



**“And His
Name Shall
Be Called Wonderful”**

Isaiah 9:6

By Arthur Glass

- 16 Remember what I said regarding the phrase “accept Him as a personal Savior.” Use the Biblical phrase: “Yehovah is nigh unto all them that call upon Him, to all that call upon him in truth.”
- 17 You and I, Sabba, never really discussed this word “atone-ment.” I was surprised to find that this word was coined only in recent centuries. The Hebrew word “cover” (from כִּפֵּר) we did discuss, and we saw that there was no actually “at-one-ment” through any animal sacrifice. Messiah alone had the means, the mantle, the majesty, the might, the measurement to bring a son of Adam to oneness with Yehovah.
- 18 Again, Sabba, I would not want any reader to get the impres-sion that you are contrasting the Law (Torah) to the Grace of Yehovah. Messiah gave the Torah. He gave Grace.

“And His Name Shall Be Called Wonderful”

Isaiah 9:6

A Word Study From the Original Hebrew

from the 1946 edition of the
book of the same title by Arthur Glass

And

WHY I AM A JEW

1946



would use to clean herself. I know that this was considered uncouth in 1948. But the truth is often uncouth!

- 12 You applied this text to everyone! If you reread the entire text from verse 1, by verse 11 it becomes very evident that the Israelis are speaking, and they alone are the “we.” I agree that it proves depravity, but the righteousnesses of the Israelis would have been very much accepted had they been accompanied by faith, and you know that.
- 13 You didn’t translate this in the book the way you said it to me. You told me that it meant “because of the so-and-so’s.” Then you said that this refers to the Messianic Jews.
- 14 I don’t think, Sabba, that it is right to word things in an unBiblical manner. You said that he “forthwith accepted Christ as his personal Savior.” Now, I know what you mean, and so will the readers. But the truth is that he was accepted in the Beloved, and he didn’t merely “accept” Christ (as if Christ was waiting to be chosen like a piece of meat). Rather, he (I trust) humbled himself before Messiah, and called upon Him for Salvation.
- 15 Sabba, you make it sound as if the law (Torah) were a burden, and that it consists of the burden of our sorrows and brunt of our sins, when you say “the bond of the law, the burden of our sorrows and the brunt of our sins...” The Torah was not any of these things in and of itself, and you knew that. Rather, it showed an Israeli his sin, for the Torah exposed sin to him. There are many who have an attitude against the Torah. You know how you hated that song “Free from the Law, O Happy Condition,” and how you hated the “Law versus Grace” theology. You and I spoke often of how the Grace of God was shown in the Law by Yehovah taking an undeserving slave population out of slavery and to freedom.

**His Name Shall Be Called WONDERFUL
and WHY I AM A JEW**

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- 6 At this point, Sabba, you could have mentioned that the enmity was being abolished and not the Law. Some readers will get the impression that you were among the majority who feel that the Law, the Torah, was abolished. But you later were a very strong advocate for the coming restoration of the Torah, including all sacrifices, in Israel.
- 7 You are going to give the wrong impression, Sabba, regarding the government being upon His shoulder. That was not the case in His first coming. It will be the case in His second coming. Remember that you pointed out how prophetic texts could have His first and His second comings in view, and both could be in the same text?
- 8 When you say “Thank God! this type has almost disappeared, and what is left of that class will have disappeared by the next 25 years,” did you realize that this would sound wrong? And your facts are wrong. Many Jews still think that Yeshua was born illegitimately. And why thank God for unbelief going from one form to another? Unbelief is still unbelief.
- 9 I am mystified how the birth of Samson was a miracle. I know that the Angelic action was, but his birth—I don’t see that.
- 10 I disagree with you on this. He did not come to be called Immanuel in His first coming. No one ever (that we see in the recorded text) called Him Immanuel. That Name is saved for His second coming! You know that His first coming was as the sacrifice, though His deity was untouched. His final coming will be as God with us, and the us are the Israelis! Remember that His Name describes His work.
- 11 Sabba, when you use Gesenius’s lexicon, don’t just give the Latin. Give the “flavour” of the text. The Hebrew word means a “menstruation rag,” a cloth which a menstruating woman

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FOOTNOTES

- 1 You know, Sabba, that the word “Yeshua” used in these texts is feminine. Yeshua’s name is masculine. You later show a masculine form, but you should point out that, in Proverbs, “Wisdom” is a person too, and she describes the same Salvation. For God is not masculine or feminine, but He made masculine and feminine beings to both reflect His image.
- 2 Regarding the chilly waters of the river of death, Sabba, why would you bring something that sounds like Greek mythology into your work here? The River Styx does not belong in this work. If you are referring to Pilgrim’s Progress, say so.
- 3 Sabba, that text does not mean that. You later learned to take the texts more literally. Look closely at Psalm 91, and you will see that it is an End Times Psalm. And the character with whom Yehovah is dealing is the race of Israel as a whole (as is the case in many of the Psalms). Can’t you tell? Yehovah will literally set Israel on high in terms of both rank and physical situation, for the mountain of Yehovah’s house will be elevated above the mountains. Literally.
- 4 Sabba, remember that you discovered that the word “curse” is the Hebrew כֶּרֶם (Kherem), which means devoted (to destruction, if referring to humans). This text really excited you later on.
- 5 Sabba, why use “appropriate Him?” This gives the impression that it is right to “use” God, a very popular theology of the day. “Seek His mercy for help” would be better.

The Father hears Him pray, His dear anointed One;
 He cannot turn away the presence of His Son:
 His Spirit answers to the blood,
 And tells me I am born of God.

My God is reconciled; His pard'ning voice I hear:
 He owns me for His child; I can no longer fear;
 With confidence I now draw nigh,
 And, "Father, Abba, Father," cry.
 —*Charles Wesley*.

What Is A Jew? ... Why I Am A Jew

[1946]

'And Leah... bare a son, and she said, Now will I
 praise the LORD (Jehovah): Therefore she called
 his name Yehudah—(lit.) the LORD (Jehovah) be
 praised' (Gen. 29 :35).

Needless to say there is much abysmal and inexcusable ignorance floating around this subject as to *what is a Jew?* and the sadly embarrassing thing, as well as the deep tragedy, is that the larger share of this ignorance is painfully prevalent with my people—the Jews themselves. Some say “The Jews are a race;” others say “The Jews are a religion.” God’s word says that both are wrong: the Jews are a *people* belonging to the Semitic race, and whose religion *should be* (but most unfortunately now is not) that which was given by God through Moses, the Prophets, and was finally confirmed in the New Testament according to Jeremiah 31:31-34.

To get the proper and correct understanding of the term *Jew* we must first go into the history of the Jews. The Jews are the only people in the world whose origin is divine, whose special mission is declared, and whose future is definite, assured and glorious. All other nations had their origin at the Tower of Babel as a result of sin (Gen. 11:1-9); but my people—the Jews—had a holy birth, a divine beginning (Gen. 12:13). For that reason they are indestructible, indigestible and unassimilatable. Pharaoh tried to drown the Jews and was drowned himself (Ex. 14:27, 28); some Chaldeans tried to burn the Jews and were carbonized themselves (Daniel 3:22); a few jealous Babylonian politicians tried to feed Daniel the Jew to hungry lions and were themselves

devoured by the same lions (Daniel 6:24); Haman tried to hang Mordecai the Jew and was himself hanged on the very gallows he had built for Mordecai (Esther 7:9, 10); and Germany tried to destroy the Jews only to find their own country destroyed and devastated and suffered the most disastrous defeat of any nation in the history of the world. The Jew has proven to be cork in the water, asbestos in the fire, marble in the lions' teeth, and rubber at the end of a hangman's noose. He has always lived to stand at the grave of his persecutors and has always been a witnessing signator to their death warrants. Truly the Scripture is most true which says that "No weapon that is formed against thee shall prosper" (Isa. 54:17).

Now the term Jew is not the proper term for my people, as that represents only the tribe of Judah and also Benjamin who stuck by the House of David when the other 10 tribes seceded and formed the Northern Kingdom (I Kings 12:20, 21). Hebrew or Israelite is really the correct form; but since Judah and their confederates were the most prominent and most influential, all Israel now goes by the term *Jews*. Every Jew is a Hebrew or an Israelite, but not every Hebrew or Israelite is a *Jew*. But all three terms—Hebrew, Israelite, Jew—are spiritual terms with holy and remarkably deep significances.

The first historical name given to my people is *Hebrews*, because they are the descendants of *Abraham* the *Hebrews*. This name is first mentioned in Gen. 14:13 and applied to Abraham. He is there called **העברי** HA-IVRI — the Hebrew. HA-IVRI means *The-Crosser-Over*, because our father Abraham crossed the river Euphrates at the call of God, and that river acted as a separation between him and the world of sin idolatry and spiritual ignorant. God called Abraham to leave his country, his kindred, and his father's house to go into an unknown land through unmapped arid uncharted paths. Abraham forsook the Chaldean Capital of Ur and said good bye to the world of godless civilization and glamor, of riches and of worldly possession and reputation, its commerce, ambitions and allurements, and went after God, crossing the river and burning his bridges behind him,

(Heb. 13:12) to make *ATONEMENT*,¹⁷ whereas in verse twelve our Lord has gone "*into heaven itself, now to appear in the presence of God for us*" (Heb. 9:24) to do the work of *ADVOCACY*. In verse six our Lord carried out *VICARIOUS SUBSTITUTION*; in verse twelve He carries on *VICTORIOUS SUPPLICATION*. In verse six we see *RECONCILIATION*, and in verse twelve we see *REASSURANCE*: "*For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life*" (Rom. 5:10). In verse six it is *CALVARY'S TRIUMPH*. In verse six our blessed Lord Jesus is the *LAMB ON THE ALTAR*, whereas in verse twelve He is the *HIGH PRIEST IN THE HOLY OF HOLIES*. In verse six Christ is our *KINSMAN-REDEEMER*; in verse twelve He is our *KING ROYAL*. In verse six Christ *SATISFIED THE LAW*; in verse twelve He *DISPENSES GRACE*.¹⁸ In verse six it is *PERFECT SALVATION*; in verse twelve it is *POSITIVE SECURITY*. In verse six Christ *SHUTS* the yawning mouth of Hell against those who believe in Him, while in verse twelve He *SWINGS WIDE OPEN* the gates of Heaven for their abundant entrance. And the marvel is that in either case the word is the same. So we can joyfully and confidently sing—

Arise, my soul, arise, shake off thy guilty fears;
The bleeding sacrifice in my behalf appears;
Before the throne my Surety stands,
My name is written on His hands.

He ever lives above, for me to intercede;
His all redeeming love, His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of grace.

Five bleeding wounds He bears, received on Calvary;
They pour effectual prayers, they strongly plead for me;
"Forgive him, O forgive," they cry,
"Nor let that ransomed sinner die."

debris, they found the young couple crushed in the doorway of their devastated home. But when they came to where the baby was, they were astonished and touched to the point of tears to find that the baby was not even scratched because the colored Mammy had *interposed* her sprawling body between the falling debris and the baby, and in doing so she had every bone in her body crushed, but she had thus become a canopy, a covering, a shield for the baby she had loved, giving it shelter and air space. And that is exactly what Jesus did for you, for me and for every one who accepts Him as a personal Savior:¹² He threw Himself on Calvary between the helpless sinner and the fierceness of God's onrushing, crushing judgment against sin, and so "*the LORD hath made TO FALL UPON HIM the iniquity of us all.*"

"Jesus sought me when a stranger,
Wand'ring from the fold of God;
He, to rescue me from danger,
Interposed His precious blood."

Now in verse twelve "*He makes (or, shall make) intercession for the transgressors.*" How does He do that? How does He and how can He intercede for the transgressors? The answer is: By first interposing between them with "His precious blood." That is why the Prophet speaks in verse six in the past tense and in verse twelve he speaks in the future tense. For as the INTERPOSER, Christ was "*the lamb slain from the foundation of the world*" (Rev. 13:8), because for that express purpose He "*verily was foreordained (even) before the foundation of the world*" (I Peter 1:20); but verse twelve is evidently referring to Heb. 7:25 ("*Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them*"), and that was yet future historically as far as the Prophet Isaiah was concerned.

Thus verse six is Christ's past work of *REDEMPTION*, and verse twelve is His present work of *REPRESENTATION*, and the same word is used for both. In verse six Christ "*suffered without the gate*"

going into an unknown land and facing an unknown future, but trusted God for everything, "And he believed in the LORD, and He counted it to him for righteousness" (Gen. 15:6). Thus Abraham became the friend of God (2 Chron. 20:7, Isa. 41:8). Abraham also built altars, "and called upon the name of the LORD" (Gen. 12:8) and let every one know that he was a real *Hebrew*, a *Crosser-over*. Now, my Jewish friend, are you a real *Hebrew*, a real *Crosser-over*? Have you left the world of sin behind you like Abraham whom you claim as your father? or are you shackled by the chains of worldly desires and ambitions? Do you make the God of Abraham known and loved as Abraham the Hebrew did? If you are not what Abraham was, then you have no right to call yourself a Jew. You are just a presumptuous pretender without any justifiable claim to this very exalted title of Jew.

