

The Name & Titles of Deity

“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, YHWH Elohim 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.”

God's name is one. God's name is Yahweh or IAOE. It has meaning that meaning is “He is, or He will be”. It is both present and future, it is both a declaration of Truth and a statement of intent. He IS and will continue to be.

This passage in Exodus is unique. God's name is not Ehyeh. This expression used is a phrase, it has meaning and is one of the titles of the Divine personage. It is possibly referred to in John 8v58 where Jesus, being in the temple, spoke of this, probably in Aramaic, recorded in the Greek words “ego eimi - I AM” in a similar way to ‘God’ in Exodus 3v14. For this the Jews picked up stones to cast at him but he hid himself, not because he was afraid but because it was not his time to die. They thought he was blaspheming by using this restricted sensitive reference to the Eternal One and using it to show he was before Abraham. Not before Abraham in time so much as before Abraham in prestige. This they found unpalatable; no human was greater than the father of the nation. However, they did not understand that the Messiah was to eclipse all others including Abraham and David even though he was their seed.

To God Jesus existed before he was born because he was always so central in God's plan of redemption for all mankind. Having begotten His Son, God put something of Himself inside Jesus, His character and personality in a way not done with any other of His children, not even Adam was made in such a way. Superior in character not nature, Jesus was part of that essential divine continuity although not God himself.

God's name Yahweh is a memorial to all generations because to each generation God both IS and WILL BE. He IS because of His enduring presence and active concern for those that look to Him in sincerity and in Truth in that generation,

constant and dependable. Also, He is, WILL BE because He is their one and only Hope for a safe and lasting future, beyond the reaches of even the mighty hand of death itself.

In the previous verse Moses asked God how He wanted to be made known to this generation of believers. The answer was given that God does not change, He is not a new God for a new generation, He is the same God as that which Abraham served, He was the same God that Isaac worshipped, he was the same God that protected Jacob through all his travails. To these patriarchs God was known as Yahweh, that was His name, and it also expressed His intentions towards His people, not then incorporated into the nation of Israel that now stood before Moses.

Yahweh was His name “forever” Hebrew - to the age. God does not change. He was not a different God to Moses as He was to His Son Jesus, He always remains the same God. Circumstances change and God reserves the right, indeed it is His Divine prerogative to act appropriately in differing circumstances, but He changes not! When Moses was to witness before the people, he had to faithfully repeat what God had told him *“That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared unto thee.”* Exodus 4v5. No more mention of Ehyeh. Ehyeh is a verb in imperfect first person singular case. Yahweh is the third person masculine singular of the same verb.

Ehyeh hath sent me unto you. We might say “Being has sent me unto you”. The fact that God, Yahweh, is real and alive has consequences. Part of those consequences is that He inevitably interacts with His true Children. All of mankind are, in one sense, His children, but they are also strongly children of the wicked! Their corrupt and condemned nature pulls them away from understanding, appreciating and valuing their relationship with their Father and instead they become engrossed in their own petty considerations.

To the Pharaoh of Egypt God was Yahweh Elohim of the Hebrews. He was not his God because, although a child of that God, he had not become a sojourner (Hebrew) in this life but had instead made this life his everything with all its distractions of gold, fleshly pleasures and idolatry!

Ehyeh was more personal than even Yahweh as Ehyeh is in the first person not the third person. Yahweh then speaks of the masculine attributes of being in addition to the bluntness of merely being. It is more shaped, more specific indeed a Father, not just a parent. Pure being has moulded itself into a Him! In nature both male and female, God has revealed Himself as the Father to His children.

Ehyeh asher Ehyeh is then a statement of being or perhaps more exactly of becoming. I am what I am because I am! Nothing will alter that and everything that follows is a consequence of God being who He is, He is therefore everything will be. The judgment of the wicked, the saving of the faithful, the production of His children as a nation called Israel, the begetting of His Son Jesus; these are all absolute requirements and ramifications of God being who He is.

Moses then was informed of the inevitability of the course of history in consequence of God's chosen name Yahweh, it was as certain as the fact that night follows day, it was part of the fabric of existence.

Dr Thomas does use Ehyeh asher Ehyeh in his well known pictorial diagram of God manifestation where the second Ehyeh is expressly linked with the manifestation of the person of Jesus as "*the man My fellow*" Zechariah 13v7, who proceeded from the first Ehyeh the everlasting Father Himself.

In the index to Phanerosis this depiction is summarized in the following way:

"Ehyeh Asher Ehyeh.....I will be who I will be. This proclamation of deity at the bush announced His purpose to manifest Himself in flesh (1 Tim3v16). This was fulfilled in an individual, the Lord Jesus Christ (John 17v5,6,26), and will ultimately be so in a community: the multitudinous body of Christ. The scope of the name is revealed in two quotations Isaiah 44v6 and 41v4 "I am the first and I am the last" is in the singular number and relateds to the Lord Jesus Christ; in the second reference it is in the plural , and is expressive of Christ's brethren".