

The Broadmoor Bulletin

A Monthly Publication for the Christians at Broadmoor

March 2008

“Hallowed Be Thy Name”

Jesus taught the disciples when they addressed God as Father to pray: “Hallowed be Thy name” (Luke 11:2). The word “hallowed comes from a Greek word that means “holy,” “consecrated,” or “sacred.” It says that God’s name must be set apart as something special and uncommon – another way of saying that it must not, as Moses said, be used lightly or in vain (Exodus 20:7).

It struck me this past week when reading this prayer from the Greek text that the verb “hallowed” is spoken in the “imperative” mode. This means that it is not a word of address, but a command to be obeyed. It seems to be an order that the petitioner directs to himself and others as he prays to God.

We do, of course, often address God with the word “holy” or “righteous” or “heavenly” when we exalt and honor His name in prayer. Jesus did this in the prayer He offered to God at His final Passover feast with the disciples. At the beginning of the prayer Jesus addressed God as “Father,” but in the middle of the prayer He speaks of Him as “Holy Father” and then toward the end as “O righteous Father” (John 17:1, 11, 25). But that’s not His point in the model prayer when He used the phrase “hallowed be Thy name.”

“Hallowed by Thy name” is not a second person verb that tells God to hallow His own name or that teaches God to be hallowed or be made holy. Jesus is instructing the disciples to express to God their recognition of the demand in their own lives and speech to hallow His name, to hold up His name as sacred and reverend.

So we ask: how can any disciple of Christ petition God with this reminder of the sanctity of His name and then use that name in a common, ordinary, or meaningless way? “Oh, my God,” some brethren will gasp. “Oh, Lord,” others will remark in despair. They would not think to damn a person by the name of God or exclaim “Jesus” or “Jesus Christ: in exasperation, but they will utter with no sense of reverence, “Oh Lordy” or with no oath intended, “I swear by God.”

God is the Creator of this world and everything in it, including man. He is distinct from the world, He is over it, Lord of it, and set apart from it. The sun, the moon, the stars, the planets, the earth, and the works therein glorify Him in display of His handiwork (Psalm 19:1 – 2). It is only man, the one earthly creation with choice, who treats God as ordinary by disobedience in rejection of His law and by utterances of His name in irreverent and dishonorable ways.

Jehovah, according to Moses, “will not hold guiltless” those who speak His name in vain. Let us pray “hallowed be Thy name” and follow this imperative by glorifying God in our lives and in an honorable use of His name.

L. A. Stauffer

“Then They Shall Know that I Am the LORD” (Ezekiel 7:27)

Who is the LORD? We all know Him by different names, but what does He consist of? He is filled with glory that illuminates all of Heaven. He is the creator of all things, having made man in His likeness and having made the world through His spoken word. He is the emotional God who feels anger, love, and happiness.

Three classifications are most commonly designated to the Almighty God: omnipotence, omniscience, and omnipresence. These three, most appropriately, tell of the completeness of the LORD. Ezekiel 7:27 addresses those who would know the LORD after all the things prophesied came to pass.

God told Ezekiel that all of Israel, regardless of authority or social class, would experience the fear of the LORD. The picture painted by God indicates His hand is powerful enough to bring down all people, from the mightiest king on earth to the poorest peasant of the common people. This is a display of the omnipotence of the LORD.

Likewise, the LORD told Ezekiel that He the people’s works were evil in all ways and that He would judge them according to what they deserve. The LORD is wise to render judgment on all, no matter what the hearts of people hold. Only the LORD can judge justly and accurately because, plainly, He knows everything. We see the omniscience of the LORD through this dialogue.

Lastly, for these prophecies against Israel to be fulfilled, the hand of the LORD would come down and bring calamity for the abominations they had committed in His sight. God cannot be held in Heaven as one unable to intervene to bring justice to the world. The hand of the LORD is far-reaching, able to act on His power and knowledge. The omnipresence of the LORD knows no bounds.

Who is the LORD? He is a perfectly complete living being to whom there is no equal.

James Edmison

Do you not know? Have you not heard?

The Everlasting God, the LORD, the Creator of the ends of the earth

Does not become weary or tired

His understanding is inscrutable.

He gives strength to the weary,

And to him who lacks might He increases power.

Though youths grow weary and tired,

And vigorous young men stumble badly,

Yet those who wait for the LORD

Will gain new strength;

They will mount up with wings like eagles,

They will run and not get tired,

They will walk and not become weary.

Isaiah 40:28 – 31

The Godhead

The word "Godhead" occurs three times in the scriptures (Acts 17: 29, Rom. 1: 20, Col. 2: 9, KJV). There are two different Greek words translated Godhead in these occurrences, *theiotes* and *theotes*. Thayer says Godhead (*theiotes*) means, "divinity, divine nature" (Thayer's Greek-English Lexicon, pg. 285). Vine distinguishes between these two words: "*Theiotes*, the attributes of God, His Divine nature and properties; *theotes* indicates the Divine essence of Godhood, the personality of God" (W. E. Vine, Expository Dictionary of New Testament Words). The Godhead, then, is divinity, divine nature, and the essence of God, simply stated. It is essential that we also understand the term inspired writers used to designate the Creator - "God." "God" is from the Greek *theos* which means "divine, deity" (Thayer, pg. 285).

