

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

they are. Openhanded to the utmost of his power in response to the pecuniary needs of the diocese, he failed to see that large episcopal incomes and grand episcopal residences are a weakness, not a strength, to the Church. On some other points, too, he hardly kept step with the march of time. He was not sanguine as to the efforts made to promote Home Reunion; he was not enthusiastic in the Temperance Crusade; and he tolerated the sale of advowsons. He was never afraid of holding an independent position on questions to which he had given much consideration, but he was not a man to desire the unamiable notoriety of being "a minority of one."

Insight and foresight—these are the intellectual equipments of the truly great; but with this must be the moral equipment of self-sacrifice. Not many are they who are capable of forming opinions for themselves; fewer still who, in doing this, can keep out the bias of self; still fewer who dare put their theories into practice, without caring which way the *aura popularis* may be blowing. Had Basil Jones been by nature less sensitive, more pachydermatous, his career as Bishop would have been smoother to himself, but it would have been to others less helpful; for this natural sensitiveness, tempered by the overmastering sense of duty, is the very thing by which men can be influenced: it is the electric thrill of sympathy.<sup>1</sup>



## The Memorial Name.

BY THE REV. GILBERT KARNEY, M.A.

WHAT does the average English reader understand by the word "Name" in such texts as Ps. ix. 10, "They that know *Thy Name* shall put their trust in Thee"; or Ps. lxxxvi. 11, "Unite my heart to fear *Thy Name*"? Is not

<sup>1</sup> See, for further particulars, *Welsh Political and Educational Leaders*. Nisbet and Co.

the word too often explained away? Yet its meaning is very definite. How definite and how important we shall see as we proceed.

In the opening section of the Book of Genesis (i. 1 to ii. 3) the Divine Name is always "Elohim" (God), from a root which means "mighty." It is a title rather than a name. In the second section (ii. 4 to iii. 24), which tells of God's dealings with man in Eden, another Name, "Jehovah," is almost always prefixed to "Elohim," and thus is formed the double Name 'Jehovah-Elohim' (LORD God), which (though used nineteen times in this section) is seldom met with elsewhere in the Bible. This double name seems intended to express the great truth that the God of Creation had now become to our first parents the God of Revelation also.

But it is to the independent use of this Name "Jehovah," as being in itself the Personal Name of God, that attention is in this paper earnestly invited. It is met with continually in the Bible, and yet our privileges and responsibilities connected with it seem to be but imperfectly understood.

Let us note first the free use of this personal Name "Jehovah" in the patriarchal age. In Gen. iv. there are three verses which seem to throw light on this subject. At Cain's birth (verse 1) Eve said, referring, apparently, to iii. 15: "I have gotten a man from Jehovah." In verse 16, after Cain's punishment, we read that he "went out from the presence of Jehovah"; and in verse 26 we are told that, after the birth of a son to Seth (who himself had been given in the place of Abel): "Then began men to call upon the Name of Jehovah." Taken together, these verses imply that the grievous apostasy in the line of Cain was followed by the revival of true religion in the line of Seth.

The subsequent narrative confirms this view. It tells us that, before and after the Flood, God revealed Himself to His faithful people under the Name of Jehovah, both in keeping covenant with them, and also in executing judgment on apostates

at the Deluge, at Babel, and at Sodom, as He had previously done in the case of Cain.

Thus, of Noah we are told that he "found favour in the eyes of Jehovah" (vi. 8); that Jehovah forewarned him of the coming judgment (vii. 1-4); that Jehovah bade him enter the ark; that "Jehovah shut him in" (vii. 16); that he did according to all that Jehovah commanded him (vii. 5); that when the Flood was over he "builded an altar unto Jehovah" (viii. 20); and that "Jehovah smelled the sweet savour of his burnt-offering" (viii. 21).