Now Joseph claimed to be "of the land of the Hebrews (Gen. 40:15), and the word *Hebrew* next appears in Ex. 1:15, 16, 19; and God calls Himself "The LORD God of the Hebrews" in Ex. 7:16; and that same term is used even in I Sam. 4:6; 9; 29:3. It is also used in Jer. 34:9, 14; and the last time the word *Hebrew* appears in the Old Testament is in Jonah 1:9. In the New Testament it is still used to denote *Jews* as can be seen from Acts 6:1, 2 Cor. 11:12, Phil. 3:5; while the language of the Jews is in the New Testament called "Hebrew" (Luke 28:38; John 5:2; 19:13, 17, 20; Acts 21:40; 22:2; 26:14; Rev. 9:11; 16:16).

The next term is *Israel*. This was given to our father Jacob by God in Gen. 32:28, and it means *The-Prince-of-God*. What a wonderful name! What a glorious significance! And this name came only after repentance, after Jacob had confessed to God and said, "I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant." (Gen. 32:10). So again, my so-called Jewish friend, we ask you: "Are you a real *Israelite*? Have you repented before God and become a real child of Israel? Do you have 'power with God and with men?'" (Gen. 32:27). If not, you are no more a *Jew* than is the heathen Hottentot. You are just a cheap imitation, with no part in Israel at all.

The descendants of Abraham through Jacob are called *the children of Israel* and *Israel* times without number right throughout the Old and New Testaments, so we cannot refer to any special references, since their number “is legion.”

The last and glorious name is *Jew* from the Hebrew word *Yebudi*, which means the *Praiser-of-Jehovah*. This word is derived from the word *Judab* or the Hebrew *Yebudab*, which we have already explained and given its historical origin. This is mainly supposed to refer to the descendants of Judah. The word *Jews* is first mentioned in II Kings 16:6, whereas the words *Jew* and *Jews* are used freely in the Books of Esther, Ezra and Nehemiah. Jeremiah also uses that term, and we find it in Daniel. But in the New Testament times the term *Jews* was used to designate any descendant of Abraham regardless of tribal origin. Now all Israel is known as *Jews* and very significantly so: God wants the Jew to be reminded that as *a-crosser-over* and *A Prince-of-God*, he should be a real *Yebudi—A-Praiser-of-God*.

So finally we ask you, you who call yourselves “Jews,” “Are you *Praisers-of-God*? Do men praise God for you and because of you when they see you? Do the Gentiles who know you fall in love with God and turn to Him because of you as God meant it to be?” If not, then you are a liability to the cause of Judaism and a reproach to the name of the God in whom you claim to believe but whom you so woefully deny by not being a real *Jew* according to God's standard; and don't dare call yourself a Jew.

This brings us to ask, “What mission of the Jews?” Well we needn't go to Edmond Flegg the French Jew to find that out; we go to the Holy Word of a Holy God. In Gen. 22:18 (and Jews read this daily) God says to Abraham, “in thee shall all the nations of the earth be blessed.” So you as a Jew are to be a blessing to every nation where you may happen to be. Is that you? Are you a blessing? If not, you are no Jew according to God.

In Exodus 19:5, 6 God says to us: “Now therefore, if ye will obey my voice indeed. and keep my covenant, then shall ye be a peculiar treasure unto me above all people, for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy

Son Jesus. I also realized with new emphasis the significance and the blessedness of the verbal inspiration of the Original Text. No other word could have expressed the fine shade of truth and the deep meaning of Christ's double work as does this word of verses six and twelve of Isa. 53.

In verse six, Christ is the INTERPOSER. He stands between the sinner and the crushing judgment of God, and is thus Himself struck by the violence of God's righteous wrath against sin and is Himself crushed. But in so being crushed, He saves the believer in Him from God's grinding and crushing judgment.

The story is told that when Mount Pelee erupted in 1902 and destroyed the city of Saint Pierre, the capital of Martinique, and 30,000 persons perished, this touching incident occurred. It seems that a certain young American couple was in Saint Pierre probably employed by a large American firm. This couple had a beautiful baby boy and had a colored Mammy looking after the child as her only and sacred duty. As is the general rule, these Mammies love their charges dearly, and our case in question was no exception. When that volcanic catastrophe overtook the unfortunate city of Saint Pierre, the home of that young American couple suffered the same fate as did the rest of the homes of that city. So when their house had begun to tremble and quiver and crumble, confusion overwhelmed this couple, as could well be expected, and they rushed for the door forgetting their darling baby in the crib. But when they reached the door, that part of the house crashed in on them, burying them beneath its crushing weight. The Mammy, however, rushed to her sacred charge—the baby—to rescue it. But when she came to the crib, she saw that there was no time to snatch the baby from its place and take it out. So she threw her body over the crib so as to cover the helpless infant that she so loved. The house caved in on top of that black Mammy and crushed her beneath its tremendous weight, but that crushed body was the means of saving that precious baby. It had provided just enough covering and breathing space. For after the quake was over and the Red Cross and military workers had begun working in the ruins and digging the victims out of the

Study Ten

“THE LORD HATH LAID ON HIM THE INIQUITIES
OF US ALL ... HE MADE INTERCESSION FOR
THE TRANSGRESSORS”
(Isa. 53:6, 12)

ANY casual reader of these two well separated verses which form the title of our present WORD STUDY may fail to see the connection between them—and so it was with the writer of this article despite the fact that he had been a believer now in the Lord Jesus for nearly 23 years and has read this chapter times without number and in several languages. But as I keep on reading God’s blessed Book, the Holy Spirit keeps on illuminating the Sacred Page with fresh and glorious light right along. A living example of this very thing we have right in the two expressions of the above verses.

Just a few short weeks ago the Lord brought to my attention with great emphasis and force the fact that the Hebrew verb “hath laid” in verse six and “made intercession” in verse twelve is exactly the same. Both come from the root form PAGAA, meaning in our English “to meet,” “to hit,” “to strike,” “to interpose,” “to intercede.” In verse six the verb is in the Hiphil form—HIPH-GI-AH—, which is the causative preterite, and literally means “*caused to strike (violently) upon;*” while in verse twelve it is YAPHGI-AH, which is the present tense instead of the past as rendered in our text, and more with future denotation. Such a form of the Hebrew verb is often used for the future tense: “*shall intercede in behalf of.*”

So it was, when the truth of that word and its correlated uses in these verses finally dawned upon me—I began to realize what the Lord was showing us through His Prophet concerning His

nation.” Do you obey God’s voice? Do you keep His covenant? Are you God’s priest? And what is really a priest?—not a man with an inverted collar, but a person who stands between God and man, one who represents God to men and presents men to God. Is that you? Are you God’s priest? Are you a holy person dedicated to the service of your God? If not, then don’t insult God nor human intelligence by calling yourself what you are *not*—a Jew.

In Psalm 105 (and our people read this daily too) God says, “O give thanks unto the LORD; call upon His name make known His deeds among the people.” How do you show your gratitude to God? Do you call upon His name? Do you make known God’s deeds among the Gentile people? If not, then how on earth do you have the gall and the brazenness to call yourself a Jew?

In Isa. 43:10 God says to my people, “Ye are my witnesses.” Are you? Do you witness for God? If you don’t, then what makes you think you’re a Jew? God further says in verse 21 of the same chapter, “This people have I formed for myself, they shall show forth my praise.” Do you show forth God’s praise? If not why not? And if not, your claim to being a Jew is worse than criminal, because it is blasphemous mockery. Being *Jew* then, according to what we now see has degenerated to nothing more than social functions and race pride and race worship.

Now then we have shown from the Word of God, from rational reason sound logic and common sense that a *Jew* is not one so by race as by grace; not he who has a Jewish nose is a Jew, but he who has a Jewish heart—a heart for God (Deut. 5:29; Ezek.. 36:26, 27); and not one who has a name such as *Goldberg* or *Cohen*, but one whose name is written and recorded in God’s Book of Life in heaven (Daniel 12:1).

Now we come to the second part of our theme: Why I am a Jew?

1. I AM A JEW because by God’s sovereign grace and divine choice I was born one, and I am glad of it, because I am kin to the greatest persons that ever walked this poor earth. Among my relatives I count such as Abraham, Isaac, Jacob, Joseph, Moses,

Joshua, Samuel, David and the Prophets, the Apostles, the first Martyrs, all of the writers of the Holy Bible, and, best of all, the Messiah and Redeemer of Israel and Savior of the world Himself, Who “took not on him the nature of angels, but He took on Him the seed of Abraham.” (Heb. 2:16).

2. I AM A JEW because I believe with all my heart in the God of my fathers, the God of Abraham, Isaac and Jacob, the Creator, Ruler and Sustainer of heaven and earth.

3. I AM A JEW because I believe the WORD of GOD and base my belief not on what a French Jew has to say in a secular book, but on what *Thus Saith the LORD God of Israel*, and I “Seek . . . out of the Book of the LORD, and read” (Isa. 34:16). I fully subscribe to the article in the 13 Articles of the Jewish Confessional of Faith: “I believe with a perfect faith that *all* the words of the Prophets *are* true.”

4. I AM A JEW because I have accepted the *Messiah* of Israel of Whom Moses in the *Torah* (the Law) and the Prophets did write, the *One* Who came to be God’s final and Supreme *sacrifice* for sin and *substitute* for us all (Isa. 53:5, 6, 8), the *One* Who came to be Israel’s *Redeemer* and *Saviour* of the world (Isa. 59:29; 49:6).

5. I AM A JEW because I do not trust in my race, religion nor righteousness to save me from my sin and take me to heaven, but in the grace of God through our *Messiah Yesbua Ha-Mosbiach* (Jesus Christ) Who died on Golgotha as God’s appointed *Lamb* for the sin of Israel as well as for the sin of the whole world, as it is written: “for the transgression of my people was he stricken,” and, “The LORD hath laid on Him the iniquity of us all” (Isa. 53:8, 6).

6. I AM A JEW because I believe in the bodily resurrection of the *Messiah* as well as of all the dead according to the hope of my forefathers and according to the *Word of God* as is revealed in His Book: “For thou wilt not leave my soul in Sheol; neither wilt thou suffer shine *Holy One* (the *Messiah*) to see corruption.... And many of them who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Psalm 16 :10; Daniel 12:2).

I will praise my dear Redeemer
His triumphant power I’ll tell,
How the victory He giveth
Over sin, and death, and hell.

I will sing of my Redeemer,
And His heavenly love to me;
He from death to life hath brought me,
Son of God with Him to be.

Sing, oh, sing of my Redeemer,
With His blood He purchased me,
On the cross He sealed my pardon,
Paid the debt, and made me free.
—P. P. Bliss.

How sweet then must be the words found in Isa. 44:22-24 to the Spirit enlightened Israelite! Just look at what the Prophet is saying: “*I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I am become thy Kinsman-Redeemer. Sing, O ye heavens; for Jehovah hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for Jehovah is become Jacob’s Kinsman-Redeemer, and hath glorified Himself in Israel.*” (Isa. 44:22,23).

Then when we come to those wonderful words of Isa. 59:20, how comforting they must be to the believing heart! and how much comfort Israel could derive from these words if she only read and believed them! Listen again to the Prophet as he breaks forth into his prophetically inspired song: “*And the Kinsman-Redeemer (GO-EL) shall come to Zion.*” What the Prophet really understood, as he was uttering those sublime words, was: “AND YOUR NIGH-OF-BLOOD-KINSMAN-REDEEMER SHALL COME TO ZION.”

Oh that Israel could only see that this Lord Jesus is none other than their own Messiah, their own Brother, their “nigh of kin” Redeemer. And listen, child of God, that is exactly what Messiah Jesus is to every one who believes on His name (Matt. 12:48-50). So break forth with heartfelt gratitude and praise and sing—

I will sing of my Redeemer,
And His wondrous love to me;
On the cruel cross He suffered
From the curse to set me free.

I will tell the wondrous story,
How my lost estate to save
In his boundless love and mercy,
He the ransom freely gave.

7. I AM A JEW because I try by God’s grace and help to live according to His commandments and to make His will, His way and His word known to others — “to the Jew first and also to the Gentile” (Romans 1:16).

