**“‘What Is His Name?’” The Present Truth 11, 42, pp. 661, 662.**

WHEN the Lord told Moses to go to the children of Israel and had them out of Egypt, Moses inquired: “Behold, when I came unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; ... this is my name forever.” {PTUK October 17, 1895, p. 661.1}

**BOTH EXISTENCE AND CHARACTER**

THE name of the Lord expresses both existence and character. “I am” expresses existence. I am *that*, or *that which*, I am, expresses character. And to believe in God is to believe in both his existence *and* his character. {PTUK October 17, 1895, p. 661.2}

It is not enough to believe only in the existence of God. To believe only that He *is*, and not to believe that He is *what He is*, is not to believe in Him at all. For even to believe in His existence and then to believe Him to be of a character different from that which He really is,—this is only to believe in a different God from that which He really is. And to believe in a different God from what He is, is really to believe in another God; but in reality there is no other God than He; all others are only imaginary. Therefore, even to believe that He is, and then believe Him to be different in character from that which He really is—this, in reality, is not to believe in Him at all. It is to believe in another than He, it is only to have another God, and so in idolatry. {PTUK October 17, 1895, p. 661.3}

Accordingly it is written: “He that cometh to God must believe that He is”—and *more*. He “must believe that He is, *and* that He is a rewarder of them that diligently seek Him.” Hebrews 11:6. In other words, he that cometh to God must believe that He is, and that He is what He is; he must believe both in His existence and in His character. This, and this alone is to believe in God. This and this alone is what it is to believe in His name. {PTUK October 17, 1895, p. 661.4}

**THE NAME DECLARED**

WHAT, then, is His character? what is His name? what is He? In one word the name is this: “GOD IS LOVE.” {PTUK October 17, 1895, p. 661.5}

In another place His name is given in a more extended form, so that we may more fully understand what it really is. When Moses asked the Lord to show him His way, the Lord said: “I will do this thing also that thou hast spoken.... I will make all My goodness pass before thee, and I will proclaim *the name of the Lord* before thee.” “And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God.” This is “Jehovah, Jehovah God;” “Jah;” and corresponds to “I am,” expressing existence. And now comes that which expresses His character: “Merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” That is His name; and this is what He is. {PTUK October 17, 1895, p. 661.6}

**MERCY, GRACE, LONGSUFFERING**

“MERCIFUL,” is full of mercy. Mercy is the disposition to treat people better than they deserve. It is not to treat persons thus from some outward constraint; but it is his disposition, it is His very inmost nature, to do it. It being His nature to do it, He cannot do otherwise. {PTUK October 17, 1895, p. 661.7}

Gracious. Grace is favour. Gracious is favourable; extending favour. This is what He is. This is His nature. This is why it is so often written, “Grace be to you.” And because He is gracious, therefore, “Unto every one of us is given grace according to the measure of the gift of Christ.” Ephesians 4:7. The measure of the gift of Christ is but the measure of “the fulness of the Godhead bodily.” Colossians 2:2. So that is this gift of grace there is given *Himself* in His fulness. For “of His fulness have all we received, and grace for grace.” John 1:16. This grace, even Himself, is given that all men might be saved, for “the grace of God bringeth salvation.” Titus 3:11. He is gracious. He is the Saviour. Thanks to His name. {PTUK October 17, 1895, p. 661.8}

Longsuffering: “God is longsuffering to usward, not willing that any should perish; but that all should come to repentance.” And “the longsuffering of our Lord is salvation.” 2 Peter 3:15. The longsuffering of the Lord is salvation, and he is longsuffering,—this is His nature, this is Himself,—consequently He is salvation. Therefore, “Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. Therefore with joy shall ye draw water out of the wells of salvation.” Isaiah 12:2, 3. For He is “the fountain of living waters.” Jeremiah 2:13. {PTUK October 17, 1895, p. 661.9}