Specially clear, too, is the revelation of "Jehovah" as the God of Abraham. It was at the call of Jehovah he went forth (xii. 4). It was as Jehovah that God appeared to him at Moreh, at Bethel, at Mamre, and at Moriah (called Jehovah-jireh). It was Jehovah who gave him the land and promised him the heir, who made him the covenant of Gen. xv., and changed his name to Abraham. It was Jehovah who warned him of the doom of Sodom, who relied on him to train his children in His faith and fear. Where the patriarch pitched his tent, there he builded an altar to Jehovah, and called upon Jehovah's Name. So it was with Isaac, who was emphatically the child of Jehovah's promise (xviii. 14, xxi. 1, xxvi. 25).

When we pass on to Jacob, we note that at Bethel, in his night-vision, God appeared to him, and said, "I am Jehovah"; so that when he awaked he said: "Surely Jehovah is in this place," and vowed a vow that henceforth Jehovah should be his God (xxviii. 13, 16, 21). And it was Jehovah who bade him return to Canaan (xxxii. 3, xxxii. 4). There were, of course, other names by which God was known to the patriarchs—as "the Most High God" (xiv. 19), "Almighty God" (xvii. 1), "God everlasting" (xxi. 33); but in a special sense "Jehovah" was the Family Name, round which associations peculiarly sacred continually gathered; and it is noteworthy that when, in the later chapters of Genesis, the scene of the story is no longer Canaan, but Egypt, the Name "Jehovah" almost disappears from the narrative.

And yet, notwithstanding all this, we note, secondly, that it was not till the time of the Exodus that the significance of the Name "Jehovah" was expressly revealed. The patriarchs had indeed recognized the close connection of the Name "Jehovah" with covenant mercies on the one hand, and with Divine judgments on the other; but its characteristic meaning was not to be revealed until God's people needed, and were brought to feel that they needed, *Redemption* from "the iron furnace" of Egypt, where they were groaning under "anguish of spirit and cruel bondage."

It was then that God revealed to Moses at the Bush the mystery of the Name (Exod. iii. 14-17) which He afterwards with great emphasis "proclaimed" when He "descended in the cloud" on the heights of Sinai (Exod. xxxiv. 5), after He had given him the all-sufficient promise of xxxiii. 14: "My Presence shall go with thee, and I will give thee rest." These two Theophanies claim our special attention.

At the Bush God directed Moses to present his credentials to the children of Israel in a twofold form. He was to say, "I AM hath sent me unto you"; and he was directed to add: "*Jehovah*, the God of your fathers, . . . hath sent me unto you: this is My Name for ever; this is My Memorial unto all generations" (Exod. iii. 15). The word "this" twice used refers, of course, to the Name "Jehovah." The margin of our Revised Version shows us that the first of these two forms explains the second: "The Name I AM is the Key to the Name JEHOVAH." Both are from the same root. One is the first person, I AM; the other is the third person, HE IS. God says of Himself, I AM. He bids His people say of Him, HE IS.

In both forms the predicate is omitted. He does not say *what* HE IS. He leaves His children in every age to complete the sentence. He gives them, as it were, a blank cheque, duly signed, on the Treasury of Heaven. They are to fill in the amount from time to time according to their faith. "Ye shall ask what ye will, and it shall be done unto you" (John xv. 7).

JEHOVAH is thus His Memorial Name unto all generations for ever. Be it ours in this generation to take care that this open cheque is not mislaid or forgotten.

This caution is not needless, for there can be no doubt that, owing to an ancient Jewish superstition which has been carried over into the Christian Church, the meaning of these words has been unhappily obscured. The Jews held that the Name "Jehovah" was too sacred to be used, and so they changed its vowels, and altered its sound, and paraphrased its sense; and, as a result, it is only to be found as the Personal Name of God some four or five times in our Authorized Version, the word LORD in capital letters being substituted for it in the numberless other places in which it occurs, although the word "Lord" without capitals is the recognized English equivalent of quite another Hebrew word. It is difficult, therefore, for a reader, and impossible for a hearer, to trace in our Bible what God has revealed to us as being His Memorial Name unto all generations.

