

Thursday Evening Bible Class.

Name and Titles of God

28th July 2021

Study No. 6 – EHYER ASHER EHYER

This is another Bible class on the names and titles of God, with the title of our class in a foreign language, which some of us may not be familiar. Ehyer Asher Ehyer is a name of God, and not a title. The language is Hebrew – just as El, Eloah, Elohim and the names of the Patriarch's Altars that we looked at in our last class no.5.

What does it mean?

There are many ideas and suggestions. Unfortunately, in general the commentators explanations are shallow, as they fail to connect God's chosen name with the reason for choosing such a name. The reason being that they do not understand that reason, as they do not understand the purpose God has with the earth and man upon it.

One supposedly scholarly explanation by Professor Christine Hayes suggests that the words Ehyeh asher ehyeh indicate God's reluctance to tell Moses his name. see https://en.wikipedia.org/wiki/I_Am_that_I_Am

In Hebrew the words are:



Ehyer asher Ehyer.

In the King James Version, it has translated these words into I AM THAT I AM. From this many Christian experts tell us that the name of God is I AM, and it is the reason for example the reason the soldiers fell backwards when Jesus used the words 'I am', when they asked him if he was Jesus of Nazareth in John 18:5. They say this is proof that Jesus is God because he said he was I am. Instead of answering the question what does it mean straight away, let us remind ourselves of when this phrase was introduced and it's context.

The burning bush

The phrase was revealed to Moses at the burning bush, and we can find out about this in Exodus 3. Moses was looking after the flocks belonging to his

father in law, in the backside of the desert. He had been doing this for forty years. Miles from his people, far from Egypt and the suffering of the children of Israel, who were labouring as slaves in the furnace of affliction, Moses once an adopted son of Pharaoh who thought he could be a leader of people, was learning to look after sheep, and learning all about patience. In his wanderings for pasture, he was caused to approach the imposing heights of Mount Horeb.



Described as the mountain of God, as this later was where Moses met regularly with the angel of God, Moses at that time was completely unaware of what was about to happen. The time had come for him to be a shepherd to people and not just sheep. God had seen the affliction of His people – and He had respect unto them. He *remembered his covenant with Abraham, with Isaac, and with Jacob.* (Exodus 2:24) This is not that God had forgotten, but that the time which He had predetermined had come to an end: Genesis 15: 13 -14: *And he said unto Abram, 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.* God had chosen Abraham, and his seed to make known His purpose with man. That through the Seed of

Abraham all nations of the earth would be blessed, that through that Seed would be a people who would possess a land for ever. In these promises made to the Patriarch, was the Gospel preached, even that of Jesus Christ and the Kingdom of God.

Yet at this point in history it seemed as if all those grand promises were just empty words. Right now the seed of Abraham, Isaac and Jacob were languishing in grinding poverty, regarded as the offscouring of the world, useful only as slaves, and were oppressed by the Egyptians who made *their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field*: It did not seem remotely possible that these abject downtrodden people, could somehow be the conduit to the manifestation of the glory of God. Landless, leaderless, homeless, helpless and hopeless. Or so it seemed.

Moses for forty years would have reminisced about his earlier days in the courts of Egypt, and how he had nearly seized the opportunity to rescue his people, and save them, and help forward the purpose of God. Those days seemed far in the past, and the frustrations of his younger years would have diminished, but still, always the question, how will God fulfil His promises?

This is the question always in the thoughts of the Faithful. They endure. They learn patience in the backside of the desert. Abraham the father of the faithful we are told in Hebrews 6:15 *And so, after he had patiently endured, he obtained the promise*. It is not through the will of man, that the purpose of God is achieved *Not by might, nor by power, but by my spirit, saith the Lord of hosts* (Zechariah 4:6). but it is God's work to call out a people for His Name, and as Paul to the Romans writes 2:7: *To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life*:

The natural man seeks to elevate himself, Adam and Eve from the very beginning discarded the commandment of God and thought their way of thinking made much better sense. So, the sons of God saw the daughters of men, and they took them wives of all they chose (Genesis 6). Men in their combined might and strength, built Babel believing they could manage their own destiny without God. Ur of the Chaldees from which Abraham was called had built a great temple to the moon god. Pharaoh this new king which knew not Joseph, ruled over Egypt, which was now the superpower in the earth, which worshipped him as a god.

