

# GOD MANIFESTATION:

## NAMES AND TITLES OF DEITY

Tulsa, OK Study Weekend – September 24, 2005

## Class 2:

# I AM YHWH

GOD MANIFESTATION - NAMES AND TITLES OF DEITY

## Mal 3:16-18

Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

- God's Name YHWH is Special.
- Lovers of that Name will be continually thinking and reasoning about its implications.

## Ex 15:3

The LORD is a man of war: the LORD is his name.

- 'The LORD' in English is coded to tell us that the Hebrew word is YHWH; pronounced Yahweh.
- 'The LORD' in English in no way conveys the idea behind the Hebrew word YHWH.
- The translation of YHWH as LORD in English was designed to mask the use of YHWH.
- 'The LORD' in English is a title not a name.
- Those who *think* about the Name will not be satisfied with the translation 'the LORD'.

## Jer 23:26-27

How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

- Baal means 'Lord'.
- Use of the English expression 'the LORD' for YHWH effectively causes people to forget God's name for Baal.

## Jer 44:26

Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.

- This was another stage in the decline of the use of the name YHWH amongst the Jews.
- Within a couple hundred years the Jews of Egypt had written the Septuagint and the Greek masked the name of YHWH

## 1 Sam 3:6-7

And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

- Samuel would have known of YHWH.
- However, he had no personal experience with YHWH.

## Ex 3:13

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

What would you say?



### Ex 3:14 KJV

And God said unto Moses, **I AM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.

### Ex 3:14 NKJV

And God said to Moses, "**I AM WHO I AM.**" And He said, "Thus you shall say to the children of Israel, '**I AM** has sent me to you.'"

### Ex 3:14 AMP

And God said to Moses, **I AM WHO I AM and WHAT I AM, and I WILL BE WHAT I WILL BE;** and He said, You shall say this to the Israelites: **I AM** has sent me to you!

- Very few translators see justification for the future tense of the name.

The memorial, in its simplest form, is *ehyeh asher ehyeh*, "I will be who I will be." Asher, "who," the relative pronoun in this memorial, is both singular and plural, masculine and feminine. It will therefore, stand for "ten thousand times ten thousand," as well as for two or three persons. The other two words of the memorial are the first person singular, future tense of the verb *hahyah*, "to be." In this memorial the Eternal Spirit is the "I", and the Elohim of Abraham, Isaac, and Jacob, are the "who," of whom it is memorialized they "shall be." The reader will observe that it is not "I will be who *tihyenah*, they shall be"; but "who I will be": for although "who" refers to a plurality, that plurality, when developed, is but the manifestation of the One Eternal Spirit.

Phanerosis; John Thomas; Logos Publications Centenary Edition; Pg.59

## Ex 3:14 KJV

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

14	Wayo'mer וַיֹּאמֶר	'Elohiym אֱלֹהִים	'el- אֶל-	Mosheh מֹשֶׁה	'EH <sup>a</sup> YEH אֶהְיֶה	'a <sup>S</sup> SHER אֲשֶׁר	'EH <sup>a</sup> YEH אֶהְיֶה	Wayo'mer וַיֹּאמֶר	koh כֹּה	to'mar תֹּאמַר
	<u>559</u> And said	<u>430</u> God	<u>413</u> unto	<u>4872</u> Moses,	<u>1961</u> I AM	<u>834</u> THAT	<u>1961</u> I AM:	<u>559</u> and he said,	<u>3541</u> Thus	<u>559</u> shalt thou say
	libneey לְבָנֵי	Yisraa'eel יִשְׂרָאֵל	'EH <sup>a</sup> YEH אֶהְיֶה	sh <sup>a</sup> laachaniy שְׁלַחְנִי	'a <sup>l</sup> leeykem אֵלֵיכֶם:					
	<u>1121</u> unto the children of	<u>3478</u> Israel,	<u>1961</u> I AM	<u>7971</u> hath sent me	<u>413</u> unto you.					

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# Ex 3:14 KJV

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

12	Wayo'mer וַיֹּאמֶר	Kiy- כִּי	'eh <sup>a</sup> yeh אֶהְיֶה	'imaak עִמָּךְ	W <sup>a</sup> zeh- זֶה	I <sup>a</sup> kaa לְךָ	haa'owt הָאוֹת	kiy כִּי	'aanokiy אֲנֹכִי	sh <sup>a</sup> lchtiykaa שִׁלַּחְתִּיךָ	
	<u>559</u>	<u>3588</u>	<u>1961</u>	<u>5973</u>	<u>2088</u>	<u>3807a</u>	<u>9999</u>	<u>226</u>	<u>3588</u>	<u>595</u>	<u>7971</u>
	And he said,	Certainly	I will be	with thee;	and this	unto thee,	shall be	a token	that	I	have sent thee:
	B <sup>a</sup> howtsiy <sup>a</sup> kaa בְּהוֹצִיאֶךָ	'et- אֶת	haa'aam הָעָם	mi-Mitsrayim מִמִּצְרַיִם	ta'abduwn תַּעֲבֹדוּן	'et- אֶת	haa-'Elohiym הָאֱלֹהִים	'al עַל	haahaar הַהָר	hazeh זֶה	
	<u>3318</u>	<u>853</u>	<u>5971</u>	<u>4714</u>	<u>5647</u>	<u>853</u>	<u>430</u>	<u>5921</u>	<u>2022</u>	<u>2088</u>	
	When thou hast brought forth	the people	out of Egypt,	ye shall serve	God	upon	mountain.	this			

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## Ex 3:15-16

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

- An angel spoke these words.
- A memorial unto all generations.