8. Furthermore I AM A JEW because I not only believe in the God of Abraham, Isaac and Jacob and of Moses and the Prophets, but also because I believe in the soon and *Second Coming* of our *Messiah* to redeem Israel and give them back their (entire) land promised by God to our fathers, as it is written by the Prophets: “And the *Redeemer* shall come to Zion. and unto them that turn from transgression in Jacob, saith the LORD . . . Behold, the days come, saith the LORD, that I will raise unto David a righteous *Branch*, and a *King* shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called: YEHOVAHTZIDKENU — THE LORD (JEHOVAH) OUR RIGHTEOUSNESS” (Isa. 59:20; Jeremiah 23:5, 6).

9. Then I AM A JEW because I believe that in this life *only* is it given to man to prepare for eternity; and if one leaves this life unprepared it will be forever too late to do anything for himself nor will *anyone* ever be able to do anything for the one who left this world unprepared, as it is written: “Prepare to meet thy God, O Israel... It is appointed unto men *once* to die, but after *this* the judgment” (Amos 4:14; Heb. 9:27).

10. And lastly I AM A JEW because I believe that there is a judgment to come when God is going to judge all, and all will have to give account of themselves before Him, as it is written in Psalm 96:13: “Before the LORD, for HE cometh, for HE cometh to judge the earth. He shall judge the world with *righteousness* (and the *Messiah* is called *Jehovah our righteousness*), and the people with His *Truth* (and the *Messiah* said of Himself, ‘I am the way, the *Truth*, and the life’).” And the Word of God also says: “Because He (God) hath appointed a day, in which He will judge the world in righteousness by that *Man* (the *Messiah*) Whom He hath ordained; where He hath given assurance unto all men, in that He hath raised Him from the dead” (Acts 17:31).

“Zion shall be redeemed with judgment.” The word for “redeemed” is TI-PADEH, and that is exactly the way the Lord will redeem Zion from the unbelieving Gentiles (Arabs, English, Russians or what-have-you)—by superior strength and almighty power and force. But the word GA-AL means to redeem and deliver through sacrificial price by one who is a blood relative. The latter word is the one used in Lev. 25:47-49. Thus Christ delivered us not so much by superior power (though that was included), but our Redeemer came and became our Kinsman; *“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren”* (Heb. 2:14-17); and thus He paid the sacrificial price.

The story is told of a Moravian missionary that wanted to preach to the slaves, but could not approach them because there was a great gulf, a vast difference between him and them: he was free, they were slaves; he possessed things, they were in abject poverty and possessed nothing but chains. But this Moravian brother wanted to show them that he loved them and was interested in them and had sympathy for them, and he wanted to win their confidence; so he renounced his liberty and sold himself for a slave, thus descending to the level of the slaves he wanted to win, and in this way he found a point of contact and approach to their hearts, and was able to win them for Christ. The gulf was bridged by this Moravian brother's becoming himself one of the slaves. And did not our Lord Jesus do the same thing—only in a far greater sense? Yes, the Eternal God became the Babe of Bethlehem, and the Lord of Glory suffered shame and became poor that we through His poverty should be made rich. What condescension! What grace! And He did all that that He might become our GO-EL, our Kinsman Redeemer.

dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren (may become his GO-EL—KINSMAN-REDEEMER) may redeem him: either His uncle, or his uncle's son may redeem him (may become his GO-EL—KINSMAN-REDEEMER), or any that is nigh of kin unto him of his family (may become his GO-EL—KINSMAN-REDEEMER) may redeem him." Thus we see by the text that the redeemer must be "nigh of kin" to him whom had, by poverty, been forced to sell himself into bondage. It is to be noted also that the selling of oneself in the text here is especially colored with the word "stranger." That gives us the clue and key to the whole lesson of that great word REDEEMER. Humanity is sold to a real stranger indeed who is also an *estranger*—Satan—and ONE "nigh of kin" must redeem us.

We have no doubt in our minds that Job knew the story of man's fall into sin and of man's tragic failures in his attempts to patch things up. We are also quite sure that he knew of God's plan of redemption through *THE SEED OF THE WOMAN* promised in Gen. 3:15, and that that would necessitate a *KINSMAN REDEEMER*. So Job in his darkest hour was illuminated by this brightest of all hopes—that he had a *KINSMAN REDEEMER* Who was *LIVING*, willing and well able to redeem him from the clamitous situation in which he is the chief protagonist. Though Job was living so many centuries before the crucifixion, yet his prophetic faith and vision pierced through the obscuring veil of time and sorrow and saw the Ruler of the universe becoming the Redeemer of sin-enslaved and Satan-dominated humanity. He saw "THE HIGH AND LOFTY ONE WHO INHABITETH ETERNITY" (Isa. 57 15) become the helpless Babe in the manger and temporarily inhabit a tabernacle of mortal flesh so as to be able to be one of us—our Kinsman—in order to be our Redeemer.

There are two words in the Hebrew Bible translated "redeem" in our English: P ADAH and GA-AL. P ADAH means to redeem by power, to rescue by strength, to deliver by superior power and force. And we have a good example of this word in Isa. 1:27:

"And His Name Shall Be Called Wonderful"

Isaiah 9:6

A Word Study From the Original Hebrew

DEDICATORY

To my precious mother in law and faithful mother in Israel whose life and mother love have been a constant to me, who constantly shows forth what a Savior Jesus is and who has used with telling effect in her fifty years of witnessing to her people Israel *ISAIAH 9:6*, is this book dedicated with deep thanksgiving to God, the God of Abraham, Isaac and Jacob, the God of our fathers and Mrs. Esther Kendal's God, Who has always been her Shield, Defender, High Tower and Song because He had become her *SALVATION*.

Study Nine

GO-ALI: MY REDEEMER

Job 19:25

ONE of the sweetest, one of the most tender words in the Old Testament is the word GO-EL—REDEEMER—because of the familiar touch and ties that go with it. We find this word used first in the oldest book in the Bible (Job) by that great saint and pattern of patience. He used it with full consciousness of its deep and comforting meaning. And because he understood its precious and profound significance, it therefore became the most triumphant statement in his whole career. It was during the darkest hour of the darkest period in his life that he uttered those magnificent words recorded in this sublime book of Job: “*For I know that my REDEEMER liveth.*” The actual Hebrew reads: “*And I know my living KINSMAN-REDEEMER.*” This was the victory that overcame the world, the flesh and the devil; it was the challenge that made the hosts of darkness flee and that brought the light of God on the scene and into his own soul; it was the crowning answer to his unjust, unjustifiable and unkind critics; and it was the killing blow to his own doubts and fears.

The next time we find this word GO-EL is in Gen. 48:16, and it is the old Patriarch Jacob ready to leave this world who utters this wonderful testimony: “*The ANGEL who redeemed me (Who is my KINSMAN-REDEEMER) from all evil, bless the lads.*” And we know that whenever we have in the Old Testament the phrase The Angel with the definite article “the,” it always refers to Christ. For an angel can neither redeem nor bless.

But the deepest, most eloquent and spiritually typical meaning of the word GO-EL is given to us in Lev. 25:47-49: “*And if a sojourner or a stranger wax rich by thee, and thy brother that*

*When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.*

*Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood.*

*See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown.*

*Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
SHALL HAVE my soul, my life, my all.
—Isaac Watts.*

FOREWORD

REV. LEE E. ROBERSON, D. D.

It gives me great joy to recommend this book to readers everywhere. Arthur Glass, the author, is a man who knows the Savior; therefore, he is qualified to write about Him. In addition to his knowledge of Christ, he knows the Hebrew language and the Word of God. In this book he is dealing with subjects not touched by many religious speakers and writers of today. The mind of any careful student is sure to be enlightened by a perusal of these studies. The heart of every Bible lover is certain to be warmed by the fervent presentation of Christ, the Messiah.

Arthur Glass is a Hebrew Christian who possesses a great burden for his own people. With Paul he can say, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." I know his heart well enough to say that his primary purpose in publishing this book is that his own people, the Jews, might read and find Christ.

As director of the Southern Messianic Witness to Israel, Mr. Glass is rendering excellent Christian service. He is in demand over the Southland. He is a successful evangelist and Bible teacher.

It is my privilege as his pastor to commend him and his work to earnest Christians everywhere who "care" for the souls of others.

LEE ROBERSON
Pastor
Highland Park Baptist
Church
Chattanooga, Tenn.

INTRODUCTION

THE STUDIES contained in this booklet appeared in our monthly magazine *THE STAR OF HOPE* under the title of *A WORD STUDY FROM THE ORIGINAL HEBREW*. In committing them to the press and in commending them to our friends, I do not claim anything sensational nor extraordinary. But what is herein contained is the outcome of the desire to share with others the blessings I have received from a minute study of the Old Testament in the original language, the language I learned at my rabbinical, orthodox, Talmudical father's side at the cost of many weary hours, days and years and much punishment when I failed to learn my lessons to my father's satisfaction.

When I later came face to face with a Hebrew Christian missionary, I challenged him by saying, "*Show me Christ in the Old Testament and I will believe.*" The Hebrew Christian brother accepted my challenge and promptly handed me a Hebrew Old Testament, and there he showed me the Lord Jesus Christ on every page. My salvation was the eternally glad result. Since then, I have been realizing with growing emphasis and appreciation what our blessed Lord meant when He said, "*Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of ME*" (John 5:39); and they surely do!

Because I have been so richly blessed at the testimony of the Old Testament to our Lord Jesus Christ, I want to share this blessing from two desires: first, that if a Jewish brother of mine will read these testimonies from the Old Book he may be led to a saving knowledge and acceptance of His Messiah and Savior Yeshua-Jesus as I was; and second, that my Gentile Christian brethren may learn to appreciate and love the Savior more because He is indeed WONDERFUL! To this end and for this purpose I commit these humble studies to the press and to our read-

In the fifth and sixth places, Christ bled from both His feet,—those beautiful feet that left trails of blessing, joy and praise in their wake; those thrice sacred feet that always "went about doing good" (Acts 10:38); those feet that wearied themselves on constant missions of mercy; those feet that wore themselves in going about to do the Father's will, those feet that were ever present when there was a need;—those feet were made to bleed when they were penetrated, perforated, pierced and punctured by those cold and ugly spikes; thus those feet too were "*wounded for our transgressions.*"

In the last and seventh place, our blessed Lord Jesus bled from the heart—that heart that beat with undefinable, unlimited, unsought, undeserved, undying and unending love for lost, sinful, sunken, hostile humanity; that heart that broke over the sinner's doom; that heart that begged men and women to return to and be reconciled with God; that heart that brought into full view the heart of God;—that heart bled as it was perforated, pierced and made hollow by the murderous spear-thrust of a heartless Roman soldier; for that great and tender heart "*was wounded (to death) for our transgressions.*"

Our next word is *bruised*. The Hebrew word used here is MEDUKAH, meaning to beat ... to crush ... to grind into powder ... to mill into flour. This explains to us John 6:33, 35, 41, 48, 51 in the light of Isa. 28:28, where it says that "*Bread corn is BRUISED*" (Heb. Bread is ground fine). Christ, in order to become THE BREAD OF LIFE for us, had to be beaten fine, crushed, ground to powder, milled into flour, so that we might eat of Him and live. Thus "*He was bruised for our iniquities.*"

Dear child of God, as you read again Isaiah 53, and when you come to verse 5, bow your head in humble and reverent submission, and let a thankful tear drop fall for Him Who "*was wounded—bored and drilled through, penetrated, perforated, pierced and punctured for our transgressions;*" for Him Who was "*bruised—beaten fine, crushed, ground into powder, milled into flour—for our iniquities;*" and gratefully and meaningfully sing—

trated ... perforated ... pierced ... punctured. It also refers to a person slain by means of perforation or piercing, such as by an arrow, a javelin, a spear or sword. This at once brings before us the horrible picture of the crucifixion of our Lord. It shows us Christ's being perforated and pierced and bleeding "for our transgressions;" and indeed He was. In this word picture we see our Lord, "the bleeding lamb" of Calvary, bleeding from SEVEN perforations and piercings, thus exhibiting the torturing perfection of His sufferings—bleeding from SEVEN places.

First that sacred back of our Lord—that back and shoulders that symbolically and substitutionally bore the bond¹⁵ of the law, the burden of our sorrows and the brunt of our sins,—that back was perforated and pierced for our sins as it was lacerated by the cruel Roman whip. For we know that those Roman whips were made of rawhide thongs with pieces of bone or metal tied at the ends; and when that whip came down on the bare back of our Lord, it pierced through the skin and cut the flesh, making His holy back a bleeding, gory mass; and so his back "was wounded for our transgressions."

Second, the holy head of our Lord—that head that planned salvation's plan; that head that purposed to redeem mankind; that head that pronounced benedictions and encouragement through its lips,—that head bled profusely as it was bored through, perforated and pierced with the crown of thorns—thorns that were anywhere from one inch to three inches in length;—yes, that head, the head of Jesus "was wounded for our transgressions."