**ABUNDANTLY FORGIVING**

ABUNDANT in goodness and truth, keeping mercy—treatment better than they deserve—for thousands; not simply for thousands of persons, but for thousands of *generations* of people. For, “Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments *to a thousand* generations.” Deuteronomy 7:9. This is His nature. He is the faithful God, and He takes pleasure in them that hope in His mercy—them that hope in His disposition to treat them better than they deserve; in them that believe in His name, which is merciful, even to a thousand generations. {PTUK October 17, 1895, p. 661.10}

“Forgiving iniquity and transgression and sin;” not merely that He *will* forgive, if we do penance enough; not that He can be *persuaded* to forgive. No; but that He *is* forgiving iniquity and transgression and sin. Forgiveness is in Him. It is of Him. It is His very self to extend it to every soul. If men will not accept it when it is so freely and so constantly extended, they must perish in their sins of course; because He cannot compel any to accept it, but He extends it. He extends it to every soul; and He extends it always. “I am that I am.” This is My name forever, and this is My memorial throughout all generations.” O, He is “forgiving iniquity and transgression and sin.” This is His name. Glory to His name! {PTUK October 17, 1895, p. 661.11}

“And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” This is His name. This is Himself. Therefore, “Stand up and bless the Lord your God forever and ever; and blessed be Thy glorious name, which is exalted above all blessing and praise.” “O magnify the Lord with me, and let us exalt His name together.” {PTUK October 17, 1895, p. 662.1}

A. T. JONES.

**“Preaching and Baptizing in His Name” The Present Truth 11, 43, pp. 677, 678.**

“AND he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached *in His name* among all nations, beginning at Jerusalem.” Luke 24:46, 47. {PTUK October 24, 1895, p. 677.1}

Christ is the revelation, not of Himself, but of the Father. For “no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.” “God was in Christ, reconciling the world unto Himself.” And “the word which ye hear is not Mine, but the Father’s which sent Me.” John 14:24. {PTUK October 24, 1895, p. 677.2}

Therefore when the word was spoken that “repentance and remission of sins should be preached *in His name*,” it was the word of the Father. And the name in which this is to be preached is the Father’s Name,—is that name which is “merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” {PTUK October 24, 1895, p. 677.3}

**CHRIST BEARS THE FATHER’S NAME**

HOWEVER, it would be in no wise different so far as this particular fact is concerned, if Christ had spoken this of Himself, and had commissioned to preach in *His* name, for His original name is precisely the same as the Father’s. He and the Father are one. And “He hath *by inheritance* obtained a more excellent name than” any of the angels. Hebrews 1:4. {PTUK October 24, 1895, p. 677.4}

The only name that any person can inherit is his father’s name. A person may have several names; but there is only one that he can inherit, and that is his father’s; all other names that he may have must be given to him. Now Christ had “by inheritance” a name. It could not possibly be any other than His Father’s name. {PTUK October 24, 1895, p. 677.5}

Having this name by inheritance, He has it by nature. He has it by the very fact of His existence. As certainly as He exists, this name—the name of the Father—belongs to Him. And the Father’s name being His by nature, this name as certainly expresses His nature as it expresses the name of the Father. “The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin”—this is the Father’s name and nature; and this is the name and nature of the Son, because He has by inheritance—by nature—His Father’s name. {PTUK October 24, 1895, p. 677.6}

Therefore to preach *in His name* is to preach in fulness of mercy, in grace, in long-suffering and abundance of goodness and truth, and in forgiveness of iniquity and transgression and sin; for this is His name. Only thus can repentance and remission of sins really be preached. {PTUK October 24, 1895, p. 677.7}

**FOR THE MAN WITH A GRIEVANCE**

HOW can any one preach “in His name,” who is ready to think himself slighted and to feel hurt if there is not shown to him the favour that he thinks he ought to receive? “His name” is “gracious,” that is, *extending* favour, not fishing for favours, nor extending favour for favour. {PTUK October 24, 1895, p. 678.1}

How can any one preach “in His name” who thinks Himself oppressed or treated unjustly by the Conference Committee, and is fretting and sulking under it? “His name” is long-suffering and at the same time kind and abundant in goodness and truth, even under actual and deliberate injuries and outrages. And to preach “in His name” is to be possessed of this spirit and to preach in this spirit, even though such things should *really* be put upon us instead of their being wholly imaginary. {PTUK October 24, 1895, p. 678.2}

