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I. THE FACT OF THE TRINITY AND THE FACTS
OF EXPERIENCE.

PRESENT-DAY philosophy may be characterized as an attempted explanation of the whole of human experience through a synthesis of its fundamental facts, on the basis of one ultimate and supreme fact. These fundamental facts, or principles, constituting the subject-matter of philosophy, are elucidated by a twofold method of procedure. First, an analysis of consciousness must disclose such principles, implicated in all experience as its necessary conditions, the *sine quibus non* of the very existence of human experience.

Next, the perils of faulty, incomplete, or fanciful analysis, and of the inadequate interpretation of the true and full significance of first principles, must be safeguarded by a supplementary and objective method. The evidences presented by the various aspects and successive phases of human experience, touching the character and significance of all ultimate facts must be scrutinized, and, if convincing, must be allowed due weight in the philosophical interpretation and reconstruction of experience as a whole. So far as may be competent to human intelligence, the sum-total of the results of the twofold method, must be brought into relations of harmonious adjustment.

Let us assume that through application of the methods indicated to human experience, including, of course, man's religious experience as an essential and supreme aspect of universal experience, a unitary conception of the ultimate principle of the uni-

VI. "MAY KNOW THAT I AM JEHOVAH."—A BIBLE STUDY.

THESE words are of frequent occurrence and cannot fail to strike the attentive student as peculiar. The God of Israel evidently takes much pains to impress the truth that he is Jehovah. Much importance, then, must attach to this fact, and it behooves us to make diligent inquiry as to its meaning.

Obviously, he does not mean to remind them, as of a forgotten fact, that his *name* is Jehovah. Ezekiel made much use of these words when for many generations the Jews had known that the name of their God was Jehovah.

Neither did Jehovah mean merely to identify himself with the God of their fathers; to assure them that he was the God whom their fathers worshipped. Some plausibility attaches to this idea in view of Ex. vi. 2, 3: "And God spake unto Moses and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known unto them." The patriarchs knew that his *name* was Jehovah, and this fact does not contradict the statement of Ex. vi. 3. Let us note a few passages in evidence. (Gen. xiv. 22)—"Abram said to the king of Sodom, I have lift up mine hand unto Jehovah, the most high God." (xv. 7)—"And he said unto him, I am Jehovah, that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." (xxi. 33)—"And Abraham planted a grove in Beersheba, and called on the name of Jehovah, the everlasting God." (xxiv. 42)—Abraham's servant prayed: "O Jehovah, God of my master Abraham." (xxiv. 3)—Abraham said to his servant: "I will make thee swear by Jehovah, the God of the heaven, and the God of the earth." (xxviii. 13)—"And, behold, Jehovah stood above it, and said (to Jacob), I am Jehovah, God of Abraham thy father, and the God of Isaac." The most indubitable evidence is to be found in Gen. xxii. 14: "Abraham called the name of that

place Jehovah-jireh: as it is said to this day, in the mount of Jehovah it shall be seen." These citations suffice to show that the name Jehovah was familiar to Abraham, Isaac, and Jacob.

But how are they to be reconciled with Ex. vi. 3, which says: "But by my name Jehovah was I not known to them?" This inquiry introduces us to the real meaning of the phrase: "That ye may know that I am Jehovah." God's dealings with his people should prove to them and others that he is all that is implied in the name Jehovah. The name is significant. "God said to Moses, I am that I am: and he said, Thus shalt thou say to the children of Israel, I am hath sent me unto you"—(Ex. iii. 14.) He is, or will be, is the literal meaning of Jehovah. When he says I AM THAT I AM he obviously does not mean to assert self-existence of himself but constancy. That which he is, he ever is, without variableness or shadow of turning, the same yesterday, to-day, and forever. Has he made a covenant with his people?—they may rely on its fulfilment. And so we read in Ezek. xvi. 62: "I will establish my covenant with thee; and thou shalt know that I am Jehovah"; in other words, they will know him in the *establishment* of his covenant, as faithful to his promises. "This is my name forever, and this is my memorial unto all generations"—(Ex. iii. 15). "I will praise thee for thy loving-kindness and for thy *truth*, for thou hast exalted thy word (faithfulness) above all thy name"—(Psa. cxxxviii. 2)—*i. e.*, above every other revelation of himself by name.

