

AFFIRMATION & CRITIQUE

MONOGRAPHS

THE REVELATION AND
EXPERIENCE OF JEHOVAH
— OUR SAVIOR GOD —
AS SEEN IN HIS NAMES

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Anaheim, California

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The Revelation and Experience of JEHOVAH—OUR SAVIOR GOD— as Seen in His Names

by Ed Marks

Paul uses the appellation *our Savior God* in referring to our Lord and Savior Jesus Christ (Titus 2:10; 3:4; 1 Tim. 1:1). Our Savior God is the glorified God-man Jesus. To those of us who have been washed in the blood of the Lamb and regenerated by the life of the Spirit, the man Jesus is our Lord and our God (John 20:28). The name *Jesus* means “Jehovah the Savior,” or “the salvation of Jehovah.” This was the name given to Him by God the Father, “for it is He who will save His people from their sins” (Matt. 1:21). The Lord Jesus as the salvation of Jehovah saves us from the guilt of sin through His judicial redemption and from the power of sin through His organic salvation. He reconciled us to God by satisfying the righteous requirements of God in His dying for our sins, and He saves us in His life by fulfilling the heart’s desire of God in His living in us and through us to transform us for His glory (Rom. 5:10).

The four Gospels and the book of Acts provide a complete biography of Jesus as Jehovah the Savior. In Matthew, Jesus is the King-Savior; in Mark, the Slave-Savior; in Luke, the Man-Savior; in John, the God-Savior; and in Acts, the Stone-Savior. The crucified Jesus whom God raised from the dead is the cornerstone of God’s building, “and there is salvation in no other, for neither is there another name under heaven given among men in which we must be saved” (Acts 4:10-12). As the Stone-Savior, our Savior God—Jehovah the

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Savior—is the propagating stone to produce the believers as His living stones, and He is the building stone, the cornerstone, to join together the two “walls” of the Gentiles and Jews to make them a new creation, the one new man, God’s masterpiece for His unique expression (1 Pet. 2:4-5; Eph. 2:10, 15, 19-22).

Whereas *Jesus* was the name given to Him by God, *Emmanuel*, meaning “God with us,” was the name by which man called him (Matt. 1:21, 23). What a wonder it is that God became a man and that He was and is now with the very man whom He created!

He was in the world, and the world came into being through Him, yet the world did not know Him. He came to His own, yet those who were His own did not receive Him. But as many as received Him, to them He gave authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God. (John 1:10-13)

By believing into Him and receiving Him as our life, we are born of God in our spirit. Now the resurrected Emmanuel, the glorified God-man, Jehovah the Savior, is the life-giving Spirit residing in our spirit (1 Cor. 15:45; 2 Cor. 3:17; 2 Tim. 4:22). This Spirit is the Spirit of Jesus, the Spirit of Jehovah the Savior, the Spirit of the salvation of Jehovah (Acts 16:7). The Spirit of Jesus indwelling our spirit is the personal, resurrected presence of Jehovah the Savior, who is *with us* in our spirit (Rom. 8:16), who is *with us* when He gathers us into His name (Matt. 18:20), and who is *with us* all the days until the consummation of the age (28:20).

The One who is with us in our spirit, in our meetings, and all the days is Jehovah—the self-existing, ever-existing, eternal, and uncreated One—the One who was in the past, who is in the present, and who will be in the future (Rev. 1:4). The name *Jehovah* means “I AM WHO I AM,” or “I WILL BE WHO I WILL BE,” or “I WILL BECOME WHO I WILL BECOME” (Exo. 3:6, 14-16, 18). He is the great I Am (v. 14), the eternal present tense, the eternal present One. In the Gospel of John, Jesus unequivocally declared that He

is Jehovah, the great I Am, the self-existing and ever-existing God who spoke to Moses in the Old Testament out of the burning bush (Exo. 3:2-6, 14). The Lord said, "Unless you believe that I am, you will die in your sins" (John 8:24). He continued, "When you lift up the Son of Man, then you will know that I am" (v. 28). In conclusion, He declared with bold certitude, "Truly, truly, I say to you, Before Abraham came into being, I am" (v. 58).

Lewis Chafer points out that the name *Jehovah* is "the self-existent One who reveals Himself," conveying "the idea of a continuous coming to be, that is, by an ever-increasing revelation" (263). *Jehovah* is the name of God in His relationship with man to

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reveal Himself to and in man so that man may experience and enjoy God for his complete salvation. The name *Jehovah* speaks of a relationship with those who are close to God and reveals His love and His intimacy with man. To say that our Lord Jesus is "I AM WHO I AM" is to say that whatever we need, He is. To say that He is "I WILL BE WHO I WILL BE" means that whoever we need Him to be, He will be. To say that He is "I WILL BECOME WHO I WILL BECOME" means that whatever we need Him to become, He will become. What He is to us for our complete salvation is all for the sake of accomplishing His eternal economy and the desire of His heart to dispense Himself into our spirit through regeneration (John 3:6), into our soul through transformation (2 Cor. 3:18), and into our body through transfiguration (Phil. 3:21), thus making us the same as He is in life and nature but not in the Godhead for His complete expression and manifestation (1 John 3:2).

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The riches of Christ are unsearchable and untraceable (Eph. 3:8), His dimensions in our finite situations are limitless (v. 18), and He gives us the Spirit without measure (John 3:34). The Spirit of Jehovah is an unsearchably rich, indwelling treasure (2 Cor. 4:7), and our spirit is the “bank” in which this treasure has been deposited (Rom. 8:16). At every time and in every circumstance, we have a “blank check” signed by our Lord according to His new covenant with us, and we can fill in the exact amount of the riches of Jehovah to meet our exact need. Our blank check has the words *I AM* on it to be followed by the “amount,” which we can write to meet our present need according to His perfect will. Do we need peace? He says, “I am,” and we can write the word *peace* to complete what He is to us, who He will be to us, and what He will become to us in every circumstance for His magnification. In the Gospel of John, our Savior God declares, “I am” the bread of life (6:35); “I am” the light of the world (8:12); “I am” the door of the sheep (10:7, 9); “I am” the good Shepherd (vv. 11, 14); “I am” the resurrection and the life (11:25). “I am” the way and the reality and the life (14:6); “I am” the true vine (15:1). He is the “I Am” to meet all our needs. Whatever we need, we can “fill in the blank” by contacting Him in our spirit through prayer and His word (4:24; Eph. 6:17-18), and He can be that very item to us for our present and moment-by-moment salvation.

A. B. Simpson said that at a certain point in his Christian experience, he realized that the Lord would give Himself to him in order to supply him with whatever he needed “at the moment.” He expressed the following experience in his dealings with the Lord, which is a precious realization:

I wanted to have a great stock, so that I could feel rich; a great store laid up for many years, so that I would not be dependent upon Him the next day; but He never gave me such a store. I never had more holiness or healing at one time than I needed for that hour. He said: “My child, you must come to Me for the next breath, because I love you so dearly I want you to come all the time. If I gave you a great supply, you would do without Me, and would not come to Me so often; now you have

to come to Me every second, and lie on My breast every moment.” He gave me a great fortune, placed thousands and millions at credit, but He gave a cheque-book with this one condition, “You can never draw more than you need at the time.” Every time a cheque was wanted, however, there was the name of Jesus upon it, and so it brought more glory to Him, kept His name before the heavenly world and God was glorified in His Son...