In the third and fourth places, Jesus bled from both his tender hands,—the hands that lifted sinners from their sins, degradations and despair; the hands that lighted the eyes of the blind; the hands that loosed men and women from their disease and their infirmities; the hands that linked men and women with God; the hands that liberated men and women from the slavery and thralldom of Satan and fear of death;—those hands were bored and drilled through, perforated, pierced and punctured with fierce nails "by wicked hands" (Acts 2:23), and thus bled: for those blessed, holy, life-giving, lifting, lovely and loving hands were "wounded for our transgressions."

ers, praying that God may use it for the salvation of souls (especially from among Israel) and for the blessing of those already saved, and also believing joyfully what God has said: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). Amen.

ARTHUR E. GLASS,
Chattanooga, Tenn.,
September 10th, 1946.

Study One

YESHUA IN THE TENACH

(The Name JESUS in the Old Testament)

IN dealing with my Jewish brethren for the past twenty years in Canada, the United States, Argentina and Uruguay, I had one great difficulty, and it was this: my Jewish people would always fling at me this challenging question: *“If Jesus is our Messiah and the whole Old Testament is about Him, how come His name is never mentioned in it even once?”* I could never answer it satisfactorily to their way of thinking, and I admit I often wondered why His name was not actually written in the Old Bible. Oh yes, I could show them His divine titles in *Isa. 7:14; 9:6; Jer. 23:5, 6*, etc., and even the word MESSIAH (Christ) in several places; but the Hebrew name that would be equal to Jesus—that I could not show until one day the Holy Spirit opened my eyes, and I just shouted. There was the very NAME Jesus found in the Old Testament about 100 times all the way from GENESIS to HABAKKUK!! Yes! the very word—the very NAME that the angel Gabriel used in *Luke 1:31* when he told Mary about the Son she was to have.

“Where do we find that NAME?” you ask. Here it is, beloved: Every time the Old Testament uses the word SALVATION (especially with the Hebrew suffix meaning “my,” “thy” or “his”), with very few exceptions (when the word is impersonal), it is the very identical and absolutely same word YESHUA¹ (Jesus) used in *Matt. 1:21*. Let us remember that the angel who spoke to Mary and the angel who spoke to Joseph in his dream did not speak in English, Latin or Greek, but in Hebrew; and neither was Mary nor Joseph slow to grasp the meaning and significance of the NAME of this divine Son and its relation to His character and His work

To show how powerful this chapter is, we can only cite an occurrence which we ourselves witnessed. In a certain Canadian city, we were privileged to witness to a very bright Jewish youth who bitterly opposed us, and even ordered us out of the house. But when he was confronted with the 53rd chapter of Isaiah, he had no comeback. Then there came the time when a certain brilliant young rabbi was brought from New York to that city to give special lectures for the purpose of counteracting the influence of the missionaries. This young man to whom we had been witnessing confronted this learned rabbi with the following question: *“Rabbi, the missionaries here always point us to the 53rd chapter of Isaiah, saying it is a perfect picture of the Suffering Messiah, and that the suffering Messiah therein described is none other than Jesus Christ. And as far as I can see, it certainly resembles the crucifixion of Jesus. What can you tell me so that I can refute these missionaries and silence them?”* The rabbi (smoking a fat cigar which disgusted this young man from the very start) answered in his pedantic manner with an air of arrogance: *“This chapter refers to the nation Israel as the suffering Servant of Jehovah as she suffers for the other nations.”* *“In that case,”* replied our young friend, *“what does the Prophet mean by the statement ‘for the transgression of MY PEOPLE was HE stricken?’ Whom does he mean by MY PEOPLE if Israel is meant here as the SUFFERING SERVANT and who is the HE that WAS STRICKEN?”* The rabbi crimsoned and colored, floundered and fumbled, but produced no reasonable or logical answer, neither could he do so. The young man said, *“I see, rabbi, you have no answer.”* And having said that, the young man turned on his heels and left; and forthwith accepted Christ as his personal Savior,¹¹ and has been living for Him ever since.

Now since it isn't our purpose to give expositions on chapters but just WORD STUDIES, we shall leave this glorious chapter to the prayerful perusal of our readers and proceed with our two words: WOUNDED ... BRUISED.

The Hebrew word MECHOLAL, translated here *wounded*, means *bored through ... drilled-through ... made hollow ... pene-*

Study Eight

“WOUNDED FOR OUR TRANSGRESSIONS...
BRUISED FOR OUR INIQUITIES”

Isa. 53:5

AS we read the 53rd chapter of Isaiah we stand amazed at the minute exactitude with which the Prophet depicts the experience and sufferings of the Messiah. What an errorless description we have here of substitutionary suffering and vicarious expiation! So utterly descriptive is the picture, so amazingly exact is the portraiture, so strikingly vivid is the painting, so obviously fitting is the prophecy setting forth the suffering and atoning death of our Lord Jesus contained in this chapter, that the Jews are afraid to read it in their synagogues during the Sabbath Day and High Holiday readings.

During the course of the year my people read through the entire Law of Moses in prescribed portions, reading such a portion each Sabbath Day, and after each reading of the Law they read the HAPHTORAH (the after reading) from some other part of the Old Testament. And there comes a time when on a certain given Sabbath the HAPHTORAH is Isa. Chap. 52, and the following Sabbath's HAPHTORAH is Isa. Chap. 54. So strong, conclusive and convincing is the evidence in Isaiah 53, so telling a picture is it of our Lord Jesus, so striking is the resemblance, that they are afraid to read it; and in the older scrolls and books of the synagogue there is an explanatory note under the HAPHTORAH of Isa. 54 which says, “*We do not read Isaiah 53 MIPNEI HAPHTORAH—because of the (Hebrew) Christians.*”¹⁰

Well, Israel may shut her eyes to the truth and refuse the inspired evidence and logic of the Scriptures; but the word of God “*cannot be broken*” (John 10:35). Isaiah 53 still challenges every mentally honest reader.

of salvation. For in the Old Testament all great characters were given names with a specific and significant meaning. For example in Gen. 5:29 Lamech called his son “*Comfort (Noah), saying, This same shall comfort us concerning our work and toil of our hands.*” In Gen. 10:25 Eber calls his first born son “*Division (Peleg); for in his days the earth was divided.*” The same is true of Abraham, Sarah, Isaac, Jacob (changed to Israel—God's Prince), and all of Jacob's sons (see *Gen. chapters 29-32*). In Ex. 2:10 Pharaoh's daughter called the baby rescued from the Nile “*Drawn Forth (Moses); and she said, Because I drew him out of the water.*” And so we can go on and on to show the deep significance of Hebrew names.

Now then when the Angel spoke to Joseph, husband of Mary the mother of our Lord, this is what he really said and what Joseph actually understood: “*And she shall bring forth a Son, and thou shalt call His name YESHUA (SALVATION) for he shall salvage (or save) His people from their sins.*” This text was so forcibly brought home to my soul (soon after I was converted 22 years ago) that I saw the whole plan of the Old Testament in that one ineffable and blessed NAME.

So let us proceed to show clearly the Hebrew name YESHUA (Greek, Jesus; Eng., Jesus) in the Old Testament.

When the great Patriarch Jacob was ready to depart from this world, he by the Holy Spirit was blessing his sons and prophetically foretelling their future experiences in those blessings. In verse 18 of Gen. 49 he exclaims: “*I have waited for thy salvation, O LORD!*” What he really did say and mean was, “*To thy YESHUA (Jesus) I am looking, O LORD*”; or, “*In thy YESHUA (Jesus) I am hoping (trusting), O LORD!*” That makes much better sense. Of course YESHUA (Jesus) was the One in Whom Jacob was trusting to carry him safely over the chilly waters² of the river of death. Jacob was a saved man and did not wait until his dying moments to start trusting in the Lord. He just reminded God that he *was* trusting in His YESHUA (Jesus—Salvation), and was at the same time comforting his own soul.

In Psalm 9:14, David bursts forth: *“I will rejoice in thy Salvation!”* What he actually did say and mean was, *“I will rejoice in (with) thy Yeshua (Jesus).”*

In Psalm 91:14-16 God says, *“because he delighted in me I will deliver him: I will set him on high (raise him above circumstances),³ because he hath known my name. He shall call me, and I will answer him: I am with him in affliction; I will succor him and honor him. With length of days (eternal life) will I satisfy him, and I will cause him to look upon my YESHUA (Jesus Salvation).”* Of course that promise is realized in Rev. 22:3, 4: *“And there shall be no more curse:⁴ but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see HIS face.”*

In Isa. 12:2, 3 we have something wonderful. Here SALVATION is mentioned three times. The reader will be much blessed by reading these glorious verses in his Bible; but let me give them as they actually read in the original Hebrew with Jesus as the embodiment and personification of the word SALVATION: *“Behold, mighty (or, God the mighty One) is my YESHUA (Jesus—in His pre-incarnation and eternal existence); I will trust and not be afraid; for YAH YEHOVAH is my Strength and my Song; He also is become my YESHUA (Jesus—“and the WORD became flesh, and dwelt among us” (John 1:14)—Jesus Incarnate). Therefore with joy shall ye draw water out of the wells of YESHUA (Jesus crucified—waters of salvation flowing forth from Calvary).*

Something very interesting occurred last Spring in St. Louis. I was visiting in the home of Brother and Mrs. Charles Siegelman, and another Jew was present there. He claimed Jewish orthodoxy for his creed. Of course the conversation centered around him Who is the center of all things — Jesus. This good Jewish brother opposed the claims of Christ in the Old Testament verbally, and in a friendly fashion, most violently. His best offensive weapon, he thought, was to fling at me (and at all of us there) the well known challenge: *“You can’t find the name ‘Jesus’ in the Old Testament;”* and this he did. I did not answer him directly, but asked him to translate for us Isa. 62:11 from my Hebrew Bible.

*“When He shall come with trumpet sound,
I know I shall in HIM be found—
Clothed in HIS righteousness alone
Faultless to stand before the throne.*

*On Christ the Solid ROCK I stand;
ALL other ground is sinking sand.”*

Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). Such a demand is humanly impossible, for the Pharisees were the most religiously and legalistically righteous people on the face of the earth.

So what is the solution? Praise God! Jer. 23:6 is the answer: what God demands *HE HIMSELF* supplies! *HE HIMSELF* becomes *OUR righteousness*. How? Jesus (God manifested in the flesh) came, and was "*made ... sin for us Who knew no sin; that we (who had "all become as uncleanness") might be made the RIGHTEOUSNESS OF GOD in Him*" (2 Cor. 5:21). This same Jehovah Who demands this absolutely perfect righteousness of us becomes Himself *JEHOVAH TZIDKENU—THE LORD OUR RIGHTEOUSNESS*: the personal possession of every one who accepts the Lord Jesus Christ as his or her personal Savior; for Christ "*is made unto us wisdom, and RIGHTEOUSNESS, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the LORD*" (1 Cor. 1:30, 31): and indeed we do glory in Him, and "*My soul shall make her boast in the LORD*" (Psalm 34:2), because every child of God can sing—

*"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.*

*"His oath, His covenant and blood
Support me in the whelming flood;
When all around my soul gives way,
HE then is all my hope and stay.*

*"When darkness seems to hide His face
I rest on HIS unchanging grace.
In ev'ry high and stormy gale
My anchor holds within the veil.*

Being a Hebrew scholar, he did so with the utmost of ease, rapidity and correctness; and here is what and how he translated that text verbatim: "*Behold, Jehovah has proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy YESHUA (Jesus) cometh; behold, His reward is with Him, and His work before Him.*" Just then he crimsoned as he realized what he had done and how he had played into my hands, and just fairly screamed out, "*No! no! You made me read it 'thy YESHUA' (Jesus), Mr. Glass! You tricked me!*" I said, "*No, I did not trick you; I just had you read the Word of God for yourself. Can't you see that here SALVATION is a Person and not a thing or an event? HE comes; HIS reward is with HIM, and HIS work before HIM.*" Then he rushed at his own Old Testament, talking away frantically, saying, "*I'm sure mine is different from yours.*" And when he found the passage, he just dropped like a deflated balloon: his Old Testament was of course identically the same. All he could use as an escape from admitting defeat was to deny the divine inspiration of the Book of Isaiah.

Then skipping on to Habakkuk, we have the greatest demonstration of the NAME "Jesus" in the Old Testament; for here we have both the name as well as the title of the Savior. In 3:13 we read literally from the original Hebrew: "*Thou wentest forth with the YESHA (variant of YESHUA—Jesus) of (or, for) thy people; with YESHA thy MESSIAH (thine Anointed One: i.e., with Jesus thy Christ); thou woundest the head of the house of the wicked one (Satan).*" Here you have it! The very NAME given to our Lord in the New Testament—JESUS CHRIST! So don't let any one—Jew or Gentile—tell you that the Name JESUS is not found in the Old Testament.