The name Jehovah ought then to be peculiarly dear to us. It is much to be regretted that the Authorized Version, and even the Victorian Revision (the American committee dissenting) render the word Jehovah—Lord, in capitals. What excuse can be given for setting aside the name which the only true God declares to be his memorial unto all generations? Converts from heathenism in this, our day, distinguish him from their own vain gods by his name Jehovah. In our judgment this blemish alone should suffice for the rejection of any proposed new version. The old version needs revision, but no revision should be accounted satisfactory which retains this mistranslation.

But now the question will intrude: How does this explain the statement that the true God was not known to the patriarchs by

his name Jehovah? Surely the patriarchs had experimental knowledge of God not only as almighty but also as faithful. In the birth of Isaac, Abraham had experimental knowledge of the Almighty God as the God whose name is Jehovah. Let us turn again to the third chapter of Exodus and note the circumstances under which the true God was to manifest himself to Israel in Egypt not only as the Almighty God but as Jehovah. “I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey”—(Ex. iii. 8.) The same is asserted in verse 17. Again, in chapter vi., after declaring himself to be Jehovah, and that by his name Jehovah he was not known to the patriarchs, he adds: “I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers, and ye shall know that I am Jehovah your God, which bringeth you out from under the burdens of the Egyptians, and I will bring you into the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I am Jehovah.” (Ex. vi. 4, 7, 8.) In Ezekiel xx. 5, 6 we have reference to this event: “Thus saith the Lord God, In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, *and made myself known* unto them in the land of Egypt, when I lifted up mine hand unto them, *saying, I am Jehovah* your God; in the day that I lifted up mine hand unto them, *to bring them forth of the land of Egypt into a land that I had espied for them*, flowing with milk and honey.”

Obviously, then, it was not in the fulfilment of any and every promise that the Almighty was known as Jehovah. Obviously, the birth of Isaac was not the event which made God known as Jehovah, for we are expressly told that by that name he was not known to the patriarchs. It was in the fulfilment of a special promise that he was to be so known; and in the passages cited we are expressly told what that was, so emphatically that there is no room for error. He was known then, and could not have possibly been known as Jehovah before his fulfilment of his covenant with Abraham to put his seed in possession of the land of

Canaan. Israel in Egypt could not have known God as Jehovah with respect to the promised seed, who came in the person of Jesus centuries later. In the deliverance from Egypt the initial step was realized by all Israel; for Joshua, Caleb, the Levites, and the little ones the promise was fully realized. It was because Abraham, Isaac, and Jacob did not come into possession of the promised land that they did not know God as Jehovah; because Israel did, they knew him as Jehovah. In this connection, let us note the words of Stephen, as given in Acts vii. 4, 5: "He removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he *promised* that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

Is it not now evident that it was with respect to the promise of Canaan that the patriarchs knew not God as Jehovah, and that it was in the fulfilment of this promise that Israel was now to recognize their fathers' God as Jehovah, the faithful promiser?

That this is correct a further examination of the phrase will thoroughly establish.

Turn now to Exodus vii. 5: "And the Egyptians shall know that I am Jehovah, *when* I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them." They would know, because God had said to Abraham: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance." (Gen. xv. 13, 14.)

In the miracles wrought by Moses, Pharaoh was to see evidence that the God of Israel was faithful and able to fulfil his promises. "In this thou shalt know that I am Jehovah"—(Exod. vii. 17).

When the children of Israel murmured that God had brought them into the wilderness to kill the whole assembly with hunger, Jehovah spake by Moses: "At even ye shall eat flesh, and in the morning ye *shall* be filled with bread; and ye shall know that I am Jehovah your God"—(Exod. xvi. 12). These are but a few out of many passages which show that the knowledge of Jehovah

is the knowledge of a covenant-keeping God in the realization of his promises, with more or less direct reference to the land of promise.

And the phrase appears with greater frequency in the prophecies concerning the restoration of the Jews in the days of the Messiah. In the fact of their repossession of Canaan both Jew and Gentile will know that our God is Jehovah. “Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people [Israel]: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. . . . And thou shalt know that I am Jehovah: *for they shall not be ashamed that wait for me*”—(Isaiah xlix. 22, 23). “Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellence, a joy of many generations. . . . And thou shalt know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob”—(Isa. lx. 15, 16). “I will bring them again to this land: and I will build them, and *not pull* them down; and I will plant them, and *not pluck* them up. And I will give them a heart to know me, that I am Jehovah”—(Jer. xxiv. 6, 7).

