tree which the Lord showed Moses. Christ is the ‘tender plant and root out of dry ground’. Isaiah 53:2. He is the “Branch”, Jeremiah 33”15, He is the Tree of Life – the Vine – John 15, who was ‘cut off’ in the midst of His Life and cast into the bitterness of our sin and suffering. The waters of Marah were healed by the tree, and on the basis of the Redemptive work of Christ we too may be healed.

Avoid any teaching which separates the Atonement and Healing. Our physical and physiological illnesses all have a common origin in the sin of Adam – God Himself has dealt with the root cause and provided the health needed to every part of our life. “By His stripes we are healed”. Isaiah 53:5, 1 Peter 2:24. Notice the close relationship of spiritual and physical healing in these scriptures as well in Psalm 103:3, James 5:14-16, Isaiah 33:24, Mark 2:10-11, Numbers 21:4-9, Deuteronomy 28, Isaiah 53 – the Redemptive chapter declares in verse 4, that the suffering Messiah would bear our sicknesses and pains (literal translation), Notice the fulfillment of this in Matthew 8:16-17 which disproves that it has only a spiritual application. Exodus 15:25-26 declares that this Healing Name was to be a statute forever, Jesus healed all that came to Him and He commanded it to be a continuing part of the ministry of the Church.

C. JEHOVAH NISSI – The Lord our Banner”. – Exodus 17:15.

Through a ministry of Intercession, Moses, Aaron and Hur entered into a revelation of the Lord our Banner or Victory. The enemies of God's people became His enemies and He shall fight against them – Note Acts 9:1, 5.

This Name is also Redemptive. The victory we have is not over ‘things which trouble us,’ but over the very principle and personality behind all our enemies. Notice the similarities in these events at Rephidim and Calvary.

- Moses went up the hill – Christ went up the Hill of Calvary.
- Moses held the Rod of God aloft – Christ, the Rod, Isaiah 11:1, was lifted up, John 3:14.
- Held steady till the going down of the sun – Sun darkened at Crucifixion.
- Joshua defeated Amalek – Jesus overcame Satan. Hebrews 2:14, Colossians 2:15, 1 John 3:8.

Notice also the close link to Redemption in the original event – Exodus 17:15. The name of the ALTAR is Jehovah Nissi. The Banner we have is an altar – Calvary and the redeeming work done there – Revelation 12:11. The use of that Banner dispels the enemy. Psalm 20:5-7, 60:4, Isaiah 59:19.

The Song of Solomon shows us a double side to the Banners of the Lord’s victory. Chapter 6:4, 10 show the church, now entered into His overcoming – terrible or awesome as an army with Banners – the enemy very rightly trembles. Chapter 2:4 sows the reverse side of the Banner is His love over the Church.

Today, like Moses of old, our Glorious Victor had “ascended” to make intercession for the Church.

D. JEHOVAH MEDADISH-KEM – “I am the Lord which doth sanctify you”. – Exodus 31:13.

This redemptive name was revealed at the re-emphasizing of the Sabbath Day. It is a sign of rest from work. The Sabbath was a sign that God had finished His work in six days. It is a prefiguring of the redemptive rest from the works of the flesh provided in Jesus’ death. Sanctification is not achieved by the efforts of any man. It is received by resting in Christ’s finished work – John 19:30. While Justification is God’s work for us – Sanctification is God’s work in us. It is the outworking of the life of Christ – not our ability. Galatians 2:20.

God Himself is our Sanctification in order that we will not frustrate His Grace, Galatians 2:21. He took Israel out of Egypt in one night but Egypt remained in them for 40 years until they died. Struggling to be a Christian denies the Redemptive work of Jesus. Rest in Him is the only way to a Sanctified Life. He died for this, Hebrews 10:10. He lives for this, Galatians 2:20, that His people may be Holy as He is. This is only possible as He does the living of our lives. G\Hebrews 4:9-10 is parallel to the original promise in Exodus 31.