How can any one preach, or otherwise work, “in His name” who is holding grudges and ill feelings against others? His name is “merciful, ... forgiving iniquity and transgression and sin;” and to preach, or do anything else, in His name is to do it in the fulness of the disposition and spirit to treat offenders better than they deserve, freely forgiving every kind of wrong. {PTUK October 24, 1895, p. 678.3}

**BURIED IN HIS NAME**

WHEN His ministers are sent forth to preach “in His name,” they are also commanded to baptize in His name: “Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” “Repent, and be baptized every one of you in the name of Jesus Christ.” Acts 2:38. If the preaching has been done in His name, the baptizing can be done in His name. Otherwise not, for in that case the persons to be baptized will not know His name; and if they do not know His name, how can they be baptized—buried, overwhelmed, lost sight of—in His name; for this is what baptism in his name signifies. {PTUK October 24, 1895, p. 678.4}

For a person to be baptized in His name, signifies much more than merely to have the phrase recited over him and then to be buried in the water. To be baptized in the name of the Lord, really signifies that just as the person is buried, overwhelmed, and lost sight of, in the water, so also is he buried, overwhelmed, and lost sight of, *in the name*, the character, the *nature*, of the Lord. It signifies that that person’s old, original nature and character are no more to be seen in the world; but in their stead the nature and character of the Lord. It signifies that he is no more to be manifest in the world; but that God, instead of himself, is to be manifest in him in the world. {PTUK October 24, 1895, p. 678.5}

This is what baptism “in His name” signifies, both in the Greek words and in the doctrine of the Scripture. But how shall the people be baptized in His name, if they do not know His name! And how shall they know His name, if they are not instructed in His name, and to make manifest His name to the people? O, let the preaching be all “in His name” indeed, that the people may be truly baptized “in His name,” that the promise may now be fulfilled, “My people shall know My name”! {PTUK October 24, 1895, p. 678.6}

A. T. JONES.

**“‘My People Shall Know My Name’” The Present Truth 11, 44, pp. 692, 693.**

THIS word is spoken of the people of God at the time when the church is to be clothed with the “beautiful garments” of his righteousness and endued with his power (Isaiah 52:1); when she is entirely separated from the world and all worldliness; and when she is entirely loosed from the captive bonds of sin (verse 2); and when she is to know the full redemption of the Lord. Verse 3. {PTUK October 31, 1895, p. 692.1}

It is the time when, again, as in Egypt, his people will be “oppressed without cause” (verse 4); when “they that rule over them make them to howl,” and themselves “continually every day blaspheme” the name of the Lord. Verse 5. It is at such a time as this, and “therefore” that the Lord declares, “My people shall know My name.” Verse 6. {PTUK October 31, 1895, p. 692.2}

And that time is *now*. Those who obey Him now, as in Egypt, are oppressed without cause. There, they were oppressed for the keeping the Sabbath of the Lord, and here, they are oppressed for the same thing. And now God will be revealed in power as He was then. Now as then the Lord will make “bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.” Verse 10. “Therefore My people shall know My name; therefore they shall know in that day that I am He that doth speak; behold, it is I.” {PTUK October 31, 1895, p. 692.3}

**WHAT IT IS TO KNOW HIS NAME**

HIS name is “merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” To know His name is to know all this. It is not merely to know *about* it, but it is to know *it*. it is not to know of it by the hearing of the ear; it is to know *it*, by the “hearing of faith”—to know it with the heart. As His name expresses what He is, to know His name is to know Him—not merely to know *about* Him; but to know *Him*. His name expresses His nature, and to know His name is to know His nature. {PTUK October 31, 1895, p. 692.4}

He is merciful. This is His name; and to know His name is to know mercy. It is to know what it is always to manifest from the heart treatment better than they deserve to all offenders. It is only by knowing Him, the fountain of mercy that this can be done. “Be ye therefore merciful, as your Father also is merciful.” Luke 6:36. {PTUK October 31, 1895, p. 692.5}