At the Revision of 1885 the American Company of Revisers tried in vain to induce their English colleagues to transliterate the word wherever it occurred, as may be seen in the first item in the Old Testament Appendix to the English Revised Version. In their own standard American edition of the Revised Version this essential change has been uniformly made, as is the case also in many missionary translations, and much light has thereby been thrown on the subject before us, of which free use is made in this paper.

The words "for ever," "unto all generations," include, of course, God's redeemed people, Jew and Gentile, in every age. In this His Memorial Name "Jehovah" God reveals Himself, not only as the eternal, self-existing, never-changing, covenant-keeping God, but also, and especially, as being *in Himself* the full supply of all that they can need for time and for eternity. His Memorial Name "Jehovah" is to be His Church's banner to all generations for ever.

The revelation of the Memorial Name at the Bush was

followed by its proclamation by God Himself on Sinai. After the sin of the Calf and the intercession of Moses (xxxii. 30-32), we read (xxxiv. 5) that God descended in the cloud, and stood with him there, and "proclaimed the Name of Jehovah." This was the proclamation (verses 6, 7, American Version) :

"Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth, keeping lovingkindness for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children upon the third and upon the fourth generation."

We cannot fail to note here the close connection between covenant mercies and righteous judgments. The one is the complement of the other. We learn much besides. The whole scene is most instructive. Each word deserves careful study. But we cannot pursue it now.

We must not, however, fail to notice the careful provision which God made in the ritual of Israel that the Memorial Name should be permanently kept before the eyes and ears of His people :

1. The words HOLINESS TO JEHOVAH were inscribed on a plate of pure gold, and fastened on high upon the mitre of the high-priest (Exod. xxxix. 30, 31), so as to catch every eye each time he appeared in his "holy garments"; and—

2. Every time he pronounced the priestly blessing the Memorial Name, three times in succession, met every ear of the worshipping people :

"Jehovah bless thee and keep thee ;  
Jehovah make His face to shine upon thee, and be gracious unto thee ;  
Jehovah lift up His countenance upon thee, and give thee peace."

And the command which prescribed the blessing ends thus (Num. vi. 24-27) :

"So shall they put *My Name* upon the children of Israel, and I will bless them."

Let us note, thirdly (for our own edification), the practical benefits which the faithful in post-Mosaic days drew from these

special revelations of the Memorial Name. We can only take a few illustrations of this great subject.

1. The Memorial Name was with them a constant *theme of praise*. In our Bibles, Ps. xxx. 4 reads as follows: "Sing unto the LORD, O ye saints of His, and give thanks at the remembrance of His holiness"—which does not seem to bear upon the subject. But the meaning stands out in the American Revision:

"Sing praises unto Jehovah, O ye saints of His;  
And give thanks to His Holy Memorial (Name)."

The second line corresponds with the first. "His Holy Memorial (Name)" in line 2 is, of course, the "Jehovah" in line 1.

Ps. xcvi. 12 is very similar, and should read thus:

"Be glad in Jehovah, ye righteous;  
And give thanks to His Holy Memorial (Name)."

And still, as of old, the precious truths which cluster round the Memorial Name should make it to God's people a constant theme of praise as they contemplate His wonders in past days. If Israel praised Jehovah for redemption from Egypt through the sprinkling of the blood of the Passover Lamb, much more should we be stimulated to praise Him for our redemption from sin through the sprinkling of His precious Blood, who was the Lamb of God that taketh away the sin of the world. If Israel gave thanks for the first Covenant, much more should we continually praise *Jehovah* for the better Covenant, of which the Lord Jesus Christ is the Mediator (Heb. viii. 6), and on which all our hopes depend. The Christians who cling most closely to the covenant are ever found to be most full of song. "Eucharistia" (thanksgiving) is a fitting name for the feast in which the Cup is called by the Founder "the New Covenant in My Blood."