And now, thank God, I have *Him*; not only what I have room for, but that which I have not room for, but for which I shall have room, moment by moment, as I go on into the eternity before me. I am like the little bottle in the sea, as full as it will hold. The bottle is in the sea, and the sea is in the bottle; so I am in Christ, and Christ is in me. But, besides that bottleful in the sea, there is a whole ocean beyond; the difference is, that the bottle has to be filled over again, every day, evermore. (6-7)

Jesus as Jehovah is “the One who is,” the eternal I Am, to be our daily salvation and our moment-by-moment supply as we receive Him continually as grace upon grace (John 1:16), so that we may gain Him as our good land “little by little” (Exo. 23:30) to be renewed “day by day” (2 Cor. 4:16) and be transformed “from glory to glory” (3:18).

In God’s calling of Moses, He specifically revealed Himself to Moses as Jehovah, the great “I AM” (Exo. 3:14). As Jehovah, He is the God of Abraham, the God of Isaac, and the God of Jacob—the Triune God (v. 15). He manifested Himself to Moses in a vision of a thornbush that was burning with fire yet not consumed (vv. 2-6). The thorns in Genesis 3 indicate that fallen man is under a curse (vv. 17-18). Sin brought in the curse, and the curse brought in the excluding flame of fire, which guarded the way to the tree of life (v. 24). But through the marvelous redemption of Christ, the excluding flame of Genesis 3 has become the visiting and indwelling flame of Exodus 3. The redeeming Christ has taken away the curse, and the Spirit of Jehovah as the fire has been dispensed into us (Gal. 3:13-14; Luke 12:49-50; Acts 2:3-4; Rom. 12:11; 2 Tim.

1:6-7). Like Moses, everyone who is called of God must realize that he is just a thornbush (a sinner under God's curse) with a fire burning within him, and that fire is Jehovah, the great I Am, the Triune God Himself, the God of resurrection (Deut. 33:16; Mark 12:26). Both the individual believer in Christ and the church corporately should be a thornbush burning with fire, which is the Triune God burning within redeemed humanity. The fact that the thornbush burned without being consumed indicates that God does not want to use our natural life as fuel. He will burn only with Himself as fuel. He is our fire and our fuel, our bountiful supply, for all our Christian living and serving. Any other fire or fuel besides the Triune God Himself as Jehovah the Savior is strange fire in the sight of God and brings in spiritual death (Lev. 10:1-3). We need Him to be everything in us, to us, and through us to carry out His economy with Him as our all-sufficient supply.

We can derive all kinds of supply from His name, the name of Jehovah. "The name of Jehovah is a strong tower; / The righteous man runs into it and is safe" (Prov. 18:10). Jesus as Jehovah is "rich to all who call upon Him," and whoever calls upon His name shall be saved (Rom. 10:12-13). God's name reveals God Himself. Actually, God's name is God's person, and the person of God's name is Christ Himself as the all-inclusive Spirit of Jesus, the Spirit of Jehovah the Savior. The following compound names of Jehovah, our Savior God, "reveal Him as meeting every need of man from his lost state to the end" (Scofield 7; Lee, *Ten Lines* 11-12). They also reveal the acting God in His move *with* man in the Old Testament and in His move *within* man in the New Testament, so that He can redeem and dispense Himself into man to be man's saving and transforming life for the building up of His Body, the preparation of His bride, and the consummating of the New Jerusalem.

Jehovah-'osenu—

"Jehovah our Maker" (Psalm 95:6)

"Come, let us worship and bow down; / Let us kneel before Jehovah our Maker. / For He is our God, / And we are the people of His pasture / And the flock of His hand. / Today, if you hear His voice, /

Do not harden your heart” (Psa. 95:6-8). Because He is our Maker, we need to worship Him in spirit and in reality (John 4:24). Because He is our Maker, we need His continual shepherding (Psa. 23:1). Because He is our Maker, we should not harden our hearts but have an ear to hear what He is speaking to us so that we may live by every word that proceeds out of His mouth (Heb. 3:7-8; Matt. 4:4). Because He is our Maker, we must always be conscious of the purpose for which He made us. He created us, formed us, and made us for His glory, His expression (Isa. 43:7). Genesis 1:26 shows that God created man in His image with the definite purpose of expressing God. Just as a glove is made in the image of a hand in order to contain and express a hand, so man was made in the image of God in order to contain and express God.

Jehovah our Maker took three major steps in creating us to fulfill His purpose. First, He created man to be a vessel with a spirit, soul, and body in order to contain God, be filled with God, and overflow with God in order to express God for the glory of God (v. 26; 2 Cor. 4:7; 1 Thes. 5:23). God’s chosen man is a vessel of mercy to contain the God of mercy, a vessel of honor to contain the God of honor, and a vessel of glory to contain the God of glory (Rom. 9:21, 23). He dispenses Himself into us as mercy to reach us in our low estate, He imparts Himself into us as honor by filling us with the Spirit of His distinctive presence, and He works Himself into us in our sufferings as the eternal weight of glory. “Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul” (Gen. 2:7). The Hebrew word for “breath” is *neshamah*, which is translated “spirit” in Proverbs 20:27: “The spirit of man is the lamp of Jehovah, / Searching all the innermost parts of the inner being.” Man’s spirit is for contacting God, who is Spirit (John 4:24). It is by exercising his spirit that man can substantiate God, receive God, take in God, taste God, see God, touch God, hear God, and even smell God as a mystical fragrance (cf. Eph. 1:17; Rev. 2:7; Psa. 34:8; 2 Cor. 2:14-15). The best way for us to exercise our spirit is to pray, to converse with God, and to call upon the name of Jesus, Jehovah the Savior, who is rich to all who call upon Him (Eph. 6:18; Rom. 10:12-13). Our contact with God in and by our spirit issues in His spreading into our soul (our mind, emotion, and will)

for our transformation so that we may glorify Him in our body and consummately be transfigured with Him in our body (1 Cor. 6:20; Phil. 3:21).

The second major step of God's procedure for man to express Him is seen in God's placing man before the tree of life with the intention of man's receiving Him as life (Gen. 2:9). Because of man's fall, God's purpose was seemingly thwarted, but actually God never gave up His original intention. Thus, He was incarnated, and "Jehovah our Maker" became "Jehovah the Savior." The incarnated God was the embodiment of the eternal, incorruptible, divine life of God. Furthermore, He told us that He is "the life," and He came that we might have Him as life and have it abundantly (John 1:4; 14:6; 10:10). His intention in Genesis as Jehovah our Maker was for man to receive Him as spiritual food, so as Jehovah the Savior, He said that He is the bread of life, and He told us, "As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me" (6:57). Of course, the Lord was not speaking of something in the earthly and physical realm but in the divine and mystical realm of Himself as the life-giving Spirit in resurrection (1 Cor. 15:45). Thus, He revealed that the way to eat Him as the reality of the tree of life, the bread of life, is to receive Him as the Spirit embodied in His words: "It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life" (John 6:63). As we eat the words of God by means of prayer and by musing upon His words (Jer. 15:16; Eph. 6:17-18; Psa. 119:15), we spiritually digest and assimilate the riches of God, and we become the fullness of God, the expression of His riches (Eph. 3:19). According to the typology in Genesis 2, when we eat God as the tree of life, He flows in and through us as the river of life and transforms us into precious material for His building in life (vv. 9-12; John 7:37-39; 1 Cor. 3:12; Rev. 21:18-21).