He is gracious. This is His name; and to know His name is to know what it is to be extending favour always to all people. Not favour for favour; but pure favour. Not selfishness; but graciousness. {PTUK October 31, 1895, p. 692.6}

He is long-suffering. His name, even as He says, is continually every day blasphemed; His law is trampled underfoot; His authority is defied; He Himself is abused and outraged; yet He suffers it long, He endures it long, and is still abundant in goodness and truth even toward all those who are doing all these evil things. He is long-suffering thus toward all, because He is not willing that any should perish, but that all should come to repentance. This is His name; and to know His name is to know what it is wrongfully and unjustly to suffer contempt, injury, abuse, and outrage, to suffer these things long and still manifest abundance of goodness and truth to all, that if by any means they may be brought to repentance. “Charity suffereth long, and is kind.” And “if I have not charity, I am nothing.” “Charity is the bond of perfectness.” {PTUK October 31, 1895, p. 692.7}

And now that the time of suffering, of contempt, of oppression, of abuse, and of outrage, is upon us, how precious the promise that we shall know His name, so that His holy disposition and character shall be manifest on all occasions! And how important it is that every one who has a name and place among His people, shall receive this promise in its fulness, that we may indeed know His name, and that the savour of His knowledge may be made manifest by us in every place! {PTUK October 31, 1895, p. 692.8}

He is forgiving iniquity and transgression and sin. This is His name; and to know His name is to know the forgiveness of iniquity and transgression and sin. It is to know this, each one for himself in his own, individual case; and then because of this, manifesting it to all people always. “Condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.” Luke 6:37. It is not condemnation that men in this world need. They have that already in abundance. It is not condemnation but *salvation* that the people of this world need. “God sent not His Son into the world to condemn the world; but that the world through Him might be saved.” And “as My Father sent Me, so send I you.” He does not send us to condemn anybody; but that they may be saved. His name is “forgiving iniquity and transgression and sin,” and His people are to know His name—they are to know what it is to *be* this to all. {PTUK October 31, 1895, p. 692.9}

God is love. This is His name; and to know His name is to know love—*His* love. It is to know Him as He is Himself. And “he that loveth not, knoweth not God.” {PTUK October 31, 1895, p. 692.10}

**THE PROMISE OF THE DIVINE NATURE**

IT is not in human nature of itself to manifest the disposition and character here outlined. It is not in human nature of itself always to treat people better than they deserve; to be always extending favour to the unthankful and the evil; to suffer long injustice and oppression without cause, and at the same time to be kind, and manifest abundance of goodness and truth; and to be always forgiving iniquity and transgression and sin. This is not natural. It is natural for men to treat people only *as* they deserve; to extend favors only for favours; to resent injustice and resist oppression; to harbour enmity rather than to be forgiving. {PTUK October 31, 1895, p. 692.11}

This promise that the Lord’s people shall know His name, is therefore in reality a promise that they shall know another nature. His name expresses His nature. To know His name is to know His nature. Therefore the promise that we shall know His name, is a promise that we shall know and be partakers of—and know *by being* partakers of—the Divine nature. {PTUK October 31, 1895, p. 693.1}

It is written that by the promises we are partakers of the divine nature. And surely here is the chief of the promises, the very promise itself, by which this shall be done. {PTUK October 31, 1895, p. 693.2}

“My people shall know My name.” His name shall be manifest in His people. His *nature* shall be manifest in His people. God will again be manifest in the flesh. This is the everlasting gospel, and thus it is to be preached with a loud voice to every nation and kindred and tongue and people. {PTUK October 31, 1895, p. 693.3}

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sin; for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her [Babylon]; be ye clean that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your rereward.” Thanks be unto God for His unspeakable gift! “The name of the Lord is a strong tower, wherein the righteous run and are safe.” “My people shall know My name.” Do you know His name! {PTUK October 31, 1895, p. 693.4}

A. T. JONES.