Meanwhile as men waxed strong, the promises of God looked little and weak, and as nothing. Scrabbling around in the mud making bricks. But God's Word never fails. Though the flesh is consumed away, and generations pass away, like grass is burned in the sun, God's Word remains.



Moses at Mount Horeb noticed a strange phenomenon. A bush was on fire, and yet no smoke, and the tree failed to actually be burnt away – it was not consumed. It remained despite the heat, and the furnace of fire. The soft delicate leaves were immune to the furnace of affliction! As Moses curiosity led him nearer and nearer the bush, to see why the vegetation seemed resistant to the heat. Forty years in the desert, an experienced stockman, with intimate knowledge of the landscape and local environment he had seen nothing ever like this. The Gospel of God is alien to the natural man.

As he drew closer, a voice rang out from the middle of the fire: calling his name: Moses, Moses. He answered: Here am I. Verse 5: *And he said, Do not come any nearer: put off your shoes from off your feet, for the place whereon you stand is holy ground.*

He was asked to remove his shoes from his feet. Joshua was also told to do the same in Joshua 5:15. Later when the law was given to Israel, a man had to remove his shoe if he refused to redeem his brother's house see Deuteronomy 25:9,10, Ruth 4:7. The shoe is a symbol of the preservation of life - see Deuteronomy 33:25, Exodus 12:11. Removing the shoe is a sign of

vulnerability, the lack of ability to redeem even ourselves – see Isaiah 20:2, Ezekiel 24:23 and the need to completely rely on God see Matthew 10:10.

The lesson given to not just Moses, but all those who choose to trust in God, and not the gods of this world is in Ecclesiastes 5:1 *Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.*

The voice from Yahweh continued from the bush: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

God informed Moses that as the God of the patriarchs, He was the Giver of the Promises, and that he would not forget them, that he had seen the affliction of His people – He described them as MY people, and he told Moses that He would deliver them. Moses was told that he had been chosen to lead this work of deliverance.

Moses' mind caught up with him, as he listened carefully, and he being human, was filled with doubt that he was such a suitable agency for such an important and responsible task, how could he describe this voice which communicated to him from the bush to his countrymen back in Egypt: 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?*

Thus we arrive at the crux of our class. Thankyou for your patience. Patience is a key lesson from this study. Trust, and Faith. It is the reason the following words were uttered.

The Name

14 *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.*

Going back to 'Professor' Christine Haynes' comment – we respond: Why ever would God not want to reveal His Name?

Moses asked God for His name, not his title. A title describes a function, a duty, a position. A name is an identity. Why would God not want to reveal His identity to those who love Him? What is an identity? An identity is the unique label which creates an association to a specific individual, or anything else for that matter. Whereas a title can be more generic, more widely and broadly

used. A name is personal, intimate, and becomes associated with the character. In the Hebrew mind, this was very important, thus the faithful parents would name their child with such names in the hope that their child would turn out to live as their label described them, or to describe their hope in God: Isaiah: Yah is salvation, Jeremiah: Yah shall exalt, Ezekiel: God will strengthen, Daniel: God is my judge.

Thus, God described His name to Moses as I AM THAT I AM. This label was certainly not designed to keep anyone in the dark, but was designed to create an association, a characteristic first and foremost in the mind of the Israelite, that it stood for the very identity of God.

Present or Future?

The phrase 'I am that I am' is not an accurate translation of the original Hebrew and is unhelpful. It gives the impression of finality, of a completed plan and purpose, of a selfish existence of a defiant insular existence without an reference to any third party. It is unhelpful to us now, today who as believers are surrounded by fellow creatures who also like to label themselves with I am that I am. Selfish existence with no concern for anyone else. It would have also been unhelpful for the struggling Hebrew slave. What relevance would I am that I am have to him or her as she laboured in the brick kilns? Was it not exactly what Pharaoh was saying to everyone?

Technical section:

I am that I am is in incorrect translation. As described in Eureka Volume 1, page 99:

*In regard to this term Ehyeh, etymologically and orthoepally, I may remark here, that it is the first person singular of the **future tense** [my emphasis] of the verb hahyah, "to be or become". It does not mean, and never did, what is made to signify in the English version i.e., "I am"*

Future Tense

Where does this leave us? It completely alters things. The Voice from the bush which was not consumed declared His identity as I WILL BE WHO I WILL BE.