The third major step of Jehovah's making man for His glory is seen in His making a counterpart for man (Gen. 2:18-25). Jehovah God caused a deep sleep to fall upon Adam, and He opened up Adam's side, took one of his ribs, "and Jehovah God built the rib, which He had taken from the man, into a woman and

brought her to the man.” Adam is a type of Christ (Rom. 5:14), and sleep is a type of Christ’s death. In the Bible sleep denotes death (1 Cor. 15:18; 1 Thes. 4:13-16; John 11:11-14). When Christ was “sleeping” on the cross, a soldier pierced His side, and out of His side came blood and water (19:34). The blood came out of Christ’s side for our redemption, but before Adam’s fall there was no need of redemption, so all that came out of Adam’s side was the rib without the blood. Thus, the water that came out of Christ’s side matches the rib that came out of Adam’s side. This water and this rib both signify the eternal, unbreakable, flowing, resurrection life of the Triune God as the element with which Christ builds up the church, the real Eve. By the washing, sanctifying, and flowing life of God in the word of God, we are built up to be His glorious church for His corporate expression (Eph. 5:26-27). This is the ultimate purpose of Jehovah our Maker, and the ultimate meaning of our human existence. Each day of our existence must be a day of coming to the Lord to eat Him as the tree of life and to drink Him as the water of life so that out of our innermost being can flow rivers of living water into others for His expression (John 7:37-38). It is by prayer with God’s word that we are filled with God, and it is by the ministry of the word that we overflow with God for the glory of God and the fulfillment of the purpose of God (Acts 6:4).

Jehovah-jireh—

“Jehovah will provide,”

or “Jehovah will see [to it]” (Genesis 22:14)

The book of Hebrews speaks of the occasion on which God revealed Himself to Abraham by this specific name.

By faith Abraham, being tested, offered up Isaac; indeed he who gladly received the promises was offering up his only begotten, of whom it was said, “In Isaac shall your seed be called”; counting that God was able to raise men even from the dead, from which he also received him back in figure. (11:17-19)

When Abraham was about to offer up Isaac according to God’s

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command, God stopped him and provided a ram for Abraham to offer to God in place of Isaac. Abraham then “called the name of the place Jehovah-jireh, as it is said to this day, On the mount of Jehovah it will be provided” (Gen. 22:14). Just as Jehovah provided Abraham with a ram to offer up on the altar instead of Isaac, He also provided Christ as the Lamb of God to die as our Redeemer and Substitute in order to pay the penalty of our sins and to purchase us for His possession (John 1:29; 1 Pet. 1:18-19).

The place to which Abraham referred as “Jehovah will provide” is also called Mount Moriah (Gen. 22:2), which means “the vision of Jah” (a shortened form of Jehovah). Mount Moriah eventually became Mount Zion, the site of the temple (2 Chron. 3:1). This reveals that God’s provision of Christ is always His vision of Christ. God provided Christ as a ram of sacrifice (the Lamb of God) to die instead of us and to take away the sin of the world so that in resurrection He could dispense Himself as the Spirit into us and be everything to us. This provision is actually God’s heavenly vision (Acts 26:18). The central vision of God is the vision of Christ and the church (Eph. 5:32). This is the vision of the individual Christ as the substitutionary provision of God for our judicial redemption so that He can indwell us as the bountifully supplying provision of God for our organic salvation to make us the corporate Christ as the church, the house of the living God and the wife of Christ, for the accomplishment of God’s ultimate purpose (Rom. 5:10; 1 Tim. 3:15; 2 Cor. 6:16; Eph. 5:25-27). This is the provision and vision of the great mystery of the crucified and resurrected Christ and His glorious church for God’s building, His expression (v. 32; Matt. 16:16-18). The crucified Christ is the foundation of God’s building, the resurrected Christ is the content of God’s building, and God’s resurrected people are the constituents of God’s building.

Jehovah’s providing a ram to Abraham to be a burnt offering as a substitute for Isaac is also significant to our ongoing experience of the crucified and resurrected Christ for His purpose. In the consecration of the priests in Leviticus 8 one ram that was offered was called “the ram of consecration” (v. 22). Christ was the ram of

substitution in dying for us on the cross. He is also the ram of consecration in living in us and through us for the building up of His Body. The ram of consecration signifies the strong and powerful Christ as the reality of our consecration in assuming our function as priests in God's holy and royal priesthood for His service (1 Pet. 2:5, 9). The blood of this ram of consecration was placed on the lobe of the priest's right ear, on the thumb of his right hand, and on the big toe of his right foot (Exo. 29:20). The cleansing of the leper in the Old Testament also involved this kind of application of the blood and the application of the anointing oil upon the blood to the leper's ear, hand, and toe (Lev. 14:14-17). This picture of typology shows us first that all of us serving priests of God need to

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realize that in our fallen being we are unclean lepers in the sight of God. Thus, every day we need the fresh application of the precious blood of Christ for the forgiveness of our sins and the fresh filling of the Spirit of resurrection for our serving supply. Also, we must give our hearing ear to the Lord (to listen only to the word of God), our working hand to the Lord (to do only the work of God), and our walking feet to the Lord (to walk only by the Spirit of God). Morning by morning in our personal time with the Lord, we should take Christ as our ram of consecration and apply His precious blood and anointing Spirit to our being so that we may have an ear to hear what the Spirit says to the churches (Rev. 2:7), so that God can operate in us the willing and the working for His good pleasure (Phil. 2:13), and so that we may walk by the Spirit to take Christ as our constricted way of life for His unique testimony (Gal. 5:25; Matt. 7:14; Psa. 16:11).

Jehovah-ropheka—

“Jehovah who heals you” (Exodus 15:26)

In this portion of God’s word, the children of Israel were on the verge of dying of thirst, and when they eventually found water, they could not drink of it because the water was bitter. Thus, they named that place Marah, meaning “bitterness” (Exo. 15:22-24). Because of the extremity of their situation, Moses “cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet” (v. 25). At that place God revealed Himself to His people by saying, “I am Jehovah who heals you” (v. 26). Whenever we come to bitter situations in our spiritual journey with the Lord, we must follow the example of Moses to cry out to Jehovah in prayer. Jehovah responds to our crying out to Him by showing us a tree as the cure for our bitter situation and for the bitterness in our being. This tree is actually Christ Himself as the tree of life. The “tree” denotes the cross (1 Pet. 2:24), and the “life” is the resurrection life (John 11:25). Thus, the tree of life is the crucified and resurrected Christ as the healing factor in our bitter situations and for our bitter inward being. We must open our being to Him and “cast Him” into our inward parts—our mind, emotion, and will—through prayer and the reading of His medicinal word (Prov. 4:20-22). Then He will replace the bitter waters of our being with the sweet waters of His indwelling presence. In this way we will know Him as the One who heals us, not only in our physical body but also in our psychological heart (Isa. 61:1; Mal. 4:2).