And so when the aged Simeon came to the Temple, led there by the Holy Ghost, and took the baby Jesus in his arms, he said, "*Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy YESHUA (Jesus).*" Luke 2:29, 30. Certainly! Not only did his eyes see God's SALVATION—God's YESHUA (Jesus), but he felt Him and touched Him, as His believing heart throbbed with joy and assurance and as he felt the

throb of the loving heart of God as it throbbed in the heart of the holy infant Jesus.

“And thou shalt call His name SALVATION (YESHUA—Jesus); for He shall salvation—salvage—save His people from their sins!”

There is no name so sweet on earth,
 No name so sweet in heaven;
 That Name—before His wondrous birth—
 To Christ the Savior given.

And when they nailed Him to the tree
 They wrote His name above Him,
 That all might see the reason we
 For ever more must love Him.

So now upon the Father’s throne—
 Almighty to release us
 From sin and pains—He ever reigns,
 The Prince, the Savior JESUS!

O Jesus—by that matchless Name!—
 Thy grace shall fail us never;
 Today as yesterday the same,
 Thou art the same forever!

We love to sing of Christ our King,
 And hail Him blessed JESUS!
 For there’s no word ear ever heard
 So dear, so sweet as JESUS!

one) in no uncertain terms. Obviously my fatherly warning went unheeded, for in just a very short time one of the expensive hotel lamps went to the floor with a sickening crash and was shattered irreparably. And when I looked at the pieces, I had to confess that I had never realized that *one* lamp was composed of so many pieces. Needless to say, I had much to say to my already frightened and (too late) repentant child. I saw no use in punishing her, as that would not have remedied the lamp; but I did tell her that she had placed her poor daddy in a distressing situation, because we visualized a bill for that costly lamp that would be as long as a stork’s bill. Then our heart-broken child, seeing now how she had placed her parents into such embarrassing circumstances, began to weep bitterly, and said, *“Here, daddy, is my dime to pay for the lamp. I broke it, so I’ll have to pay for it.”* The poor child had no sense of values. She thought her puny dime could pay for such an extensive damage. I tried to show her that her dime (and that was the very BEST she could do) would never even begin to pay for the enormous damage. I showed her what a nice sized pile of dimes it would take to pay for the broken lamp.

So it is, my friend, with each one of us. We have violated a holy and eternal law, thus offending an eternal God; we have consequently incurred an eternal guilt, and therefore are doomed to an eternal punishment; and our best in the way of our own righteousness is the same as offering our miserable spiritual dime against this unspeakably great debt. The only difference here is this: in my girlie’s case she was a child, so she thought as a child, understood as a child and spoke as a child (and I was mindful of that, and therefore had to be merciful to her because of her childish innocence and ignorance). But in our case, we know better, or at least we ought to know better, and there is no excuse for our ignorance.

Yet the demand for perfect righteousness still stands, and there is no entering into the presence of an absolutely holy God without it: for our Lord says, *“For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and*

A companion verse to Isa. 64:6 is Hosea 6:4: “Your goodness is as a morning cloud (it hides the light), and as the early dew it goeth away (it can’t stand the test).”

The New Testament counterpart of Isa. 64:6 is given to us by the Apostle Paul. He shows us God’s estimate of man’s righteousness when he first catalogs his own religious assets and bank account by saying that he was “circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, BLAMELESS!” (Phil. 3:5, 6). Then the Apostle shows us the worth of all this in the sight of God in the following words: “I ... do count them but dung.” (Phil. 3:8). “Dung” simply means “manure” in our modern English. So what was in man’s eyes a very commendable pile of goodness is from God’s viewpoint a heap of manure—nothing very beautiful to behold and something very unpleasant to smell. Paul plainly said that he did NOT want to “be found ... having mine own righteousness” (Phi. 3:9). In other words, he did NOT want to get caught in the judgment day in possession of that abhorrent, stinking heap of religious manure and face the eternal shame and blame of it.

Nevertheless God demands from every son and daughter of Adam perfect righteousness such as would meet His unvarying standard; and nothing less will do. God will never accept 99 ⁹/₁₀% perfection (because if one tenth is missing, it is already imperfection), but He will have nothing less than 100% perfect righteousness. What shall we offer Him? our best and much of that? Well, the more of it the uglier the pile of rotten, filthy and abhorrent rags and the greater and worse the stench of it in the nostrils of a holy and uncompromising God.

In 1940 while we were home on furlough from our Argentine field, we stayed in one of the New York hotels (and everyone knows that hotels are not the most suitable places for children, especially such lively ones as ours who had all but perfected perpetual motion). I saw the danger of damage as our two girlies carried on in the hotel, and I warned them (especially the older

Study Two

“AND HIS NAME SHALL BE CALLED
WONDERFUL”

WE have, with the help of the Holy Spirit, established the fact that the name JESUS is to be found—and that very profusely—in the Old Testament. So now we want to proceed to show some of His titles as they are given to us by the “Holy men of God” who “spoke moved by the Holy Ghost” (II Peter 1:21).

One of such titles is to be found in Isa. 9:6, that great prediction of Christ. The English translation translates that indescribably rich Hebrew word פֶּלֶא PELEH into the word WONDERFUL. Well, for having to give one word for another, Wonderful is as good as any other of its synonyms in our enormously rich English language. For Christ is indeed Wonderful from every viewpoint. Both men and angels wonder at Him when they behold Him.

But the Hebrew word PELEH means very much more: it means MARVELOUS, MIRACULOUS, MYSTERIOUS, INSCRUTABLE, INDESCRIBABLE, INCOMPARABLE, INEFFABLE, SECRET, UNFATHOMABLE. All these simply cannot be applied to anyone save Deity, for to apply them to even the greatest human being would be idolatry and blasphemy.

And since we cannot go into a detailed study of everyone of the above stated words as they are applied to our blessed Lord Jesus—for time and space would fail us, we shall devote the time and space we have to the word commonly used in our English Bible: WONDERFUL.

Christ was first WONDERFUL in His birth: never was any man born like Him. His birth was singularly miraculous (Isa. 7:14; Jer. 31:22). The word “miracle” finds utter fulfillment and its truest

definition in the birth of our Lord. His birth was also prophetic. In this respect, too, the birth of Christ is incomparable. No man but Jesus could say *“Search the Scriptures; ... they are they which testify of me”* (John 5:39). Neither could any one say, *“Moses ... wrote of me”* (John 5:46). But Christ was able to begin *“at Moses and all the prophets,”* expounding *“in ALL the scriptures the things concerning Himself”* (Luke 24:27). And of whom else could it be said, *“to Him give all the prophets witness”* (Acts 10:43), save our Lord Jesus? Yes, all prophecy, whether in direct utterance or in type, point to Him; and without Him all prophecy would be meaningless. The birth of Christ was timed by God and timely in its occurrence. *“When the fulness of time was come, God sent forth His Son”* (Gal. 4:4). Christ is the center of time and history; for time ended with His birth and a new chronology was begun from His birth. We now speak of time and history as B.C. and A.D. Upon no other man’s birth was the world so dependent for its salvation as upon the birth of Christ. The birth of Moses meant the salvation of Israel, but the birth of Christ meant the salvation of the whole world. Christ was *Wonderful* in His birth because it was the most eventful birth in the whole world. When Isaac was born, a family rejoiced. When Moses was born, a nation rejoiced. But when Christ was born, heaven and earth rejoiced. For the birth of Christ meant the destruction of Satan (*1 John 3:8*), the abolition of death and the ushering in of immortality (*II Tim. 1:10*), the redemption of man (*Rom. 8:2; Gal. 4:5; 3:13; I John 3:5; Heb. 2:14,15*).

Christ was WONDERFUL in His life: never did any man live like Him. Two things in the life of Christ stand out as two perpetual marvels: His purity and His poverty. He came *“in the likeness of sinful flesh”* (Rom. 8:3), yet was without sin. To Him *“drew near all the publicans and sinners,”* and He was accused that He *“receiveth sinners, and eateth with them”* (Luke 15:1,2), and yet He never partook of their sin. He ever lifted sinners without ever lowering His standard of holiness. He alone of all men was able to say to his bitterest enemies *“Which of you convinceth me of sin?”* (John 8:46), and not fear in the slightest an accusing reply.

Study Seven

YEHOVAH-TZIDKENU: THE LORD (JEHOVAH)

OUR RIGHTEOUSNESS

Jer. 23:6.

ONE of the most jolting and shattering statements to be found any where—whether in secular or sacred literature—is to be found in Isa. 64:6: *“BUT WE ARE ALL AS AN UNCLEAN THING, AND ALL OUR RIGHTEOUSNESSES ARE AS FILTHY RAGS.”* The original Hebrew reads: *“AND WE HAVE ALL BECOME AS UNCLEANNESS, AND LIKE A POLLUTED GARMENT (LATIN, “VESTIS POLLUTA”)⁸ ARE ALL OUR RIGHTEOUSNESSES.”* Thus with one smashing stroke the God-inspired Prophet knocks all the props of pretension from under all people—Jews and Gentiles alike;⁹ and with one piercing stab punctures and deflates all the balloons of vaunted self-righteousness everywhere and for all time. I am sure the language used in the original leaves no ground at all for speculation, interpretation, comment, evasion or escape. It just gives simple yet crushing facts in such powerfully plain words that even *“the wayfaring men, though fools, shall not err therein”* (Isa. 35:8). This at once proves man’s utter depravity as well as his complete and unchangeable inability to do anything for himself as far as pleasing God is concerned. Let us keep in mind that what the above verse says is God’s estimate and the divine appraisal of man’s goodness, man’s righteousness, man’s religious zeal and fervor, man’s good deeds and righteous acts; his kindness, charitableness, honesty, altruism, generosity, high morals, ethical culture, erudition, spiritual exercise; in short—man’s best, chiefest and choicest. Now if that is God’s estimate of our best—*“our righteousness,”*—what does He think of our sin and unrighteousness?

*I wonder if He really shares
 In all these little human cares,
 This mighty King of Kings?
 If He Who guides through boundless space,
 Can have the condescending grace
 To mind these petty things?*

*It seems to me, if sure of this,
 Blent with each ill would come such bliss
 That I might covet pain,
 And deem whatever brought to me
 The loving thought of Deity
 And sense of Christ's sweet sympathy,
 No loss but richest gain.*

*Dear Lord, my heart shall no more doubt
 That Thou didst compass me about
 With sympathy Divine.
 The love for me once crucified
 Is not the love to leave my side,
 But waiteth ever to divide
 Each smallest care of mine.*

The next wonder in the life of our Lord was His absolute, unqualified poverty. Was there anybody so poor as He? Yet He was the Lord of glory while on earth. It is He of Whom the Psalmist sings “*The earth is the LORD’S, and the fulness thereof; the world, and all they that dwell therein*” (Psalm 24:1). But while our Lord was on earth, He was obliged to say “*The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay his head*” (Matt. 8:20). It was that which made the apostle Paul exclaim, “*For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich*” (2 Cor. 8:9). And it was this very thing that inspired the poet to write:

1. *“there was reality
 In Christ’s poverty;
 Though rich in infinite amount,
 Became He poor on our account.*
2. *“There was deep intensity
 In Christ’s poverty:
 Had He a place to lay His head,
 E’en when ‘twas laid among the dead?”*
3. *“there was loving sympathy
 In Christ’s poverty:
 His lowly lot on earth He choose
 That He might share and bear our woes.*
4. *“There was liberality
 In Christ’s poverty:
 Forsook He not supernal wealth,
 That we might have eternal health?”*
5. *“There was active Deity
 In Christ’s poverty:
 With aim He died on Calvary,
 That we might from our sins be free.”*

Christ was also WONDERFUL in His speech: "Never man spake like this Man" (John 7:46). Christ spoke with authority and not like any other human teacher (Matt. 7:29); for He was the AUTHORITY. He spoke with originality, because "He is before all things" as well as "the beginning" of all things (Col. 1:17,18); and for that reason He could authoritatively say "But I say unto you." Jesus spoke with power. The wind and waves were hushed at His "Peace, be still!" Water was turned into the best wine at His bidding. Leprosy fled at His rebuke; paralysis loosed its grip at His command, and fever vanished at His word. Publicans left their lucrative business at His suggestion, and harlots forsook their sin at His entreaty. Demons tremblingly released their victims at His saying, and the grip of death was broken at His demand, while the tomb admitted abject defeat when He spoke. No funeral procession ever passed our Lord Jesus that reached the cemetery. He always broke it up and by His word of power made the erstwhile dead walk on his own feet back to his home and loved ones to their joy, to the amazement of all and to the chagrin of the devil. Jesus spoke with grace, for He was the embodiment and incarnation of it. He spoke with wisdom, for in Him "Are hid all the treasures of wisdom and knowledge" (Col. 2:3). He spoke with tenderness and tactfulness: in tenderness, to the woman taken in adultery; in tactfulness, to the Samaritan woman.

