

# GRACE GAZETTE

Volume XIII

Issue 43

*Published occasionally for Zion's mourners*

*Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.*

*Hebrews 12:12-13*

---

## AN ENDURING NAME

*Thy name, O LORD, endureth for ever; and thy memorial,  
O LORD, throughout all generations. Psalom 135:13*

Adam had little if any knowledge of GOD, when he was placed in the Garden to dress and keep it. He most certainly did not address HIM by name, and upon his disobedience of the LORD's simple commandment, he was plunged into a fear of HIS presence and hid himself. Man has no mechanism by which he can discern the NAME of GOD in the power of his flesh. *"Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea."* (Job 11:7-9)

We do not read of anyone calling upon the name of GOD until the end of the fourth chapter of Genesis where we read, *"And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD."* (Gen 4:26) This is interesting in consideration of the fact that the promise of GOD to Eve was to be fulfilled, through Seth, rather than the reprobate Cain who had slain his own brother. So it is to this chosen generation of Seth (of which Noah was the offspring) that the LORD is pleased to reveal HIMSELF so that his offspring began to *"call upon the NAME of the LORD"*, or perhaps more properly, began to call themselves by the NAME of the LORD, as being those who sought to worship HIM. How else could this knowledge be theirs except that the LORD had revealed HIMSELF to them? *"But Noah found grace in the eyes of the LORD."* (Gen 6:8)

Noah declared the glory of GOD when he recognized the curse which was upon Canaan and the blessing which rested upon Shem saying. *"Blessed be the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."* (Gen 9:26-27) Though Japheth was blessed in material wealth (i.e. he was enlarged) yet Noah recognized that the LORD would *"dwell in the tents of Shem."* This was but an early fulfillment of the unfolding of HIS promise to those whom HE has loved with an everlasting love. *"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."* (Rev 21:3) *"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."* (Eze 37:26-28)

So we can make the clear observation that those with whom the LORD is pleased to dwell, HE will make known HIS NAME. For the NAME of GOD is synonymous with HIS authority and purpose, which is confirmed by the words of the LORD JESUS, when HE taught HIS disciples about HIS determination and ordination of blessings upon those who are the people of HIS choice. *"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, (i.e.; by my authority) he may give it you."* (John 15:16)

Now while the LORD has always dwelt with HIS people, and they have in a measure “known” HIS NAME (or HIS authority and power), yet HE has not always clearly revealed that everlasting NAME unto them. Jacob, a man greatly blessed of GOD, asked HIM but received no answer. *“And Jacob asked him, and said, Tell me, I pray thee, thy name.” (Gen 32:29)* Moses knew HIM not by NAME when he paused to see the BURNING BUSH until the LORD introduced HIMSELF. *“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? 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. 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.” (Exo 3:13-15)*

Yet still, with all that GOD was pleased to reveal to Moses, HE did not reveal completely HIS NAME unto him. On Mount Sinai, HE gave HIM an even greater understanding of who HE is when Moses asked to see HIS glory. *“And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.” (Exo 33:19)* HE revealed to Moses HIS sovereign mercy but yet Moses could only see that glory through veiled eyes.

Before this the LORD had told HIM that HIS NAME was JEHOVAH, which was not known unto them until the time of their deliverance from Egypt. *“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 to them.” (Exo 6:3)* And so it is that down through history, the LORD has been pleased to give men glimpses of who HE is and HIS purpose in the earth. But as glorious as that history is; it was not complete; and awaited a seminal unveiling which would be the perfection of HIS saints even as we read in Hebrews. *“And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.” (Heb 11:39-40)*

Then in the purpose of GOD, at the appointed time, HE sent HIS messenger unto a man called Joseph and revealed unto HIM that NAME which is above all names. *“The angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he **shall** save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” (Mat 1:20-23)*

This was a NAME which was unknown to the Old Testament saints, for while they could read and rejoice in Isaiah’s prophecy, it was not until that night in a little town called Nazareth, that HIS NAME was first spoken. Joseph could not have known it except the LORD had revealed it to him, but oh what a glorious revelation it was, though Joseph would not live to see the complete fulfillment of that work which this HOLY CHILD, the only begotten SON of the FATHER, would perform. That NAME, JESUS, means: JEHOVAH is SALVATION, even as the angel declared, *“for HE shall save HIS people from their sins.”*

HIS name “endureth forever” and is a memorial unto HIS purpose, power, and mercy. *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12)* There is no other NAME by which men can truly call upon the GREAT I AM, for HE is the EVERLASTING FATHER and the PRINCE of PEACE. *“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (Php 2:9-11)*