2. The Memorial Name was also to psalmists and prophets a ground of assurance. This is clear from such a verse as Ps. cii. 12:

"But Thou, O Jehovah, sittest as King (margin) for ever;  
And Thy Memorial (Name) unto all generations."

Ps. cxxxv. 13, 14, is very parallel :

“Thy Name, O Jehovah, endureth for ever ;  
Thy Memorial (Name), O Jehovah, throughout all generations.”

Both these renderings are from the American Revisers, and clearly show that the eternity of Jehovah is the rock on which the faith of the Psalmist surely builds, and on which his assurance is based. “From everlasting to everlasting Thou art God” are words which find a place in the New Testament as well as in the Old. And so it will be to the end: “Jesus Christ, the same yesterday, to-day, and for ever.” What is the ground of the Psalmist’s assurance (in Ps. cii. 28): “The children of Thy servants shall continue, and their seed shall stand fast in Thy sight”? Is it not in the words immediately preceding, “Thou art the same, and Thy years shall have no end”?—the very truth which underlies, as we have seen, the Memorial Name.

3. Once more, the prophets of old time found in this Name “Jehovah” a constant object of future hope and expectation. Two illustrations will suffice :

(a) These words occur in the Song of the Ransomed given in Isa. xxvi. 8 (American Version) :

“Yea, in the way of Thy judgments, O Jehovah, have we waited for Thee : to Thy Name, even to Thy Memorial (Name) is the desire of our soul.”

(b) In Hos. xii. 5, 6, the prophet refers to God’s revelation to Jacob at Bethel in these words :

“There He spake with us, even Jehovah, the God of hosts: Jehovah is His Memorial Name. Therefore turn thou to thy God: keep kindness and justice, and wait for thy God continually.”

These two quotations show that then, as now, the attitude of Jehovah’s people is one of expectation and waiting. For what do they wait? They are “like men who wait for their Lord” (Luke xii. 36). The Old Testament saints were taught by their Scriptures to expect two Advents—one in suffering, one in glory (1 Pet. i. 11). We, under the New Covenant, are “looking for the blessed hope and the glorious appearing” of

that precious Saviour, who has overcome for us the sharpness of death, and who is coming, as He promised, to receive us to Himself, that where He is there we may be also. Therefore "the desire of our soul" is to His Name, even to His Memorial Name, which shall in that day be understood as never before. Hence the frequency of "I AM" (Jehovah) in the Book of Revelation: "I AM the Alpha and the Omega"; "I AM the first, and the last, and the Living One: and I was dead, and behold, I AM alive for evermore"; "I AM the root and the offspring of David, the bright, the Morning Star."

Must not the Memorial Name stimulate the eager hope and expectation of "those who love His appearing"?

Does not all this throw a fresh light upon the two verses quoted in the first paragraph of this paper? Verily, "The Name of Jehovah is a strong tower: the righteous runneth into it, and is set on high."

The subject might be profitably pursued into the pages of the New Testament did not space forbid.



## Studies in Texts.

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

BY THE REV. HARRINGTON C. LEES, M.A.

Suggestive book: "The Second Temple," by Shaw Caldecott (=C.).

Others quoted: Art. "Euphrates" and "Tigris" in Hastings' and Smith's Dict., by Sayce and Rawlinson (=S. and R.); Pinches' "Old Testament in Light of Historical Records" (=P.); Herodotus (=H.); Thomson's "Land and Book" (=T.).

TEXT: "*When thou passest through the waters, I will be with thee.*"—ISA. xliii. 2.

THE words in v. 1, "*created, redeemed, called,*" recall Bengel's analysis: Creation (Isa. xl. to xlvi.); Redemption (xlix. to lvii.); Sanctification (lviii. to lxvi.); "unrivalled for insight" (C. 114). Whatever date we assign, the text unquestionably applies to exiles returning from Babylon. "New sense of appreciation, if remember words first addressed to those who had to