Our Lord was WONDERFUL in His acts: never did any man act like Him. "This man hath done nothing amiss" (Luke 23:41); He did "always those things that please" God (John 8:29); and He always "went about doing good and healing all that were oppressed of the devil" (Acts 10:38).

Jesus was moreover WONDERFUL in His love: never did any man love like Him. His was an incomparable love (Rom. 5:6-8). His was a compassionate love (Matt. 8:18). His was an inexplicable love (Eph. 3:19). His was a sacrificial love (1 John 3:16).

Then we find that our Lord Jesus was WONDERFUL in His suffering: never did anyone ever suffer like Him. He suffered innocently (1 Peter 2:22). Our Lord's innocence was absolute. Our Lord also suffered exemplarily (1 Peter 2:21). Then he also suf-

*"Carpenter in lowly guise" was the
"Architect of earth and skies."*

It was necessary for Him to come through a Virgin and without the intervention of a man so that He would not be heir to sin and depravity (for the progeny is carried on through the seed of the male; and had Jesus been the Son of Joseph, He would have been a sinner); but He had to be "made of a woman" (Gal. 4:4), and thus fulfil the glorious promise made by God in the Garden of Eden immediately after the Fall of Man: "*And I will put enmity between thee and the WOMAN, and between thy seed and HER SEED; HE shall bruise thy head, and thou shalt bruise his heel*" (Gen. 3:15). So then, "*Forasmuch then as the children are partakers of flesh and blood, He also HIMSELF likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in ALL things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful HIGH PRIEST in things pertaining to God, to make reconciliation for the sins of the people. For in that HE HIMSELF hath suffered being tempted, He is able to succor them that are tempted*" (Heb. 2:14-18). And now⁷ He is our IMMANU-EL—God in very deed with us! Oh! what a comfort! what a privilege is ours—to have Him—with us—NOW, ALWAYS!—to love us! to help us! to cheer us and to share and bear our burdens, woes, problems and heartaches! I am sure that the following lines express our sentiments very aptly:

*If I could only surely know
That all the things that tire me so
Were noticed by my Lord—
The pang that cuts me like a knife,
The lesser pains of daily strife—
What peace it would afford!*

Now the verb BE HID is the word NE'ELAM, which is the Niphal or passive form of the verb ALAM meaning *HIDDEN, SECRET, UNKNOWN*. Another use of the same word which gives the true meaning of ALMAH is found in Lev. 20:4: “*And if the people of the land DO HIDE their eyes from the man...*” The verb DO HIDE is the English translation of HA'ALEM, YA-ALEEMU, which is the present Hiphil or causative form and the future of ALAM, meaning, *HIDING, THEY SHALL HIDE*. I am sure that the full significance is plain and simple enough even to the most casual and superficial reader. Num. 5:13 most emphatically and clearly brings out the meaning of NE'ELAM (variant of ALMAH) in very bold relief when it says, “*and it BE HID from the eyes of her husband.*” The verb BE HID is again NE'ELAM as in Lev. 4:13. Then the same is true of *1 Kings 10:3; 2 Chron. 9:2; Job. 28:21; Prov. 28:27; Ecc. 12:14; Ez. 22:26*. What am I trying to bring out by the use of these Scripture passages? Simply this: the word *ALMAH*—translated in our English Bible *VIRGIN*—means A YOUNG VIRGIN WOMAN UNTOUCHED BY A MAN; that this *ALMAH* of Isa. 7:14 was a *YOUNG WOMAN WHOSE UNSULLIED WOMANLY VIRGINITY WAS HER SACRED SECRET* until such time after she had given birth to her Savior Son. For Matt. 1:25 tells us so in divinely beautiful and delicate language: “*And (Joseph) knew her not till she had brought forth her firstborn son; and he called His name JESUS.*” Oh! the foolishness and fatality of unbelief and the willing blindness of prejudice! How irrational and unreasonable they are! They discard truth! they disregard logic! they disown reason! they disbelieve facts! they deride good sense! they discredit knowledge! they darken the understanding! they drain the mind! they dim the eyes! they drown conviction! they deaden the senses! they destroy the power of thinking! they dry up the intellect! they deny the rights of others! they defy God! and they damn the soul!

And now we come to that sublime word *IMMANU-EL*, which means “*WITH-US-IS-GOD.*” This word needs no explanation. Jesus has already explained it so insuperably when He said, “*He that bath seen Me bath seen the FATHER*” (John 14:9). Yes, dear child of God, this

fered *substitutionally* and *sacrificially* (*1 Peter 3:18*). Jesus suffered *punitively* and *expiatorily* (*Isa. 53:4-6*). He also suffered *superlatively* (*Heb. 2:10,18; 4:15; 5:9*).

Then our Lord was very WONDERFUL in His silence: never did any man keep silence like Him. His was an amazing, searching and majestic silence (Matt. 27:13, 14). His was also a victorious silence (1 Peter 2:23). His was most of all a redemptive silence (Isa 53:7,8). He kept silent so that we might have the answer.

*The day when Jesus stood alone
And felt the hearts of men like stone,
And knew He came but to atone—
That day “He held His peace.”*

*They witnessed falsely to His word,
They bound Him with a cruel cord,
They mockingly proclaimed Him Lord;
“But Jesus held His peace.”*

*They spat upon Him in the face,
They dragged Him on from place to place,
They heaped upon Him all disgrace;
“But Jesus held His peace.”*

Jesus was most WONDERFUL in His death: never did anyone die like Him. He died willingly. No one but Jesus could ever say “I lay down my life... No man taketh it from me, but I lay it down of myself” (John 10:17,18). Then, too, He died purposefully (Luke 9:51; John 12:27). Only Christ’s death brings life. Christ died punitively: He died as a punishment because of having assumed the responsibility of my guilt! (1 Cor. 15:3; 2 Cor. 5:21; Isa. 53:10). Christ also died Scripturally (Luke 24:25, 27:44). What lends value to the whole gamut of Scripture is the death of Christ. Take away that, and the whole Bible has no meaning, no motive, no mission, no message, no ministry, no moral, no magnetism. Christ also died substitutionally: “Christ died for our sins” (1 Cor.

15:3). He died in my room and in my stead. For *“He was wounded (lit. bored through) for OUR transgression, He was bruised (lit. crushed, ground into powder between millstones) for OUR iniquities; the chastisement of OUR peace was upon Him; and through His stripes WE have healing”* (Isa. 53:5). And most blessed of all Christ died *triumphantly*. In His death He was not a victim but a victor. In His death Christ triumphed over principalities and powers (*Col. 2:15*); He satisfied the demands of the law (*Col. 2:14*); He destroyed the power of Satan (*Heb. 2:14*); and He robbed death of its fear (*Heb. 2:15*). His work did not end with His death; it began!

*What though th’ accuser roar
Of ills that I have done;
I know them well, and thousands more:
Jehovah findeth none.*

*His be the Victor’s name
Who fought the fight alone;
Triumphant saints no honor claim;
Their conquest was His own.*

*By weakness and defeat
He won the meed and crown;
Trode all our foes beneath His feet,
By being trodden down.*

*He hell in hell laid low;
Made sin, He sin o’erthrew;
Bowed to the grave, destroyed it so,
And death, by dying slew.*

*Bless, bless the Conqueror slain—
Slain by Divine decree—
Who lived, Who died, Who lives again,
For thee, His saint, for thee!*

Now let us analyze this statement in the light of both the etymological as well as the prophetic meaning of the three words of our study. The prophecy is: *“Therefore the Lord HIMSELF shall give you a SIGN (Oth).”* So if Christ were the offspring of natural generation—whether in or out of wedlock,—what kind of “*sign*” would that be? What’s so signal or extraordinary when a young woman has a child after having had relationship with a man—whether that relationship be licit or illicit? That is the natural, logical and expected consequence. But the Word of God tells us that *“the Jews require a SIGN”* (1 Cor. 1:22), and God was about to do something very *SIGNAL*, so He gave them a *SIGN*. He was about to do something *WONDERFUL*, so He gave them a *WONDER*; He was about to do something extremely *MARVELOUS*, so He gave them a *MARVEL*; He was about to perform the most *MIRACULOUS* event since the creation—and which would continue to be the *MIRACLE* of all the ages thereafter, so He gave them a *MIRACLE*! Signs, Wonders, Miracles, Marvels, were the order of the day in Israel’s national history; so why should anyone stumble at this prophecy? Since the destiny and existence of Israel as well as the salvation of the whole world depended on the advent of the Messiah, why shouldn’t such an advent he introduced in, with, by and through the supernatural, the extraordinary, the miraculous? The birth of Isaac, the survival of Moses and the birth of Samson,⁹ were they not all miraculous? Why doubt?

Then let’s consider next the word *ALMAH* (Virgin): *“Behold, a Virgin (Ha-Almah, the Virgin) shall conceive, and bear a son.”* Oh, how my poor, beloved, benighted, misguided Jewish brethren have tried to twist the meaning of the word *ALMAH* in order to get around the fact that it means *VIRGIN*! Now the word *ALMAH* is the feminine of the word *ELEM*, which is derived from the verb *ALAM* meaning *HIDDEN, SECRET, INCLOSED, UNTOUCHED*. Let us take a few of the many Bible passages that prove this point irrefutably beyond even the remotest possibility of a shadow of a doubt. In Lev. 4:13 we read: *“And if the whole congregation of Israel sin through ignorance (and they most certainly did [see Acts 3:17]), and the thing BE HID from the eyes of the assembly...”*

Study Six

“A *SIGN* ... A *VIRGIN* ... *IMMANU-EL*”

AMONG the grandest, greatest and most glorious Prophetic Utterances in the Word of God, Isa. 7:14 stands out like the Aconcagua of the Andes, bedecked with the splendor of inspiration and covered with the snow whiteness of Prophetic Light. This verse is the greatest revelation and most conclusive proof of the dual nature and personality of our Lord Jesus: it shows Him to be truly human and incontrovertibly divine. He is the son of the Virgin and *IMMANU-EL*.

The Biblical Hebrew does not boast of a very extensive vocabulary; but when it comes to explain and clarify fully spiritual terminology, there is no language like it—no, not even the Greek. The finest shades and the deepest significance alike of heavenly truth are brought to the surface by those Hebrew words. The three words before us for our present study and meditation are: *OTH* (a sign, wonder, marvel, miracle, seal); *ALMAH* (a virgin, hidden or secret one [woman], closed, inclosed, untouched); *IMMANU-EL* (With-Us Is-God).

Unbelief—both Jewish (especially Jewish) and Gentile—has tried very hard to disprove the *VIRGIN BIRTH* of our Blessed Lord. “*Unto the Jews*” this truth is “*a stumbling block, and unto the Gentiles foolishness*” (1 Cor. 1:23). The Jews say, “*It is unnecessary*,” the Gentiles affirm that “*It is impossible*.” My Jewish brethren have tried in vain to twist the easy reading and the true meaning of this outstanding prophecy. In years gone by, many used to say that Jesus was an illegitimate. Thank God! this type has almost disappeared; and what is left of that class will have disappeared by the next 25 years.⁶ The modern Jew simply says, “*‘ALMAH’ means a ‘young woman’ instead of a ‘virgin.’*”

Christ was supremely WONDERFUL in His resurrection: never did anyone rise from the dead like Him. He rose in a real sense of the word *unaidedly*. Elisha raised the Shunamite’s son from the dead (2 Kings 5:33-37); our Lord raised several from the dead; and Peter raised Dorcas from the dead (Acts 9:40-42); but in all these cases someone was at the very spot to exercise the power. But our Lord was able to say without fear of contradiction “*I lay down my life, that I might take it again... I have power to lay it down, and I have power to take it again*” (John 10:17,18). And in effect that’s exactly what He did: He arose from the dead without any visible aid. Of course from God’s viewpoint “*Christ was raised up from the dead by the glory of the Father*” (Rom. 6:4); but from the human side there was no one to raise Him: He took His life again from the jaws of death, fulfilling the Scripture in Isa. 49:25: “*The captives of the mighty shall be taken away, and the prey of the terrible shall be delivered.*” He also arose *spectacularly*. Matt 28:2-4 tells us that there was an earthquake that accompanied the Lord’s resurrection as well as the presence of angels. This spectacular scene filled the enemies with dread and terror while it filled the saved ones with delight and triumph. Then our Lord arose *victoriously*. That was the mightiest victory over sin, Satan and death—the enemy of God and man. The resurrection of Christ for ever finished sin’s dominion (Rom. 6:14), completely broke Satan’s power (1 John 5:18), and permanently loosened death’s grip (1 Cor. 15:54,55).