Isaiah 53 speaks of Christ’s vicarious death for us and of how He became our Healer. In prophesying concerning Christ’s death, Isaiah says,

Surely He has borne our sicknesses, / And carried our sorrows; / Yet we ourselves esteemed Him stricken, / Smitten of God and afflicted. / But He was wounded because of our transgressions; / He was crushed because of our iniquities; / The chastening of our peace was upon Him, / And by His stripes we have been healed.
(vv. 4-5)

In referring to these verses, Peter says, He “bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed” (1 Pet. 2:24). Sicknesses and sorrows are mentioned with transgressions and iniquities, because our sicknesses and sorrows come from one thing—sin. How wonderful it is to have our transgressions and iniquities borne by Christ on the cross so that we might receive His forgiveness and healing and live rightly under His ruling by His resurrection life! David expresses this in his praise to Jehovah when he says,

Bless Jehovah, O my soul; / And do not forget all His benefits; / He pardons all your iniquities; / He heals all your diseases; / He redeems your life from the pit; / He crowns you with lovingkindness and compassions; / He satisfies the prime of your life with good, / So that your youth is renewed like the eagle. (Psa. 103:2-5)

According to the book of Exodus, our enjoyment of Jehovah as our Healer with the divine benefits of His forgiveness and His crowning, satisfying, and renewing life issues in our going from Marah, a place of bitterness, to Elim, a place of resurrection and ascension with “twelve springs of water,” the fullest flowing of life, and “seventy palm trees,” the multiplied growing of life with our rejoicing in the Lord and display of Christ’s victory over every tribulation (15:23-27; John 4:10, 14; 7:37-39; Psa. 92:10; Neh. 8:15; John 12:13; Rev. 7:9). Our enjoyment of Jehovah as our Healer with His bountiful supply makes us more than conquerors so that we may live Him for His magnification in every situation and any circumstance (Rom. 8:37; Phil. 1:19-21)

Jehovah-nissi—

“Jehovah is my banner” (Exodus 17:15)

This revelation of Jehovah came at the time of Israel’s defeat of Amalek. Amalek was a descendant of Esau (Gen. 36:12), who signifies the flesh, whereas Jacob signifies our regenerated being. The flesh is all that we are and have in our natural being, the totality of the fallen tripartite man (Gal. 5:19). As the totality of the fallen

old man, the flesh includes not only evil things but also our natural virtues that we possess apart from Christ (Phil. 3:3-6). The flesh is the uttermost expression of the fallen tripartite man, whereas the Spirit is the ultimate realization of the processed Triune God. Just as Jehovah “will have war with Amalek from generation to generation” (Exo. 17:16), so the Spirit and the flesh are at war within the believers continually from generation to generation (Gal. 5:16-17). In the battle against Amalek, we can see how God deals with and defeats the flesh (Exo. 17:8-16).

Before this battle in Exodus 17, the children of Israel ate the manna and drank the water out of the cleft rock (16:35; 17:6). This shows that in order to deal with the flesh, we must daily enjoy the Lord as our spiritual food and our spiritual drink, flowing out of Him as our spiritual rock (1 Cor. 10:3-4). We must daily combine prayer with our reading of God’s word to spiritually drink and eat of Him so that He can be our “flesh-overcoming” supply. We should pray daily, “Feed me, Lord Jesus, give me to drink, / Fill all my hunger, quench all my thirst; / Flood me with joy, be the strength of my life, / Fill all my hunger, quench all my thirst” (*Hymns*, #811). It is by eating and drinking the Lord, through prayerful reading of the Word and calling on His name in prayer, that Jehovah becomes the banner of victory in our being and in our living so that what we are, what we live, and what we do become an eternal memorial to Him. Our experience of Him as Jehovah, whose name is a memorial from generation to generation, issues in the memorial of the flesh being defeated, even to the extent that the very memory of the flesh will be utterly blotted out by God from under heaven during the kingdom age in the millennium (Exo. 3:15; cf. 17:14). The only thing that the overcomers will remember in the millennium and for eternity will be the Christ whom they have enjoyed, eaten, and assimilated to be their heavenly and daily supply (Matt. 26:26-30; 1 Cor. 11:23-26; cf. Exo. 16:32-34).

In the actual and typological battle against Amalek, the principle characters were Moses, Joshua, Aaron, and Hur. Moses, Aaron, and Hur went to the mountaintop while Joshua and his army fought against Amalek below. Moses lifting up his hand on the mountaintop typifies the ascended Christ in His heavenly ministry praying

for us in His kingly priesthood, typified by Aaron (representing the priesthood—28:1; Heb. 5:1, 4) and by Hur (representing the kingship—Exo. 31:2; Gen. 49:10). Whereas Moses typifies the ascended and praying Christ in the heavens, Joshua (Jehovah the Savior) typifies the indwelling and fighting Spirit in our spirit (Rom. 8:34, 10). We cooperate with the interceding Christ in His prayer ministry, and by the fighting Spirit we put to death the practices of our fallen body (vv. 13, 26).

As the one praying on the mountaintop, Moses typifies Christ, but as the one who became weary and whose hands became heavy, Moses typifies us. Not only should we have personal times

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of prayer, but also we are charged to pray unceasingly (1 Thes. 5:17). We may feel that this is an impossibility, but the picture of Moses in the battle with Amalek provides us with Christ as our encouragement to lift up our holy hands in prayer (1 Tim. 2:8). Aaron and Hur put a stone under Moses for him to sit on, and they lifted up his hands when they became heavy. This means that when we pray, we should have the realization that we are full of weakness in ourselves, but we have Christ as our support. He is the stone on whom we can sit, the One on whom and in whom we can rest (Matt. 11:28-30; Isa. 30:15). Furthermore, we have Christ as our great High Priest, typified by Aaron, always living to intercede for us and strengthen us in the exercise of our spirit of prayer. In order to sustain our prayer and overcome the flesh, we also have Christ as our King, typified by Hur, to bring us under His headship and cause us to live under the rulership of the indwelling Spirit so

that we may reign in His life over Satan, sin, and death (Heb. 7:25; 8:1; Eph. 6:18; Rom. 5:17). Hur, who was of the tribe of Judah, is not only related to the kingship but also to God's building (Exo. 31:1-3), showing that all of our prayer should have the building up of the church as its goal. In such a state of enjoying Christ as everything to us for His ultimate purpose, He becomes our banner of victory—*Jehovah-nissi*.

Jehovah-meqaddishkem—
“Jehovah who sanctifies you”
(Exodus 31:13; Leviticus 20:8)

God's eternal intention is to sanctify our entire tripartite being (1 Thes. 5:23). Sanctification is not only our being separated unto God but also our being saturated with God. To be holy is to be different and distinct from everything that is common. Because God alone is holy, the only way that we can become holy is to be saturated and permeated with God as the Holy One. Ephesians 5:25 through 27 show us that God's heart's desire is accomplished by sanctifying us, making us as holy as He is holy, so that we can become His holy and glorious bride, the holy city, the New Jerusalem (Rev. 21:2, 9-10). Ephesians 5:25 reveals Christ as our Redeemer, the One who loved the church and gave Himself up for her. Verse 27 reveals Christ as the Bridegroom, the One who presents the church to Himself holy and glorious. Verse 26 reveals the present Christ in this age as the life-giving Spirit, the One who sanctifies the church, cleansing her by the washing of the water in the word. It is only by this organic cleansing and inner washing of the Lord's sanctifying word that we can be prepared to be His holy and glorious bride for His expression (John 17:17). In order to experience Christ as Jehovah the Sanctifier, we must be in His word day by day and let His word dwell in us richly (Col. 3:16).

