

**BIBLE STUDIES.**

Solomon, the wisest of men, said in his time, of making many books there was no end, and yet as years roll on, thoughts and words find utterance in volumes, to the profit of some, and the delight of others, and the cry still is "more," "more." What would the son of David have thought if he had foreseen the number of publications in the present day? No doubt the wisdom of the wise king of Israel, combined with that of Ethan and Heman, and Chalcol and Darda, and the Magi of the East, did benefit the student of their writings, in their day and generation, but their value was not to be put in comparison with the revelation God had made of himself to Moses and Joshua, to Samuel and David. We rejoice that in the multitude of books issuing from the press, literary, scientific and moral, so many of them are calculated to enlarge the mind and warm the heart of the reader, yet not one of them is to be compared in wisdom or importance, with the truths revealed in the word of God. In the teachings both of the Old and New Testament, the love of God in the gift of his well-beloved Son, and of eternal life in him; the exaltation of the Messiah the Anointed One, in the glory of his person; the fulness of his redemption, and the freeness of his salvation, are woven throughout, as essentially necessary to the well being of every individual in a future state. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3. 16. Will you readers then accompany me in the enquiry into what God has taught us in the revelation of his name. Previous to this, however, it will be necessary to give the general reader some explanation of the plan on which the translators have given the various names of God in the English version of the Scriptures.

In the record of the creation of the heaven and the earth, as narrated Gen. 1. 1 to 31 and 2. 1 to 3, the Creator, is mentioned not in the singular number, Eloi, "God," but by the plural of the word, Elohim, "Gods," but this plural noun when defining the true God, not only in this place, but throughout the whole Bible, is invariably expressed in action by a verb in the singular. This can only be explained by the fact that whilst the Divine Being possesses a three fold nature, the Father, the Word, and the Holy Spirit, it is in unity. He is one God. This is affirmed by Moses, Deut. 6. 4. "Hear, O Israel, Yahveh our Elohim," "Gods is one Jehovah or Yahveh." The name seems to import the inherent power of the Almighty, I Am, infinite in holiness, purity, justice and love, but cannot look upon iniquity, but with abhorrence. Man defiled by sin, can never look upon Elohim, pure unclouded deity, and live. Hence God said unto Moses, Ex. 33 to 20. "Thou canst not see my face, for there shall no man see me and live." In the Gospel of John it is recorded 1. 18. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." Our Savior says, John 6. 46. "Not that any man hath seen the Father, save He who is of God, He hath seen the Father." God is also revealed in the Scriptures as El. Shaddai, Gen. 35. 11. "And Elohim said unto Him, 'I am El. Shaddai, '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." So long as man continued without sin, we hear of no other name applied to God but Elohim, but when yielding to the temptation of the serpent, Adam and Eve lost their primeval innocence, the covenant of redemption became the only medium of communication and intercourse between God and man. In the attempt to seduce man to disobey his Maker, no doubt Satan thought that his success would defeat the purposes of love and mercy, designed by the Almighty, and involve man in irretrievable ruin. But from everlasting, Elohim Jehovah had foreseen that event, and instead of interposing to prevent the Archfiend from laying his snares, he devised a plan and opened a way of redemption for the lost and the ruined, whereby their recovery should manifest to Angels, Principalities and Powers, as well

as to man, through time and in eternity, the height and depth, the intensity and infinite extent of the love of a covenant God and Savior. We may shew love, to our children by continuous acts of kindness, but it becomes much more obvious in the hour of peril, by the sacrifice of life to save those we love from the dangers and sufferings to which they stand exposed. Elohim himself condescended to become incarnate, and reveal it to man by his covenant names Jehovah and Yahveh. The names are identical, spelt by the same four Hebrew letters, but take a different pronunciation through the vowel points, which designate a distinction in time of past, present and future. The translators of our English version have for the greater part followed the custom of the modern Jews, who will not pronounce the names of Jehovah or Yahveh, on the ground of their having lost the true pronunciation. In our version they are translated by LORD, and distinguished by being printed in Roman capital letters. In a few instances the name Jehovah has been retained, but never Yahveh, although it occurs forty times in the Hebrew Scriptures. To mark the distinction between Jehovah and Adonai, the latter of which is also translated Lord, but printed in small letters with the exception of the L. Thus Psalm 110. 1. "Jehovah said unto my Adonai, Set thou at my right hand until I make thine enemies thy footstool," reads in our version, "The LORD said unto my Lord, 'Set thou at my right hand until I make thine enemies thy footstool.'" Adonai signifies king, Governor or Sovereign, and designates the Lord Jesus as the ruler of his people, the Godman Mediator, upon whose shoulders the government has been laid, and who is appointed the only king in Jeshurun. We learn from the above the value and efficacy of the blood of atonement. Moses had requested to see the glory of Jehovah God, and reports Deut. 34. 5 to 8. "Yahveh," (the Word of God) "descended in the cloud and stood with him there and proclaimed, Jehovah, Jehovah God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy 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, unto the third and to the fourth generation." God the Creator, and the same God in covenant Jehovah, though infinite in love can never infringe upon any one of his perfections. He cannot pardon a criminal so long as guilt lies upon him. We shall not enter heaven as pardoned rebels, we must be thoroughly cleansed from all iniquity. Infinite justice must be satisfied in the fulfilment of its every requirement, and an atonement made for every infraction of the violated law. No man can by any means redeem his brother, give to God a ransom for his soul. How then can man hope for acceptance from Him who searcheth the heart, and trieth the reins of the understanding? "Thanks be unto God who giveth us the victory through our Lord Jesus Christ. That which is impossible with man, is possible with God. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In the covenant of redemption between the sacred three one living God, Yahveh the Logos or Word, engaged that he would become man, and in his manhood yield a perfect obedience to the divine law for man, and then lay down his life as an atonement for his transgressions, thus obtaining for every one coming unto the Father by him, not simply a pardon, but justification, removing our iniquities from us, as far as the east is from the west, for "as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5. 18. 19.

ARNEH.

Socrates, Plato, Aristotle and St. Paul, all agree in stating, with serious emphasis, that money-making is not an ennobling occupation, and that he who values money most, values himself least.—Blackie.

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English Stocks Shares and Securities owned by Co.....	4,946,645 07
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