This is a statement of intent. It is a declaration of control, purpose, sovereignty, it contains a promise of continuity, of stability, it also begs a question. It is not a name which is closed and shut and complete.

It is an identity which God wishes to be known by, specifically to those who want to be part of the tree that is not consumed by fire, and who are not like all the generations who are consumed away in smoke in the furnace of affliction of the life oppressed by King Sin, the Pharaoh of today, and the seemingly invincible controller of all the empires of men.

It is a name which contains hope. The question it demands the curious onlooker, who like Moses want to know more, who draw near, and who are prepared to loose their shoes and trust instead in God, and know that only He can redeem them, is WHO WILL HE BE?

God of course, wants to reveal Himself to His people, as He did them and as He does now. He explained and answered the question:

15 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.

A better translation would be this: *Thus shalt thou say unto the children of Israel, Ehyeh hath sent me unto you. And Yahweh said moreover unto Moses: Thus shalt thou say unto the children of Israel, Yahweh Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, Elohim of Jacob hath sent me unto you. This is my name for the hidden time, and this is my memorial for a generation of the race.*

God was declaring in this name, that He would reveal Himself in the future in a way, that as yet, He had not shown Himself. Who would He be? He would reveal himself in the generation of the race. What race? The Adamic race. That is He would manifest himself, as part of the human race. Humans would become part of Him. God never has wanted to be alone, that is why he created earth in the first place, and why He said that Man who was made in the image of Elohim, it is not good for him to dwell alone. God's intention from the beginning was to share His glory, to be appreciated and loved.

The name I WILL BE WHO I WILL BE is then for always to be associated as a memorial Name with Abraham, Isaac, and Jacob, - because of the Covenant made with them, the Great and Precious Promises. The Promise of the Seed, the Promise of a Kingdom, and that all nations would be blessed through that seed. That He would be their God. United together. Many in One.

Has this Name been fulfilled?

The Memorial Name is a prophecy, a purpose. It is the Word, that was with God from the very beginning. John describes that Word: John 1:14: *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

This was the Seed singular promised to Abraham Isaac and Jacob. Galatians 3:16.

This was the stem of the burning bush. The hope of Israel, the tree that can never be extinguished. The faithful are the branches. Isaiah 11:1, John 15:5

Jesus explained as the Son of God that he was the first fulfilment of that Promise. WHO WILL GOD BE? John 17:5,6 *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: ...* What can be clearer than this, this is who God would be. Moses was given this information, so that the discerning Hebrew would see the difference between the mud and dust of the brick factories and the gods of Egypt the here and now, with a bright, glorious, meaningful and powerful future. All hinging on a Saviour to come. Paul confirms this of course in 1 Timothy 3:16 *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

God himself explained this to Israel in the prophecy of Isaiah, and showed that the purpose would not stop at the manifestation of himself in one man, but as the promise to Abraham and Isaac and Jacob required – through MANY people.

44: 6 *Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.*

41:4 *Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he.*

The last passage should read *I the Lord, the first, and with the last ONES.*

The same declaration but with a change. First a revealing of Himself through One. Then through MANY. (Please read Eureka Volume 1, page 112 for a fuller explanation)

There are so many symbols - in the tabernacle, in the prophets, in the Apocalypse that are designed to teach this basic description of the purpose of God, that He would manifest Himself first in One man, and then a multitude of people. Seen in the representative burning bush which was never consumed – the seven branched lamp-stand in the tabernacle, the same figure described in Revelation 1: 13, the cherubim in the tabernacle beaten out of one piece, the four living ones in the Apocalypse, and so on...

As Moses stood before the burning bush, he was seeing not a tree being consumed, but a tree giving light. A tree, which survived the affliction of the furnace, and manifest the Spirit and power of God. One stem, many branches.

He was to go to the suffering tribes of Israel who were being burnt but were not being consumed, and would never be consumed. Instead they would radiate light to all the nations, all who would become part of the Holy Covenant, the Hope of Israel, to be a Nation of Kings and Priests for the Hidden Time, to live and reign with Christ a thousand years, and then when time appointed is come, when all things are subdued the Memorial Name will be fulfilled. I WILL BE WHO I WILL BE – 1 Corinthians 15: 28, God may be ALL IN ALL.

AMEN.

Brother Terry