We need to follow the pattern of the God-seeking psalmists who were loving seekers of God and lovers of God's word. Psalm 119 shows that the psalmists were fully occupied with God's word as God's testimony, which is God's declaration and God's expression (vv. 2, 14, 88). In the same way, we need to be fully occupied with God's word so that He may sanctify us in His word

of truth to saturate us with His holy nature, thus making us His corporate testimony, His glorious expression, and His living declaration and manifestation. In Psalm 119 we see the attitude toward God and the seeking of God in the word that we should have in order to experience Jehovah as our Sanctifier and as the answer to the Lord's prayer in John 17 to the Father: "Sanctify them in the truth; Your word is truth" (v. 17). We should pray according to the Lord's promise in John 16:13 that the Spirit of reality will guide us into all the reality of the following twenty-six items from Psalm 119 that express the attitude of the God-seeking psalmists toward God's word:

1. They believe God's word—v. 66.
2. They choose God's word—vv. 30, 173.
3. They lift up their hands to God's word—v. 48.
4. They love God's word—vv. 47-48, 97, 113, 119, 127, 140, 159, 163, 165, 167.
5. They delight in God's word—vv. 16, 24, 35, 47, 70, 77, 92, 174.
6. They taste God's word—v. 103.
7. They rejoice in God's word—vv. 14, 111, 162.
8. They sing God's word—v. 54.
9. They regard God's word—v. 6.
10. They have a sound heart in God's word—v. 80.
11. They incline their heart to God's word—v. 36.
12. They seek God's word (vv. 45, 94), long for it (vv. 20, 40, 131), hope in it with prayer (vv. 43, 74, 114, 147), and trust in it (v. 42).

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13. They muse on God's word—vv. 15, 23, 48, 78, 99, 148.
14. They consider God's word—v. 95.
15. They esteem God's word to be right in all things—v. 128.
16. They enter into God's word—v. 130.
17. They learn God's word—vv. 71, 73.
18. They treasure God's word—vv. 14, 162, 72, 127, 111.
19. They treasure up God's word in their heart—v. 11.
20. They remember God's word and do not forget it—vv. 49, 52, 93.
21. They stand in awe of God's word—vv. 161, 120.
22. They cling to God's word—v. 31.
23. They do not forsake God's word, do not swerve from it, do not turn aside from it, and do not go astray from it—vv. 87, 51, 157, 102, 110.
24. They turn their feet toward God's word—v. 59.
25. They keep, observe, and do God's word—vv. 33, 69.
26. They walk in God's word and run the way of God's word—vv. 1, 32. (Lee, *Exodus* 662-676)

According to the context of Exodus 31:13, Jehovah the Sanctifier is revealed in His charge for the builders of the tabernacle to keep the Sabbath. Christ is our real Sabbath in the New Testament age (Matt. 11:28-30), and the reality of keeping the Sabbath is to stop our doing, receive all that Christ is to us, and allow Him to be everything to us and do everything in us, through

us, and for us (Rom. 5:17; Phil. 2:13). Keeping the Sabbath is a matter of being one with Him, resting in Him, and enjoying Him as our perfect peace and full satisfaction. In this way our service to build up the church is the overflow of our enjoyment of Christ, and our enjoyment of Christ is mainly through our feeding on His rich word. “Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart” (Jer. 15:16). By letting the word of Christ dwell in us richly and by inhaling the God-breathed Scripture through receiving the word of God by means of all prayer (Col. 3:16; 2 Tim. 2:15; Eph. 6:17-18), God sanctifies us by saturating us with His holy nature so that we eventually become fully built up to be His glorious church and

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consummately beautified to be the holy city, the New Jerusalem, the bride of Christ, the wife of the Lamb, for the eternal display of His flawless excellencies (Rev. 21:2, 9-10).

Jehovah-shalom—
“Jehovah is peace” (Judges 6:24)

This revelation of our Savior God as the One who is peace to us is seen with Gideon, who was raised up by God to save Israel from the oppression of the Midianites (vv. 11-24). Because of Israel’s apostasy, they came under Jehovah’s discipline and were delivered into the hand of Midian for seven years (v. 1). When the children of Israel cried out to Jehovah in their desperation, Jehovah sent a prophet to them to admonish them, and then He appeared as the Angel of Jehovah to Gideon, saying, “Jehovah is with you, valiant warrior” (vv. 7-12). The Angel of Jehovah is actually Jehovah Himself who

saves His people from their suffering situation (6:11-14, 20-23). Gideon told Jehovah that his clan was the poorest in Manasseh and that he was the least in his father's house, but Jehovah said to him, "Surely I will be with you, and you will strike the Midianites as one man" (vv. 15-16). This shows that a person cannot be used by God unless he realizes his worthlessness and that apart from God he is nothing, has nothing, and can do nothing (Gal. 6:3; John 15:5). Out of His love for His people, Jehovah would use Gideon and his army of men to save them.

After Gideon offered a sacrifice to Jehovah that was consumed by fire in Jehovah's acceptance, Gideon built an altar in that place to Jehovah and called it Jehovah-shalom, meaning "Jehovah is peace." J. N. Darby points out:

A man who is humbled by the presence of God receives strength from God, if that presence is in blessing. Gideon recognises and lays hold of this for himself: Jehovah is with him in peace and in blessing. The word Shalom, translated "Peace be with thee," is the same as that used in the name of the altar...The relationship of peace is thus established between God and His servant...Now comes his public service, which is also fulfilled by re-establishing...the relationship between God and His people. (386-387)

Witness Lee says that Gideon was successful in bringing Jehovah as peace among His people because of four things.

First, he listened carefully to the word of God, something that was rare among Israel at that time. Second, he obeyed God's word and acted on it. Third, he tore down the altar of Baal and cut down the Asherah (vv. 25-28). Fourth, by tearing down the altar of Baal and cutting down the Asherah that belonged to his father, Gideon sacrificed his relationship with his father and his enjoyment of society to follow Jehovah (vv. 29-32). As a result of these four factors, Gideon received a reward: the economical Spirit came upon

him (v. 34). Hence, he became powerful and with only three hundred men defeated two princes and two kings (7:25; 8:10-12). With Gideon we have a picture of a man who lived in union with God, a God-man, to fulfill God's word and carry out God's economy. (Recovery Version, Judg. 6:27, note 1)

Furthermore, the account of Gideon and his army of three hundred men defeating the Midianites shows us how to be overcomers who live in the reality of the Body of Christ as the one new man and enjoy Christ Himself as their arbitrating peace—"Jehovah-shalom" (Eph. 2:14-15; Col. 3:10-11, 15). Jehovah told Gideon that the people who were with him to fight the battle were too many for Him to deliver Midian into their hand. Thus, in obedience to Jehovah, Gideon said, "Whoever is afraid and trembling should return and depart from here. And twenty-two thousand of the people returned, and ten thousand remained" (Judg. 7:2-3). The ones who left were those who were fearful and afraid. According to the Lord's parable in Matthew 25 of the faithful slave and the evil slave, the evil slave says to his master, "I was afraid and went off and hid your talent in the earth; behold, you have what is yours" (v. 25). To be afraid is to be negative and full of unbelief. Instead, we should be those who are positive in the Lord's victory and aggressive in the Lord's power to use what the Lord has given us of Himself as our supply to fulfill our function in the Body so that we may gain some profit for Him for His glory and exaltation. The overcomers are absolute for God's glory and are afraid of nothing except offending the Lord and losing His presence (Exo. 33:14-16; Psa. 51:11). If we have God's presence, we have Jehovah as our peace. If we lose God's presence, we lose Jehovah as our peace.