E. JEHOVAH SHALOM – “The Lord our Peace”. – Judges 6:24

Once again an ALTAR, speaking of redemption, is the occasion of a new revelation of God’s redemptive purpose. This time we have the further promise of peace. Under sin, peace is impossible. The conscience never ceases to accuse. The Gulf between a Holy God and sinful man must remain with its awful animosity until redemption has been made. Ephesians

2:13-16 shows that Jesus has made peace between us and God. We are reconciled, Romans 5:1. Now we are under the Covenant of the Prince of Peace, Isaiah 9:6-7. God did not intend to redeem us and still keep us uneasy. Gideon was in need of peace because he feared the enemy. A right understanding of God's ability over the enemies will produce confidence and PEACE. Once having brought us to Peace with Himself, it is God's intention to make us at peace with ourselves and to have peace amidst the turmoil of life – note Isaiah 26:3, Romans 8:6, Philippians 4:7.

“The Chastisement of our Peace was upon HIM”. – Isaiah 53:5.

F. JEHOVAH RAAH – “The Lord is my Shepherd”. Psalm 23:1

David, a shepherd himself, received revelation of this aspect of God's redemptive purpose. The Great Shepherd who would provide for every part of His people's lives by giving His life for them. He would go through the valley of the shadow of death. **John 10** is the New Testament parallel to **Psalm 23**. Even today Jesus is still the Shepherd of His flock – leading, providing, protecting and resting us. 1 Peter 1:4.

G. JEHOVAH YASHA-GAAL – “The Lord our Saviour and Redeemer”. – Isaiah 49:26, 60:16.

The revelation to Isaiah makes the plan of God clearer. He is not interested only in the temporal affairs of His people. He intends to deal with their spiritual condition. This work – for Saviour – Yasha or Yeshua is the equivalent of Jesus – He shall save His people from their sins. Matthew 1:21. God revealed plainly to the prophets that He himself would do all that was necessary to save and redeem sinful man – Note Zechariah 12:10.

H. JEHOVAH TSIDKENU – “The Lord our Righteousness”. – Jeremiah 23:5-6, 33:15-16.

The wonderful thing about the redemption made by the Lord is that it is full and complete. God has not just overlooked our sin or wiped our slate clean. He has actually made us to be righteous. Righteousness is the ability to stand in the Father's presence without fear or condemnation. Hebrews 4:16.

It is the ability to stand in the presence of Satan knowing that He has no hold over us.

It is the very righteousness of Jesus imparted and imputed to us. Note – 2 Corinthians 5:21, Romans 3:26, 1 Corinthians 1:30.

In JEREMIAH 23:5, 6, we see the Righteous Branch who is Jesus, called the Lord our Righteous Branch who is Jesus, called the Lord our Righteousness. In chapter 33:15-16, it is Jerusalem as a type of the Church which is called by that same name. As He is, so we are in this present world. 1 John 4:17. His righteousness is ours. His nature is ours. His life is ours. Therefore the same name is His promise to be to us all that we need.

I. JEHOVAH SHAMMAH – “The Lord is There”. – Ezekiel 48:35.

This is the promise of God's presence – now available on the basis of redemption. Through sin the people of Israel only had communication with God, but the Church has communion.

Jesus said, "Lo I am with you always". Matthew 28:20. He promised that were 2 or 3 meet in His Name, there He will be, Matthew 18:20. The simplest believer has the right to God's presence all the time. In a special way through the baptism of the Spirit we have the Blessed Paraclete with us, who abides with us forever. John 14:16. Ezekiel has prophesied of a City and Temple which would be indwelt by God. The Church collectively and individually is the Temple of the Holy Ghost. 1 Corinthians 6:19, Ephesians 2:21-22.

J. JEHOVAH ZEBOATH – "The Lord of Hosts". – Isaiah 1:9, Romans 9:29, James 5:4.

Our God is the ruler of the Heavenly Hosts, Genesis 32:2. All is under His control. As far as the purposes of redemption are concerned God has ordained that the angelic hosts are to be ministering spirits to those who are heirs of eternal life, Hebrews 1st 13-14. They will have an active part in the reaping of the harvest of the Church at the Coming of Christ, Matthew 13:30, 39. God has the hosts of Heaven at His disposal in ministering to our many needs and in preserving us to the day of His Coming.

All these Redemptive Names give us a total picture of God's purpose for us at this time. In all ten cases the Name and incipient promise is fulfilled in our Lord Jesus Christ.

"THERE IS NONE OTHER NAME UNDER HEAVEN WHEREBY WE MUST BE SAVED".
– Acts 4:12