## Matt 22:31-32

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

- The scriptures clearly teach that Abraham died and did not receive the promise.
- In what sense do the words of the angel support the resurrection of the dead?



## Luke 20:37-38

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

For he is not a God of the dead, but of the living: for all live unto him.

- The record of Luke adds the word 'Lord'.
- The Exodus record states it should be 'YHWH'.
- The future tense of the meaning of YHWH implies a future work with the forefathers, hence the necessity of their resurrection.

## Luke 20:37 TLB

But as to your real question-whether or not there is a resurrection-why, even the writings of Moses himself prove this. For when he describes how God appeared to him in the burning bush, he speaks of God as 'the God of Abraham, the God of Isaac, and the God of Jacob.' To say that the Lord is some person's God means that person is alive, not dead! So from God's point of view, all men are living.

- Not everyone who paraphrases the scriptures understands the concept involved in God Manifestation.



## Luke 20:37-38 NIV

But in the account of the bush, even Moses showed that the dead rise, for he calls the Lord 'the God of Abraham, and the God of Isaac, and the God of Jacob.' He is not the God of the dead, but of the living, for to him all are alive.

- Not many translators, understand the concept of God Manifestation.

## Ex 6:2-3

And God spake unto Moses, and said unto him, I am the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name YHWH was I not known to them.

- Use of the name YHWH appears in the Bible long before this – how do we account for this?
- They had no experience with God by this name in comparison with what was to follow.

## Ex 6:6-8 KJV

Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

## Ex 6:6-8

Wherefore say unto the children of Israel, I am He who will be, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

And I will take you to me for a people, and I will be to you a God: and ye shall know that I am He who will be your God, which bringeth you out from under the burdens of the Egyptians.

And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am He who will be.

## Ex 6:6-8

Wherefore say unto the children of Israel, I am YHWH, and **I will** bring you out from under the burdens of the Egyptians, and **I will** rid you out of their bondage, and **I will** redeem you with a stretched out arm, and with great judgments:

And **I will** take you to me for a people, and **I will** be to you a God: and ye shall know that I am YHWH your ELOHIM, which bringeth you out from under the burdens of the Egyptians.

And **I will** bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and **I will** give it you for an heritage: I am YHWH.

- YHWH – 'I will be' – 'He who will be'
- Notice the play on the name.
- This is a mark of distinction in many Bible passages.

## Ex 6:6-8

Wherefore say unto the children of Israel, I am He who will be, and **I will bring** you out from under the burdens of the Egyptians, and **I will rid** you out of their bondage, and **I will redeem** you with a stretched out arm, and with great judgments:

And **I will take** you to me for a people, and **I will be** to you a God: and ye shall know that I am He who will be; your God, which bringeth you out from under the burdens of the Egyptians.

And **I will bring** you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and **I will give** it you for an heritage: I am He who will be.

- YHWH is a God who can and will do what He says.
- In this way people will immediately know that He is YHWH.

## Ex 7:5

And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

- The Egyptians never got to know God Manifestation as we understand it.
- However, they did get to know that YHWH is a God that can and will do what HE says.
- That therefore, must be an important part of understanding the meaning of YHWH.



## Ex 7:17-18

Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

1. Waters of the river will turn to blood.
2. The fish in the river shall die.
3. The river shall stink.
4. The Egyptians shall be lothe to drink of the river.



## Ex 7:20-21

And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

- And so it happened, and they began to know YHWH: whose will, in opposition to any other will, will be done.

## Ex 15:9

The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

- The enemy was playing YHWH.
- They knew YHWH for His power but went to their grave without submission.
- They hadn't learned a thing.

## Ex 15:9

The enemy said, **I will** pursue, **I will** overtake, **I will** divide the spoil; **my lust shall** be satisfied upon them; **I will** draw my sword, **my hand shall** destroy them.

- They knew YHWH but didn't submit.
- YHWH knows no equal.

Ex 15:10-11

Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

Who is like unto thee, O LORD, among the gods?  
who is like thee, glorious in holiness, fearful in  
praises, doing wonders?

- Who is like unto YHWH?



## Gen 16:13-14

And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

- She gave God a name relative to her experience with Him.
- In a number of cases this was the way in which names and titles came about.

## Gen 31:42

Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

- Jacob gave God a name relative to his limited experience with Him.
- Every child needs this introduction to God.

## Gen 17:1

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.

- God: El: Strength
- Almighty: Shaddai: Powerful Ones.
- El Shaddai is only used 6 times in Genesis.
- This was a critical time for Abram.
- His name and Sarai's name are changed.



## Rom 4:17-18

(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

- God used the title El Shaddai which was appropriate to the needs of Abraham at that time.

## Gen 35:10-11

And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

- This was a time when Jacob needed strengthening.
- When Jacob's name is changed.
- Essentially, all of Jacob's children were born.

## Gen 43:13-14

Take also your brother, and arise, go again unto the man: And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

- This was a time when Jacob needed strengthening.
- El Shaddai was the appropriate name to use.

## Rev 15:3

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

- The concept behind El Shaddai is eternal.
- Nothing is impossible with El Shaddai.