The final selection of Gideon's army was determined by how the people drank. In those days, as it is today, armies carried their luggage and gear on their backs when they traveled. There were two ways to drink water along the way. One way was for them to put down their gear and bow down on their knees to drink directly with their mouth. The other way was to leave their gear on their back and to lap the water into their mouth with their hand.

This way was for the sake of saving time for the journey and for watching diligently for any unsuspected attackers or robbers. God eliminated those who drank directly with their mouth (Judg. 7:4-6). God selected the three hundred men who drank by bringing the water in their hand to their mouth, because they were self-denying persons, sacrificing their personal rest and comfort for the sake of God's purpose in the day of His warfare (v. 7; Psa. 110:3). In our cooperating with Jehovah in the spiritual warfare against His enemy, the overcomers are those who are "weary yet pursuing" (Judg. 8:4).

Gideon and his three hundred men became one body, signified by a "round loaf of barley bread" tumbling through the camp of the Midianites for their defeat and God's victory (7:13-15). Gideon and his troops moved and acted together in one accord. They were blended together in resurrection (signified by barley, the first-ripe grain—2 Sam. 21:9; Lev. 23:10; 1 Cor. 15:20) to be one bread (signifying the church—10:17). They acted in oneness in the principle of God's blending the body together (12:24), signifying the oneness of the Spirit and the reality of the Body with the God of peace crushing Satan under their feet (Eph. 4:3; Rom. 16:20). Gideon and his special force of three hundred men fought the battle and labored, yet the whole congregation chased the enemy and reaped the harvest, signifying that whatever the overcomers do is for the sake of all the children of God and that when they overcome, the whole Body is revived until Jehovah as peace, Jehovah-shalom, reigns on the earth (Judg. 7:22—8:4; Col. 1:24; Psa. 128:5; Luke 2:14; Isa. 32:17; 66:12).

*Jehovah-ro'i—
"Jehovah is my Shepherd"
(Psalm 23:1)*

Psalm 23 is undoubtedly the most popular psalm in the English language, but we need to be on guard lest our familiarity with this psalm prevents us from receiving new revelation and fresh enjoyment of our Savior God. It is truly remarkable that this psalm reveals that Jehovah shepherds us by dispensing Himself in His entire Divine Trinity into our being for our enjoyment. Because

Jehovah (God the Father as the all-sufficient God) is our Shepherd, we lack nothing. He makes us lie down in green pastures (Christ the Son as our fresh and new supply—John 10:9), and He leads us beside waters of rest (God the Spirit as our spiritual drink and water of life for our inner peace and full satisfaction—4:10, 14; Psa. 23:1-2). Furthermore, Jehovah shepherds us by spreading a table before us (Christ the Son as our feast and banquet of riches—1 Cor. 5:8; 11:23-26) in the presence of our adversaries. He anoints our head with oil (signifying the all-inclusive Spirit of Jesus Christ—Luke 4:18), and our cup runs over (signifying the cup of blessing with God the Father as the source of blessing—1 Cor. 10:16; Matt. 26:27; Psa. 23:5). Also, goodness (the grace of Christ) and

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lovingkindness (the love of God) follow us (in the fellowship of the Holy Spirit) for the length of our days (2 Cor. 13:14; Psa. 23:6).

Jehovah's shepherding by His divine dispensing of Himself into our being restores (revives and transforms) our soul. He guides us to walk on the paths of righteousness, that is, to walk according to the spirit and by the Spirit to spontaneously fulfill the righteous requirements of the law (v. 3; Rom. 8:4; Gal. 5:25). Such a walk by the Spirit is a walk with Christ as Emmanuel, God with us, through the valley of the shadow of death with Himself as our protecting rod and guiding staff to be our indwelling Comforter (Psa. 23:4). This walk with Him, by Him, and according to His leading directs us to dwell in the house of Jehovah for the length of our days (v. 6), which is the goal of God's economy. He shepherds us to dwell in Him (John 1:14; 15:5), to dwell in the church (1 Tim.

3:15-16), and to dwell in our spirit (Eph. 2:22) in the present age so that we may dwell in Him as our temple, and He may dwell in us as His tabernacle, consummating us to be fully incorporated with Him to be the New Jerusalem as the mutual dwelling place of God and man in the coming age and for eternity (Rev. 21:2-3, 22).

We need the Lord to shepherd us every day. We need His cherishing presence to be our comfort and exceeding joy, and we need His nourishing presence to be our sustenance and energizing supply. Then we can be channels of supply with the Lord as our indwelling Shepherd flowing out of us to shepherd others through us for the building up of His Body. We can see the Lord's shepherding of Peter in the Gospel of Mark, which is considered to be an account dictated by Peter and written down by his spiritual son, Mark (1 Pet. 5:13). After Peter's failure of denying the Lord three times, Peter must have thought that he was finished with the Lord, but the Lord shepherded him in an unforgettable way. In the angel's message to the three sisters who discovered the resurrection of Christ, the phrase *and Peter* is inserted only in Mark's record (16:7). Even though Peter had committed the great sin of denying the Lord three times, the Lord specifically mentioned him. "And Peter" means "and you" who have failed like Peter, revealing that although we fail the Lord, it is impossible for Him to forget us, forsake us, give up on us, or not to love us; if we fall, He will not desert us, and He can make us rise up again for His economy (Rom. 14:4, 7-8; Deut. 31:6; Josh. 1:5; Heb. 13:5; Isa. 49:14-16; Jer. 29:11-14; Prov. 24:16; cf. S. S. 8:6). The Lord restored Peter's love for Him and charged Peter to shepherd His sheep by feeding them out of his love for the Lord (John 21:15-17). This charge to Peter is explicated by him in his first Epistle when he charges his fellow elders to shepherd the flock of God "according to God," that is, according to God's heart, nature, desire, way, and preference (5:1-3). We are to shepherd others not with legality, judgment, and condemnation but with the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ (Luke 15). This is the intrinsic significance of shepherding others in cooperation with Christ as the great Shepherd of the sheep in His heavenly ministry to build up the church and usher in His kingdom (Heb. 13:20; Psa. 24:7-10).