Then Christ was WONDERFUL in His ascension: never did anyone ascend into heaven like Him. He ascended *visibly* before a vast company of onlookers (Luke 24:51-53). That group of people was very hard to convince; but so real was our Lord’s ascension that every vestige of doubt was completely and permanently removed. Our Lord ascended into heaven *bodily*. He took with him the same tangible and real body that He had had after His resurrection—the same body that our Lord’s disciples saw, felt and handled at His request (Luke 24:38-43). Our Lord ascended into heaven also *representatively* (Heb. 6:20; 7:25; 1 John 2:1). He ascended as our Forerunner, as our Advocate as well as the

Preparer of our heavenly abode (*John 14:2,3*). He ascended expectantly (*Heb. 9:28; 10:11-13*). He is expecting His enemies to be made His footstool (*Heb. 10:13*); the believers are expecting Him to come to complete redemption (*Phi. 3:20, 21*); and creation is expecting Him to rescue it from its present sad condition (*Romans 8:19-22*).

HIS NAME SHALL BE CALLED
WONDERFUL

*“His name shall be called wonderful.” This Babe for whom
Even in village inn, there was no room?*

*The lowing of cattle was His lullaby,
Though caroling angels were thronging the Sky.*

*“His name shall be called wonderful.” This little lad,
Living so simply, and so plainly clad?*

*“His name shall be called wonderful.” This Carpenter
Known from His childhood by each villager?*

*“His name shall be called wonderful.” Spat upon, shamed,
Tortured and crucified, how is He named*

*Wonderful, Counselor, Almighty God,
He who one dark day Golgotha’s road trod?*

*His name SHALL be wonderful,—Jesus God’s Son!
His Word has promised and it shall be done.*

*Not meek and lowly, despised among men;
This same Lord Jesus is coming again*

*With clouds and great glory, to reign here below,
And all men shall praise Him and all knees shall bow.*

*From ocean to ocean His name shall be heard
Wonderful name of our wonderful Lord!*

—Martha Snell Nicholson.

*O what peace we OFTEN forfeit,
O what NEEDLESS pain we bear,
All because we do not carry
EV’RYTHING to God in prayer.*

*“Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful,
Who will ALL our sorrows share?
Jesus KNOWS our ev’ry weakness;
Take it to the Lord in prayer.*

*“Are we weak and heavy laden,
Cumbered with a load of care?
Precious Savior, still our refuge—
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In His arms He’ll take and shield thee,
Thou wilt find a solace there.”
—Joseph Scriven.*

lives upon His *paternal* shoulder; for He says, “In all thy ways acknowledge Him, and He shall direct thy paths” (Prov. 3:6). He wants to have the government of our spiritual lives upon His *consecrated* shoulder; for He says, “*I will instruct thee and teach thee in the way which thou shall go: I will guide thee with mine eye*” (Psalm 32:8). He wants to have the government of our economical and commercial lives upon His *mighty* shoulder; for He says, “*Cast thy burden upon the LORD, and He shall sustain thee*” (Psalm 55:22). He wants to have the government of our domestic lives upon His *omnipotent* shoulder; for the Lord “*blesseth the habitation of the just;*” and “*the house of the righteous shall stand*” (Prov. 3:33; 12:7). He wants to have the government of our daily lives upon His *great* shoulder; for He says, “*as thy days, so shall thy strength be*” (Deut. 33:25), and, “*Blessed be the Lord, Who daily loadeth us with benefits, even the God of our salvation*” (Ps. 68:19). He also wants to have the government of our aging lives bent with weakness upon His *tender* shoulder; for He says, “*And even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and deliver you*” (Isa. 46:4).

As the CHILD BORN and as the SON GIVEN, Christ is *worthy* of our confidence and *accessible* with our cries. So “*Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need*” (Heb. 4:16). As “the government shall be upon His shoulder,” Christ is *willing* to shoulder and share our burdens and “is *able to succor them who are tempted*” (Heb. 2:18). As the “Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace,” Christ is *wonderful* in His solution of our problems and perplexities and *adorable* in His sovereign dealings with us. So “*Let the PEACE of God*” this “*Prince of PEACE,*” *Who “is OUR PEACE—RULE in your hearts,*” because—

*“What a friend we have in Jesus,
ALL our sins and griefs to bear!
What a privilege to carry
Ev’rything to God in prayer!”*

Study Three

“A CHILD BORN ... A SON GIVEN”

IN the 9th chapter of Isaiah we have a most remarkable and wonderful prophecy of our Lord Jesus Christ. The verse reads: “*For unto us a child is born, unto us a son is given, and the rulership shall be upon his shoulder; and his name shall be called Wonderful (or, inscrutable, marvelous, mysterious, unfathomable), Counsellor, God Almighty, Father of Eternity, The Prince of Peace.*” (Lit. Hebrew.)

Now in the Hebrew original the word CHILD is יָלֵד YELED, which means *BORN-ONE*, while the word for SON is BEN. Whereas in the ordinary sense the word BEN (*SON*) is used to denote a descendant (such as son or grandson or even great grandson, etc.), yet in the strictest use in the Bible it is applied to uses which clearly show that no reference is made whatsoever to any human descendant, but something entirely different. It is used for instance in Job to denote angelic beings of a very high rank (*Job 1:16; 2:1*). The Messiah is called by the ancient Jewish Rabbis BEN HAMEVORACH (*THE SON OF THE BLESSED*). See Mark 14:61. So with this in mind, let us go on to consider this glorious prediction of the coming of the ONE Who was to be both perfect MAN and perfect GOD at the same time.

As *the* CHILD BORN (YELED), Jesus was truly human in every sense of the word. As the SON GIVEN, He was absolutely divine in every sense of the word. For as the CHILD BORN, He was born into humanity, but as the SON GIVEN, He came as Deity. As a CHILD was Jesus born. As the SON, He was GIVEN. As the CHILD BORN, Jesus came out of Beth Lehem, Ephratah. But as the SON GIVEN, His “*goings forth have been from of old, from eternity*” (Micah 5 2).

As a CHILD BORN, we see our Lord as the helpless infant in the manger totally dependent on a tender mother's care. But as the SON GIVEN, he is *"the Almighty"* (Rev. 1:8) Who is *"upholding all things by the word of His power"* (Heb. 1:3): for as a CHILD BORN, He *"grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him"* (Luke 2:40); but as the SON GIVEN, *"He knew all, and needed not that any should testify of man; for He knew what was in man"* (John 2:25), because in Him *"are hid all the treasures of wisdom and knowledge"* (Col.2:3).

As the CHILD BORN, our Lord *"was subject unto"* Joseph and Mary (Luke 2:51). But as the SON GIVEN, *"the government is upon His shoulder."* For as the CHILD BORN, He paid taxes to the Roman government (Matt. 17:24-27); but as the SON GIVEN, He was *"KING OF KINGS AND LORD OF LORDS"* (Rev. 19:16).

We see Jesus as the CHILD BORN come in *"the fulness of time"* (Gal. 4:4), and *"in due time Christ died for the ungodly"* (Rom. 5:6); but as the SON GIVEN, He *"In the beginning was the WORD, and the WORD was with God, and GOD was the WORD"* (John 1:1): because as the CHILD BORN, He was *"Jesus Christ, the Son of David, the son of Abraham"* (Matt. 1:1); whereas as the SON GIVEN, He was *"Before Abraham"* as Abraham's God (John 8:58), and before David as David's Lord (Matt. 22:43-45). For as the CHILD BORN, He was God veiled in flesh, and as the Son GIVEN, He was God unveiled through flesh.

As a CHILD BORN, Jesus came as the *SEED OF THE WOMAN* (Gen. 3:15), *"made of a woman, made under the law"* (Gal. 4:4); but as the SON GIVEN, *"grace and truth came by Jesus Christ"* (John 1:17), because He was *full of grace and truth*" (John 1:14). For as a CHILD BORN, He was *"the Lamb of God that taketh away the sin of the world"* (John 1:29), and as the SON GIVEN, He is *"the Lion of the tribe of Judah"* (Rev. 5:5).

As a CHILD BORN, Jesus was baptized of John *"to fulfill all righteousness"* (Matt. 3:15); but as the SON GIVEN, He was *"mightier than"* John (Luke 3:16), preferred before John (John 1:27), Who baptizes *"with the Holy Ghost and with fire"* (Luke 3:16), *"Who of God is made unto us ... righteousness"* (1 Cor.

*der,"*⁵ He is the Representative of saints; and as the *"WONDERFUL, COUNSELLOR,"* etc., He is the Royal Sovereign.

We have seen Christ as the CHILD BORN and as the SON GIVEN; we have seen Him as the *"WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE;"* and now let us *"consider Him"* (Heb. 12:3) as the One Who has *"the government upon His shoulder."*

In this verse (Isa. 9:6), Christ is presented to us as *"THE PRINCE OF PEACE;"* in Eph. 2:14 Paul tells us that Christ *"is our PEACE;"* and in Col. 3:15 we are encouraged with this statement: *"and let the PEACE of God rule in your hearts."* Evidently the Bible leads us to believe that PEACE is not only a blessed state—the rightful privilege of every child of God—but that it is also a glorious PERSON: *"The Prince of Peace"—"He Is Our Peace"—"Let the Peace of God Rule In Your Hearts."*

Now this Divine Child, this Glorious Son, this Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace,—He has *"the government upon His shoulder."* We know what this means: it means that

"Jesus shall reign wher'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

It means the literal and abundant fulfillment of Psalm 2:6-9; Isa 11:1-10; 32:1-4; Ezek. 21:27; Rev. 11:15. Even right now Christ is *"upholding all things by the word of His power"* (Heb. 1:3), *"and by Him all things consist"* (Col. 1:17). But there is a deeper and more personal sense in which we can apply, appropriate and avail ourselves of the fact that *"the government shall be upon His shoulder."*

He Who governs the universe, cares for it, upholds it; He Who shall govern the nations is also the One Who *"careth for you"* (1 Pet. 5:7). He wants to have the government of our lives *"Upon His shoulder."* He wants to have the government of our individual

Study Five

“AND THE GOVERNMENT SHALL BE
UPON HIS SHOULDER”

Isa. 9:6

WE have been introduced in our foregoing studies on this precious verse into the ineffable and entrancing labyrinth of the beauties of the attributes of Christ. We saw our Lord as the matchless CHILD BORN and as the Divine SON GIVEN; then those five glorious Titles stood out like majestic mountain peaks bedecked with glory and splendor and radiating beams of eternal and heavenly light. But between the clauses “*a child is born unto us, a Son is given unto us*” and “*His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace*” there is a most significant statement divinely inserted: “*and the government shall be upon His shoulder.*”

Now the Hebrew word for “government”—MISSRAH—means Principality, Rulership, Captaincy, Authority; and it comes from the word SAR, meaning Prince, Potentate, Ruler, Regent, Captain, Governor.

As the CHILD BORN and the SON GIVEN, Christ is presented to us in His Goodness and Mercy. As “*the government shall be upon His shoulder,*” He is pictured to us in His Greatness and Might. And as the “WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE,” He is portrayed to us in His Glory and Majesty. As the CHILD BORN and the SON GIVEN, Christ is Worthy and Accessible; as “*the government shall be upon His shoulder,*” He is Willing and Able; and as the “WONDERFUL, COUNSELLOR,” *etc.*, He is Wonderful and Adorable. As the CHILD BORN and the SON GIVEN, Christ is the Redeemer of sinners; as “*the government shall be upon His shoul-*

1:30). For as the CHILD BORN, He is the “*Righteous BRANCH*” of David, and as the SON GIVEN, He is “*JEHOVAH OUR RIGHTEOUSNESS*” (Jer. 23:5,6).

As the CHILD BORN, Jesus had to say “*The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head*” (Matt. 8:20); but as the SON GIVEN, “*All things were made by Him; and without Him was not anything made that was made*” (John 1:3); “*For by Him were all things created that are in heaven and that are in the earth; ... and He is before all things, and by Him all things consist*” (Col. 1:16, 17). As the CHILD BORN, He was “*wearied with His journey*” (John 4:6); but as the SON GIVEN, He declared: “*All power is given unto me in heaven and in earth*” (Matt. 28:18); for He is also “*the everlasting God, the LORD, the Creator of the ends of the earth, Who fainteth not, neither is weary*” (Isa. 40:28). As the CHILD BORN, “*He hungered*” (Matt. 21:18); but as the SON GIVEN, our Lord could say, “*I am the Bread of Life: he that cometh to me shall never hunger*” (John 6:35); “*For the Lamb Who is in the midst of the throne shall feed them*” (Rev. 7:17). As the CHILD BORN, “*Jesus saith unto her (the Samaritan woman), Give me to drink*” (John 4:7), and when He hung on the cross He cried out “*I thirst!*” (John 19:28); but as the SON GIVEN, He said, “*Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water stringing up into everlasting life*” (John 4:14); and, “*If any one thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his innermost being shall flow rivers of living water*” (John 7:37,38); and He also said, “*I will give unto him that is athirst of the fountain of the water of life freely*” (Rev. 21:6). As the CHILD BORN, we see Jesus “*in the hinder part of the ship, asleep on a pillow*” (Mark 4:38); but as the SON GIVEN, “*He that keepeth Israel shall neither slumber nor sleep*” (Psalm 121:4). So with the words of Susanne C. Umlauf our Lord could say—

I UNDERSTAND

(Ps. 50:15)

Hast thou been hungry, child of mine?