The Godhead consists of three entities. The term God (divine) is applied to the Father (Rom. 1: 7), the Son (Heb. 1: 8), and the Holy Spirit (Acts 5: 3, 4). While three entities comprise the Godhead (state of being God), they are one in nature, purpose, and thinking (cf. John 14: 8-11). The scriptures never refer to the Father, Son, and Holy Spirit (Godhead) as gods. When "gods" is used, it refers to idols or pagan pantheons (Ex. 12: 12). Moreover, it is significant that the Hebrew adjective of singularity (one) is used with the plural noun God (*Elohim*). "Hear, O Israel: the Lord our God is one Lord" (Deut. 6: 4). Notwithstanding, the scriptures clearly present three separate and distinct entities or personalities: 2 Cor. 13: 14, Eph. 4: 4-6, Matt. 3: 13-17.

The scriptures reveal no degrees of deity. Hence, the Father, Son, and Holy Spirit are co-existent, co-eternal, and co-equal. A careful study of the nature of the Father, Son, and Holy Spirit reveals a nature, properties, and characteristics which can only be found concerning God (*theos*). While there are circumstantial variations (i.e. the incarnation), such a study reveals no variations in the essential nature of the Father, Son, and the Holy Spirit. If there had been any varying degrees and gradations of deity (such is really impossible, God is either God or not God, Isa. 46: 5-10), the incarnation would have been the opportunity. However, Jesus, in the flesh, remained God, modernism and some of my brethren to the contrary notwithstanding. Jesus did not "leave his essential nature in heaven (deity, dm) when he came to earth" (2 Cor. 8: 9). He simply disrobed himself of all the grandeur of deity which he enjoyed in heaven (Phil. 2: 6-10).

The Father/Son relationship. The Father/Son presentation of God particularly and peculiarly pertains to the incarnation (becoming flesh) of the Logos (Word, Jesus, John 1: 1-11). When the Word became flesh, he "assumed" the posture of Son (John 3: 16, he was conceived of the Holy Spirit and Mary, Matt. 1: 20). In this role, he was acquiescent to the Father (cf. John 14: 28). Jesus (the Word) existed at the beginning and did the actual creating of all things which are created (Col. 1: 16). Jesus said, "...Before Abraham was, I am" (John 8: 58). The verb tense of "I am" indicates His deity or eternity. Since Jesus and the Father necessarily shared

divine commonalties, he could say "...he that hath seen me hath seen the Father" (John 14: 9).

The Holy Spirit was also present and active at the time of creation (Gen. 1: 2). The role of the Spirit at different times seems to have been that of creating order and system (Gen. 1: 1, 2; John 14-16). It is tragic that so many attribute chaos to the Holy Spirit in their religious teachings and practices (cf. 1 Cor. 14: 33-40). The Spirit also shares the common and essential nature and traits of deity. The Spirit is presented as on the same level of Jesus ("another," *allos*, "another of the same sort," John 14: 16).

The nature of God (Godhead). God is all knowing (Acts 2: 23), self-existent (John 5: 26), immutable (James 1: 17), and all-powerful (Matt. 19: 26). God possesses absolute holiness (1 Pet. 1: 15), creative power (Rom. 11: 36), and eternity (Rom. 1: 20). Not only does God love, but the essential nature of God is love (1 John 4: 8).

The nature of God is seen in the "God is..." expressions found in the scriptures. God is love (1 John 4: 8), God is faithful (1 Cor. 10: 13), God is holy (Ps. 99:9), God is light (1 John 1: 5), God is merciful (2 Chron. 30: 9), and God is jealous (Deut. 6: 15).

God is also revealed in his names. He is Jehovah-nissi ("Jehovah is my banner," Ex. 17: 15, suggestive of triumph), Jehovah-shalom ("the Lord is peace," Judges 6: 24), Jehovah-shamah ("Jehovah is present," Ezek. 48: 35), Jehovah-tisidkenu ("Jehovah is righteous," Jer. 23: 6), and Jehovah-Jireh ("Jehovah will provide," Gen. 22: 14).

The scriptures collectively present God as strict and firm (Rom. 11: 22), as good (*Ibid.*), and perfect (Matt. 5: 48). God hates sin, ignorance, and confusion (Isa. 59: 1, 2; Acts 17: 30, 31; 1 Cor. 14: 33, 40). God is above man (Isa. 55: 8, 9). There is none like God: "Remember the former things of old: for I am God, and there is none else, I am God, and there is none like me" (Isa. 46: 9, see vss. 5-10).