Jehovah-tsidqenu—

“Jehovah our righteousness” (Jeremiah 23:6)

Isaiah says that our righteousnesses are like a soiled garment (64:6), and Jeremiah says that Jehovah is our righteousness (23:6). We need to see the entire context of Jeremiah’s revelation of Jesus, Jehovah the Savior, as our God-satisfying righteousness. The book of Jeremiah is full of warnings to God’s apostate people, but the intrinsic essence of this book is its revelation of God’s economy according to the desire of His heart. This book speaks of three major items of eternal meaning, including what God wants from us, what we are in our fallen condition, and what Christ is to us.

Jeremiah 2:13 reveals what God wants from us. God wants us to utterly depend on Him and take Him as the source of our living by drinking of Him as the fountain of living waters. When God’s people do not enjoy Him, take Him, contact Him, receive Him, and drink of Him, this is evil in God’s sight. To forsake God as the fountain of living waters is to seek another source besides Him to satisfy us. To hew out broken cisterns, which can hold no water, is to try to manufacture our own means of fleshly and soulish enjoyment that eventually become idols to replace God in our lives. Whoever drinks of this water, the water of the pseudo-satisfaction of this world, will thirst again, but whoever drinks of the water that Christ gives, this water, the living water that is Christ Himself, will become in that one a fountain of water springing up into eternal life (John 4:13-14). By drinking of Christ as the flowing Triune God, we become saturated and constituted with Him for our transformation and conformation to His image, which is our preparation to be His bride for His second coming.

Knowing what God wants from us, we also need to know what we are in our fallen condition. According to Jeremiah, our fallen nature is unchangeable, and our corrupted hearts are incurable (13:23; 17:9). To cure our corrupted hearts and to change our fallen nature are impossible with man, but what is impossible with man is possible with God (Luke 18:27). With God all things are possible, because He is the God of impossibilities. All fallen human

beings are impossible cases, but God can regenerate a child of the devil and make that one a child of God (John 1:12-13; 3:6; 1 John 3:10). Furthermore, after being regenerated we must realize that it is impossible to live the Christian life in ourselves, and it is impossible to be an overcomer in ourselves. This is why we need to see what Christ is to us. Only Christ can live the Christian life, and only Christ can be an overcomer. When He enters into us and lives in us, He becomes our life to live the Christian life through us, and He becomes our indwelling Overcomer to cause us to reign in His life over Satan, sin, the flesh, the world, and death (Col. 3:4; Rev. 3:21; Rom. 5:17).

Even though our fallen nature is unchangeable and our impure hearts are incurable, Christ as Jehovah the Savior can transform our fallen nature and cure our impure hearts. He carries this out first by being our righteousness for our justification. By His death on the cross, He took away the sin of the world (John 1:29), destroyed the devil (Heb. 2:14), and released God's life (John 12:24). Through His substitutionary death and His judicial redemption (Rom. 3:21-26), He fulfilled the righteous requirements of God, and now we have the forgiveness of sins (Luke 24:47), the washing away of our sins (Heb. 1:3), reconciliation with God (Rom. 5:10), positional sanctification unto God (Heb. 13:12), and justification before God (Rom. 3:24-25). By believing and being baptized into Christ, we put on Christ as our clothing, and we are clothed with Him as our garments of salvation and wrapped with Him as our robe of righteousness (Gal. 3:27; Isa. 61:10). Because we are in Christ, we are clothed with Him as our objective righteousness for our glory and beauty in the sight of God (Exo. 28:2).

God the Father has clothed us with Christ as the "best robe" so that we may be qualified to enjoy Christ as the "fattened calf" for our life supply in the Father's house (Luke 15:22-23). The fattened calf signifies the rich Christ killed on the cross and resurrected from the dead to become the life-giving Spirit dispensed into us for our life supply and enjoyment. It is by enjoying Him as our life supply that He spontaneously becomes our subjective righteousness in our daily living. Christ is wrought into us and lived out of us so that we may have a living that is right with God and

right with man. Jeremiah also shows us that Christ is our inner law of life implanted by God into our inward parts and written by God upon our hearts (31:33). The indwelling Christ in our spirit is a law—an automatic principle and an innate capacity—who can do everything in us for the carrying out of God’s economy, causing us to automatically and spontaneously live Christ and magnify Christ for the expression of Christ as our subjective righteousness. Such a corporate living of Christ will prepare us to be Christ’s bride as the city of righteousness in the new heaven and new earth (Rev. 19:7-8; 2 Pet. 3:13).

Jehovah-tsebaot, or Jehovah-sabaoth—
“Jehovah of hosts” (1 Samuel 1:3; Jeremiah 2:19)

Note 4 on Psalm 24:7 in the Recovery Version says,

The King of glory is Jehovah of hosts (that is, of armies), the consummated Triune God embodied in the victorious and coming Christ (vv. 7-10; Luke 21:27; Matt. 25:31). Jehovah is Jesus (Matt. 1:21 and note), and Jesus is the incarnated, crucified, and resurrected Triune God, who is strong in fighting and is victorious (Rev. 5:5). He is the One who will come back in His resurrection with His overcomers to possess the entire earth as His kingdom (Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14).

Jesus is our General, and we regenerated believers are His soldiers who constitute His armies (Exo. 12:41; 1 Sam. 17:45; Isa. 31:4). Paul exhorts us as he exhorted Timothy: “Suffer evil with me as a good soldier of Christ Jesus. No one serving as a soldier entangles himself with the affairs of this life, that he may please the one who enlisted him” (2 Tim. 2:3-4). Our priestly service and ministry to God are considered as a spiritual warfare (Num. 1:3; 4:23, 30, 35). To fight the good fight of the faith (1 Tim. 6:12), we must free ourselves from all the entanglements of the pursuits and occupations of this worldly life so that we may please Jehovah, who “drafted” us into His army and enlisted us when He dispensed Himself as the fighting Spirit of life into us (Phil. 2:25; Philem. 2).

On the day of His wedding, Christ will marry His bride, the overcomers, who have been fighting the battle against God's enemy for years. Before Christ descends to the earth to deal with Antichrist and the totality of human government (Dan. 2:34-35), He will have a wedding, uniting His overcomers to Himself as one entity (Rev. 19:7-9). After His wedding, He will come with His newly married bride to destroy Antichrist, who with his army will fight against God directly (vv. 11, 14). All the overcoming believers will have a "honeymoon" with Christ at the battle of Armageddon, returning with Him as His bride-warrior. In the book of Revelation we see our returning Lord as One "clothed with a garment dipped in blood; and His name is called the Word of God. And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean" (vv. 13-14). These armies are the hosts of Jehovah, the overcomers, those who are dressed with Him as their righteousness and who fight with Him against His enemy. The Lord Jesus, the Word of God, accompanied by His overcoming hosts, will slay Antichrist, the man of lawlessness, by the breath of His mouth (vv. 13-15; 2 Thes. 2:2-8), and then the kingdom of the world will become the kingdom of Jehovah of hosts (Rev. 11:15).