I, too, have needed bread;
For forty days I tasted naught
Till by the angels fed.

Hast thou been thirsty? On the cross

I suffered thirst for thee;
I've promised to supply thy need,
My child, come unto Me.

Perhaps thy way is weary oft,

Thy feet grow tired and lame;
I wearied when I reached the well,
I suffered just the same:
And when I bore the heavy cross
I fainted 'neath the load;
And so I've promised rest to all
Who walk the weary road.

Doth Satan sometimes buffet thee,

And tempt thy soul to sin?
Do faith and hope and love grow weak?
Are doubts and fears within?
Remember I was tempted thrice
By this same foe of shine;
But he could not resist the Word,
Nor conquer pow'r divine.

When thou art sad and tears fall fast

My heart goes out to thee,
For I wept o'er Jerusalem—
The place so dear to me:
And when I came to Lazarus' tomb
I wept—my heart was sore;

PRINCE OF PEACE in a world of turmoil?

Peace, when there seems nought but strife?
Yes, for when He dwells within me
Peace and joy fill all my life.

—*John R. Martin in the Sunday School Times.*

(Col. 1:20). *“Having abolished in his flesh the enmity,⁶ the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace”* (Eph. 2:15).

3. He is the Perpetuation of Peace: *“Now the Lord of peace Himself give you peace always by all means”* (2 Thes. 3:16).
4. He is the Principle of Peace: *“These things I have spoken unto you, that in Me ye might have peace”* (John 16:33).
5. He is the Provider of Peace: *“Peace I leave with you, MY peace I give unto you”* (John 14:27).
6. He is the Presence of Peace: *“And the peace of God which passeth all understanding, shall garrison your hearts and minds through Christ Jesus”* (Phil. 4:7).
7. He is the Personification of Peace: *“For He is our peace, Who hath made both one, and hath broken down the middle wall of partition”* (Eph. 2:14).

WONDERFUL that He should love me—
All unworthy, stained with sin.
Wonderful that He has saved me;
In His blood I am made clean.

COUNSELLOR—yes, mine to guide me
When the way seems lone and dim.
All His wisdom mine for asking;
All is plain when I trust Him.

THE MIGHTY GOD—No one above Him—
Ruler of all things is He!
Glory—Power—Might—Dominion—
Yet He knows and thinks of me.

And THE EVERLASTING FATHER,
With a father's love and care,
Gentle, thoughtful, kind, forgiving—
Watches o'er me—hears my prayer.

I'll comfort thee when thou dost weep,
Till sorrows all are o'er.

Do hearts prove false when thine is true?
I know the bitter dart
I was betrayed by one I loved—
I died with a broken heart:
I loved My own, they loved Me not,
My heart was lonely, too;
I'll never leave thee, child of Mine,
My loving heart is true.

Art thou discouraged in thy work?
Doth ministry seem vain?
I ministered midst unbelief,
Midst those with greed of gain:
They would not hearken to My voice,
But scoffed with one accord;
Your labor never is in vain
If done unto the Lord.

Have courage, then, My faithful one,
I suffered all the way,
Thy sensitive and loving heart
I understand today;
Whate'er thy grief, whate'er thy care,
Just bring it unto Me;
Yea, in the day of trouble, call,
I will deliver thee.

As the CHILD BORN Jesus came *“to fulfil”* the law because He was under it (Matt. 5:17). But as the SON GIVEN He was *“greater than the temple,” “Lord of the Sabbath day,” “greater than Jonah”* and *“greater than Solomon”* (Matt. 12:6,8,41,42).

As the CHILD BORN, Jesus *“made Himself of no reputation, and took upon Him the form of a servant, and was made in the like-*

ness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:7,8); but as the SON GIVEN, "God also hath highly exalted Him, and given Him a name that is above every name: that at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). For as a CHILD BORN, Jesus was "A Carpenter in lowly guise." But as the SON GIVEN, He was "The Architect of earth and skies."

As the CHILD BORN, Jesus "was crucified through weakness" (2 Cor. 13:4), "being put to death in the flesh" (1 Peter 3:18). But as the SON GIVEN, "He liveth by the power of God" (2 Cor. 13:4).

As the CHILD BORN, Jesus was judged by a Roman Gentile judge—Pilate (John 18:28 - 19:13); but as the SON GIVEN, "the Father ... hath committed all judgment unto the Son" (John 5:22); and it is "He who searcheth the reins of the hearts," giving to every one according to his works (Rev. 2:23).

As the CHILD BORN, He was "taken, and by wicked hands was crucified and slain" (Acts 2:23); but as the SON GIVEN, our Lord was able to say, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17,18).

As the CHILD BORN, Jesus "poured out His soul unto death, and He was numbered with the transgressors; and He made His grave with the wicked, and with the rich in His death" (Isa. 53:12,9), being buried in Joseph of Arimathea's new sepulchre (John 19:28-42); but as the SON GIVEN, He was the "Resurrection and the life" Who called Lazarus from the grave after he had been there four days with decomposition already set in—when "he cried with a loud voice, Lazarus, come forth! And he that was dead came forth" (John 11:25,43,44). For "the Son quickeneth whom He will;" and "The hour is coming ... when the dead shall bear the voice of the Son of God; and they that bear shall live" (John 5:21,25).

I MUST tell Jesus, and He will help me
Over the world the vic'try to win."
—Rev. E. A. Hoffman.

The fourth Title is *AHVEE-AHD*. This denotes the divine attribute of Omnipresence. He is the Present One in every age: "A very PRESENT HELP in trouble" (Psa. 46:1). He is the One Who said, "Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58), and also said, "Lo, I am with you always even unto the end of the age" (Matt. 28:20); for "He is before all things" (Col. 1:17), "the beginning of the creation of God" (Rev. 3:14), the "Alpha and Omega, the Beginning and the Ending, ... Who is, and Who was, and Who is to come" (Rev. 1:8). So He is always present with all His people at all times. He was present with Noah in the Ark; with Abraham at Mount Moriah; with Isaac on the altar; with Jacob at Jabbok; with Joseph in the dungeon; with Moses at the burning bush; with Joshua at the walls of Jericho; with David in his sufferings; with Hananiah, Mishael and Azariah in the fiery furnace; with Daniel in the lion's den; with Paul in the defense of the Gospel, and with every saint in every situation: "for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me" (Heb. 13:5,6). So

"On land or sea, no matter where,—
Where Jesus is 'tis heaven there."

Then we come to the fifth and last Title, *SAR SHALOM*. This shows our Lord both as to what He is as well as to what He does. He truly is the Prince of Peace.

1. He is the Possibility of Peace: "Therefore being justified by faith, we have Peace with God through our Lord Jesus Christ" (Rom. 5:1).
2. He is the Price of Peace: "And having made peace through the blood of His cross, by Him to reconcile all things unto Himself"

The third Title is *EL-GIBBOR*. This denotes the divine attribute of Omnipotence. He is the ALL-Powerful-One. He is *“upholding all things by the word of His power”* (Heb. 1:3), so He can most certainly uphold us, bear our burdens and lift us over any and all difficulties, obstacles and impossibilities; and can most assuredly overcome temptations for us and defeat our every foe. Job knew very well what he was saying when he *“answered the LORD, and said, I know that thou canst do everything, and that no thought can be withholden from Thee”* (Job 42:1,2). And this ONE still asks us as He asked Abraham of old, *“Is there anything too hard for the LORD?”* (Gen. 18:14). What a comfort it was for the Prophet Jeremiah to be able to say from the very depths of his being, *“Ab Lord GOD! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm; there is nothing too hard for Thee!”* (Jer. 32:17). Why should we think otherwise than that *“with God nothing shall be impossible?”* (Luke 1:37). Sad that we do not realize that our Christ is also the *EL-GIBBOR*, the Omnipotent One! For that very reason—

*“I must tell Jesus all of my trials,
I cannot bear these burdens alone;
In my distress He kindly will help me:
He ever loves and cares for His own.*

*“I must tell Jesus all of my troubles;
He is a kind and compassionate friend;
If I but ask Him, He will deliver,
Make of my troubles quickly an end.*

*“Tempted and tried I need a great Savior,
One Who can help my burdens to bear;
I must tell Jesus, I MUST tell Jesus,
He all my cares and sorrows will share.*

*“O how the world to evil allures me
O how my heart is tempted to sin!*

As the CHILD BORN, *“Christ was once offered to bear the sins of many;”* but as the SON GIVEN, *“unto them that look for Him shall He appear the second time without sin unto salvation”* (Heb. 9:28).

Study Four

“AND HIS NAME SHALL BE CALLED...”

IN our last two studies on this peerless prophecy of our Lord, we have shown Him to be the MARVELOUS, the WONDERFUL ONE—marvelous and wonderful in every sense. From His birth to His death, the resurrection and ascension our Lord Jesus was truly shown to be the WONDERFUL ONE. Then we also saw how the Word in the glorious sixth verse of Isaiah 9 presents to us our Lord in His twofold nature: *HUMANITY* and *DEITY*—the God-Man—in the simplest yet in the most sublime fashion. As *the CHILD BORN*, “*He took on Him the seed of Abraham*” (Heb. 2:16), but as *the SON GIVEN*, He was the God and Guide of Abraham. Now we shall consider the five divine Titles as they are applied to this GLORIOUS ONE Whom the Prophet herein describes in extraordinary language.

Here is the heavenly catalog of divine Titles given to us by Isaiah the Prince of Prophets; and not only is it a divine catalog from the standpoint of the nature and meaning of the words given, but the order of these words is also divine in their placement: the Prophet begins with WONDERFUL and ends with PRINCE OF PEACE. Isaiah wasn’t slow to grasp the full significance of this God-given order; are we? For as the WONDERFUL ONE, Christ begins His work as the Perfect Substitute for sin—the “*Lamb without blemish and without spot*” (1 Pet. 1:19). And as the PRINCE OF PEACE, He terminates the work of Redemption with sin finally and completely expurgated from human hearts as well as from God’s universe. Everything and everybody are then back in the place where they were before sin came, and even higher, nobler and more glorified. And God will once more be able to “*behold and see that it is very (supremely) good*” (Gen. 1:31), and

thus PEACE will for ever reign. So the first Title shows Christ as He commences His work of Redemption and Restoration; the last Title shows Him as He consummates this glorious work.

The original Hebrew gives these magnificent words which bear their own significant meaning thus: *PELEH* (Inscrutable, Marvelous One), *YO-ETZ* (Counsellor, Advocate), *EL-GIBBOR* (God Almighty, God Omnipotent), *AHVEE-AHD* (Eternal Father, Father of Eternity), *SAR-SHALOM* (Ruler of Peace).

As *PELEH*, He is the Undefinable One Who said “*To whom then will ye liken Me, or shall I be equal? saith the Holy One*” (Isa. 40:25); of Whom Moses sang, “*Who is like unto Thee, O LORD, among the gods? who is like thee, glorious In holiness, fearful in praises, doing wonders? (lit. Heb. PELEH)*” (Ex. 15:11); and of Whom Paul writes, “*And without controversy great is the mystery—the wonder, the marvel—of Deity: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in this world, received up into glory!*” (1 Tim. 3:16). Yes, the greatest wonder now and throughout eternity will be “*God was manifested in the flesh!*” One Hebrew word packs into itself all this Wonder, Marvel, mystery, ineffability, eternally inexplicable Miracle, and that is the word *PELEH*.

The next Title is *YO-ETZ*. This denotes the divine attribute of Omniscience. He is the omniscient Counsellor Who is wisdom incarnate and personified! Since it is He of Whom and to Whom Peter said, “*Lord, thou knowest all things*” (John 21:17), what a wonderful comfort and privilege it is to have Him as our Counsellor, Advisor, Advocate and Guide! Since “*unto them who are called, both Jews and Greeks Christ is the wisdom of God,*” and “*Who of God is made unto US wisdom*” (1 Cor. 1:24,30), what more do we need? Having Him, we never need stray, wander, err nor miss the mark. What wrong we do to our own souls when we have such a Counsellor Who is omniscient at our disposal, and we do not appropriate Him⁵ by bringing all our problems, perplexities and puzzles to Him! “*Trust in the LORD with ALL thine heart, and lean NOT unto thine own under standing. In ALL thy ways acknowledge Him, and He shall direct thy paths*” (Prov. 3:5, 6).