The prophecies of Ezekiel are notable for this fact, that Israel was to know that their God was Jehovah, not in fulfilment of a promise alone respecting the land, but also of threats of dispossession. In the thirtieth chapter of Deuteronomy, Moses recites the promises and threats: “If thine heart turn away, . . . I denounce unto you this day, . . . that ye shall not prolong your days upon *the land*, whither thou passest over Jordan to go to possess it. . . . That thou mayest love Jehovah thy God, . . . that thou mayest dwell in *the land* which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.” On Ebal and Gerizim, in the sight of all Israel, the promises and the threats were solemnly recited. Let us now note how it is prophesied that Israel should know Jehovah both in threats and promises concerning the *land*. “When ye shall be scattered through the countries ye shall remember me among the nations, and they shall loathe themselves for the evils which they have committed in all their abominations, and they shall know that I

am Jehovah, and that I have *not said in vain* that I would do this evil upon them; so will I stretch out my hand upon them and make the *land* desolate; and they shall know that I am Jehovah"—(Ezek. vi. 8-10, 14). On the other hand: "I will accept you with your sweet savor, when I gather you out of the countries wherein ye have been scattered, and ye shall know that I am Jehovah, *when I shall bring you into the land* of Israel, into the country for the which I lifted up mine hand to give it to your fathers"—(*Ib.* xx. 41, 42).

Let two other passages suffice: "*Then* shall they know that I am Jehovah when I have laid the *land* most desolate because of all their abominations which they have committed"—(Ezek. xxxiii. 29).

Surely the following has reference to a promise yet to be fulfilled: "So the house of Israel shall know that I am Jehovah their God from that day *forward*. And the heathen shall know that the house of Israel went into captivity for their iniquity, because they trespassed against me, therefore hid I my face from them. . . . *Then* shall they know that I am Jehovah their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their *own land*. . . . Neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel"—(Ezek. xxxix. 22, 23, 28, 29).

If this view of the phrase be correct, then the prophecies concerning the restoration of the land to Israel are to be interpreted literally, for in such restoration both Jew and Gentile will have signal proof that our God is Jehovah—a covenant-keeping God. Since there are promises yet awaiting the future, whose fulfilment is designed to prove to all generations that he is Jehovah, how inexcusable it is to hide that name in the word Lord. Jehovah is my name forever.

A satisfactory exposition of the statement in Exod. vi. 3, "By my name Jehovah was I not known unto them," renders nugatory much effort of the Higher Critics to prove a manifold authorship of the Pentateuch.

A question naturally arises here: Why has God chosen to make

the fulfilment of his promises concerning the *land* the especial proof of his character as Jehovah? And what special interest has this for Gentiles? The answer is not difficult:

1. The Jews in their deliverance from bondage and their settlement in Canaan are a type of all who are redeemed from the bondage of sin and translated out of the kingdom of darkness into the kingdom of his dear Son.

2. The covenant with Abraham to put his seed in possession of the land of Canaan, is not a covenant with his literal seed only. The land of Canaan is itself a type of the earth wrested from the hands of Satan. All the kingdoms of the world shall become the kingdoms of our Lord and of his Anointed—the seed of Abraham. Had Joshua given them rest, then had not the Spirit spoken of another rest. The rest of the Messiah “shall be glorious.”

In this connection let me quote a few sentences from a short article of Rev. Dr. E. C. Gordon in *The Religious Outlook* for July, 1897: “The great object of God in creation, so far as man is concerned, is shown to be expressed in the grant of dominion. (Gen. i. 26–30.) The object of the Eden covenant was to confirm man in the possession of God’s image and the involved grant of dominion. This grant, temporarily inoperative, through sin, is renewed in the primeval gospel promises; is certified and sealed in the covenant made with *Abraham and Israel*; and is to be completely realized in the consummation of redemption, which consummation involves nothing less than an eternal and heavenly kingdom in a renewed earth, in which Messiah and his redeemed saints reign as sons of God.”

The Old Testament saints themselves perceived that the promise of the land had a vastly wider reach than the possession of little Canaan. In Hebrews xi. 9, 13 we read: “By faith he (Abraham) sojourned in the land of promise as in a strange country; . . . he looked for a city . . . whose builder and maker is God. . . . These all died in faith, not having received the promises (things promised), but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.”

There is to be a redemption of the purchased possession. Then shall we know that our God is Jehovah. We know it now. It has been known ever since Moses led Israel out of Egypt. It seems that we shall have new proof when Israel is restored to the land. And in the great day of the Lord we shall have consummated proof when the meek shall inherit the earth. Surely Jehovah is his name forever; this is his memorial unto all generations.

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