In order to become the constituents of Christ's bride and the overcoming hosts of Jehovah, we need to be constituted with the word of God. Ephesians 5 and 6 reveal that the church is both the wife of Christ and the warrior of Christ. This matches Revelation 19, which reveals that the overcoming bride is also His corporate warrior, His armies, His hosts, to defeat God's enemy. In Ephesians 5 the word is for nourishment that leads to the beautifying of the bride (vv. 26-27), but in Ephesians 6 the word is for killing that enables the overcomers as the hosts of Jehovah to engage in spiritual warfare (vv. 17-18). The killing word deals with the enemy, and we should pray-read the word to experience the sword of the Spirit as the killing power to deal with the elements of the enemy in our self. The most difficult foe is the self. The self is our worst enemy and the enemy of the Body. Through the killing word, our self is put to death and denied so that we may express Christ for His glory in the church and for His victory over His enemy.

The Westminster Dictionary of the Bible points out that the word *hosts* in “Jehovah of hosts” has an even broader meaning in that it refers not only to the armies of Jehovah’s overcoming people but also to the armies of the universe:

The designation pictures the universe, in its spiritual and material aspects, as forming a vast army, in numerous divisions, of various kinds of troops, in orderly array under the command of Jehovah. One division consists of the angels. It was the Lord, the God of hosts, who appeared to Jacob at Beth-el when he beheld the ladder and the angels of God ascending and descending (Gen. 28:12, 13; Hos. 12:4, 5).

Who in the skies can be compared unto Jehovah?
Who among the sons of the mighty is like unto Jehovah,
A God very terrible in the council of the holy ones,
And to be feared above all them that are round about him?
O Jehovah God of hosts,
Who is a mighty one, like unto thee, O Jehovah?

(Psa. 89:6-8; cf. A. V.). Another host consists of the stars, in their beautiful order and wonderful array. Jehovah is their commander. Isaiah bids those who would know God to go forth, and lift up their eyes on high and see (Isa. 40:26; 45:12). Yet another host consists of all the forces of nature; they stand at the bidding of Jehovah, worshipping and serving him (Neh. 9:6). The Lord of hosts sends sword, famine, and pestilence (Jer. 29:17). “The Lord which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night, which stirreth up the sea that the waves thereof roar, the Lord of hosts is his name” (Jer. 31:35) ...To the poetic imagination of the Hebrews, with their knowledge of the omnipotent reigning God, the regularity and order everywhere apparent suggested an army in vast, numerous, and varied divisions, acting under the command of one will. The Lord of hosts, he is the king who alone commands. (259)

Thus, the overcomers along with the angels, the stars, and the forces of nature in God's entire universe work together under God's kingship and command to carry out His will for His good pleasure. Jesus as Jehovah of hosts is also "the Ruler of the kings of the earth" and "the Leader and Savior" of God's people (Rev. 1:5; Acts 5:31). He rules sovereignly in commanding the elements of the universe and of the world as His hosts, His armies, to make the environment fit for God's chosen people to receive Him as the salvation of Jehovah. He also rules over the kings of the earth in using them to accomplish His mysterious workings (Dan. 4:25-26; Matt. 22:7) to fulfill His ultimate purpose for Christ to fill His chosen and redeemed people with His unsearchable riches so that He may gain on earth His corporate expression for His glory and heavenly kingdom for His dominion.

Jehovah-shammah—
"Jehovah Is There" (Ezekiel 48:35)

In the millennial kingdom, not only the earthly Jerusalem but also and even more the heavenly city, the New Jerusalem will be named *Jehovah Is There*. It is crucial for us to see what the word *There* denotes. Jehovah is a person, and *There* is a person. *There* is us, and because Jehovah is *There*, when people see Jehovah, they see us, and when they see us, they see Jehovah. Jehovah Is There is actually the presence of Jehovah Himself united, mingled, and incorporated with His redeemed, regenerated, transformed, and glorified tripartite people to be one entity, a great corporate God-man. This corporate God-man is the mutual abode of God and man, the dwelling of God in man and of man in God. As the New Jerusalem, the bride and wife of the Lamb, we are Jehovah's tabernacle for His dwelling place (Rev. 21:2-3), and Jehovah is our temple for our dwelling place (v. 22).

The Lord told the disciples in John 14:20 that on the day of resurrection they would know "that I am in My Father, and you in Me, and I in you." In verse 23 He told us that we need to apply this accomplished reality of the mutual abode of God and man by loving Him: "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him." The abode here is a mutual abode of the Father and the

Son coming to abide in us so that we may abide in Them by the Spirit of reality. In 15:5 He said that He is the vine and that we are His branches, and He charged us to live in the reality of the mutual abode of God and man by saying, "Abide in Me and I in you" (v. 4). In 8:31 He said that if we abide in His word, we are truly His disciples, and in 15:7 He indicated that we need to abide in Him so that His words can abide in us. When we love the Lord, even telling Him daily and continually, "Lord Jesus, I love You," and when we abide in His word so that His words can abide in us, we are living in the reality of the holy city, the New Jerusalem, whose name is *Jehovah Is There*. This is the living out of the New Jerusalem as *Jehovah Is There*. This is the living out of Jesus, Jeho-

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vah the Savior, as Emmanuel, who is God with us. By enjoying Jehovah the Savior and allowing Him to live through us, we are being transformed and will eventually be glorified to become the New Jerusalem, "the City of Jehovah," the city of the great I Am (Isa. 60:14), the city whose name is *Jehovah Is There*.

The New Testament begins with "God with us," continues with our experience of "Jehovah the Savior," and consummates in the ultimate mingling and incorporation of God and man as the New Jerusalem, "Jehovah Is There." We have seen such an all-inclusive revelation of the God who lives in us. He is Jehovah, the great I Am. He is "Jehovah our Maker," "Jehovah will provide," "Jehovah who heals you," "Jehovah is my banner," "Jehovah who sanctifies you," "Jehovah is peace," "Jehovah is my Shepherd," "Jehovah our righteousness," "Jehovah of hosts," and "Jehovah Is There."

He created us for His glory; He provides for us in redemption; He heals us with His life; He is our banner of victory over the flesh; He sanctifies us with His holy nature; He is peace to us so that we may be His overcoming warriors; He is our Shepherd by dispensing Himself into us and leading us to His house; He is our God-satisfying righteousness to be lived out of us; He is the Commander of His hosts, His overcoming armies; and He is the One who is There in His people with His people in Him. He is I AM THAT I AM to meet every need of His chosen and redeemed people, to be everything to them, and to do everything in them and through them for His ultimate purpose by being fully united, mingled, and incorporated with them for His absolute and pure expression. When we are fully prepared to be His bride, the holy city, in the millennium and become His wife for eternity, we will be “to the praise of the glory of His grace, with which He graced us in the Beloved” (Eph. 1:6). By enjoying Him as grace, as everything to us for our enjoyment, every positive thing in the universe will praise God for what He has done in us to make Him and us one entity, the New Jerusalem, the city of glory. At that time the whole universe will be filled with the praise of *Jah* (a shortened form of Jehovah). For all that He is to us, for all that He is doing in us, and for all that He will do through us for the sake of His heart’s desire, we must declare in thanksgiving and worship to Him: “Hallelu-Jah—Praise Jah, Praise Jehovah!” We must exclaim with the psalmists: “Let everything that has breath praise Jehovah. / Hallelujah!” (Psa. 150:6). “Blessed be Jehovah the God of Israel, / From eternity to eternity. / And let all the people say, Amen. / Hallelujah” (106:48). **AF**

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