The Holy Spirit used prepositions in an apparent attempt to reveal God to man. In providence God is **around** his people (Ps. 125: 1, 2), in persecution he is **for** the saved (Rom. 8: 31), in preservation God is **beneath** his people (Deut. 33: 26, 27), and in united efforts to serve him, he is **among** those so united (Matt. 18: 20).

God is a jealous God. As noted under the nature of God, God is jealous. In other words, God does not compete or take second place to any - He demands singularity and priority (see Deut. 6: 14, 15). Jesus said, "...Ye cannot serve God and mammon" (Matt. 6: 24). Jesus also taught, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22: 37).

In view of the exalted magnificence of the God of heaven, it is a great privilege to learn of Him (in the Bible) and serve Him. Paul preached the following of God in his famous sermon in Athens, Greece: "...and set the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us" (Acts 17: 26, 27).

Don Martin

How Great Thou Art – The History of the Hymn

The history of the hymn *How Great Thou Art* begins with Mr. Carl Gustaf Boberg (1859-1940). He was a Swedish preacher, editor, and member of the Swedish parliament. Mr. Boberg was enjoying a nice walk when a thunderstorm suddenly appeared out of nowhere. A severe wind began to blow. After the storm was over, Mr. Boberg looked out over the clear bay. He then heard a church bell in the distance. And the words to *How Great Thou Art* began to form in his heart -- *O Lord, my God, When I in awesome wonder, consider all the worlds Thy hands hath made.* . . . Can you imagine what Boberg felt as he formed these words? There was such calmness after the fierce storm he could only utter those words of peace.

This poem, titled *O Store Gud* (O Great God) was published in 1891 in *Witness of the Truth*, the weekly newspaper that Boberg edited. It was later translated in German. In 1927, it was published in a Russian version of the German text.

How Great Thou Art – Translated by Stuart K. Hine

How Great Thou Art was translated by Stuart K. Hine, an English missionary to Ukraine. He found some version of the Russian text and sang it at an evangelistic meeting. He then translated the first three stanzas into English, which was sung at an evangelistic meeting in England during World War One. He published the first three verses (in both English and Russian) in 1949 in *Grace and Peace*, a Russian evangelistic paper which Hine edited. He later wrote the fourth verse as a triumphant message of life eternal.

Of the hymn's importance he said: "When we reach that heavenly home, we will fully understand the greatness of God, and will bow in humble adoration, saying to Him, O Lord my God, how great Thou art." May we all live in such a way that we will be ready when Jesus Christ appears to receive the saints. Our heavenly home awaits us, all of those who have received Christ in obedience.

Questions about God

Question 1. In Genesis 1:26 God says, "Let us make man in our image, after our likeness. What does God mean when he says "us"? Let us make man in our image. Who is "us"?"

Answer: To whom was God speaking to in Genesis 1:26-27? Was He speaking to angels or other heavenly beings? Was He speaking to Himself? Why is the plural employed in this passage? First, let's examine the passage.

GEN 1:26 – 27 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." And God created man in His own image, in the image of God He created him; male and female He created them.

Now, to whom is God speaking? Some have said that He is speaking to angels or some other heavenly beings in His

presence. Why does He say that He would create man in "our" image, and then, in verse 27, it says that we are created in God's image?

We are unique because, unlike all of God's creation, we have been made in His image, not the image of angels, animals or any other beings. We have a kinship directly related to God. We possess spiritual characteristics that allow us to be aware of ourselves, make conscious decisions, and have dominion over the animals and earth. No, God was not speaking to angels or any other created heavenly beings.

Was God speaking to Himself? If He was, then why did the writer use the plural instead of the singular? Certainly, in most every instance where one is talking to himself, there is no need for the plural.

The obvious, but to some degree, hard to grasp answer is, God is speaking to others who possess the qualities of God. That is, He is speaking to Jesus and the Holy Spirit. There are three that have the attributes of Deity and possess the Divine Nature. They agree as one in purpose and action, but they are three distinct beings who play different roles in the Divine work of creation and salvation. Some other passages in Genesis help us understand that there is more than one being who is God.

GEN 3:22 – 24 Then the Lord God said, "Behold, the man has become like one of Us, knowing good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever"— therefore the Lord God sent him out from the garden of Eden, to cultivate the ground from which he was taken. So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life.

GEN 11:6 – 8 And the Lord said, "Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them. "Come, let Us go down and there confuse their language, that they may not understand one another's speech." So the Lord scattered them abroad from there over the face of the whole earth; and they stopped building the city.

Then, in the New Testament, the picture becomes even clearer as all three are clearly identified in various passages. Just as man and woman are two distinct beings who possess the image of God, so there are three distinct beings that possess the Divine qualities that make them God.

MAT 28:18 – 20 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

JOHN 14:26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

Gary Hunt

Reverence for God

1. Let all the _____ the
_____; Let all the _____
of the world _____ in _____ of Him.
(Psalm 33:8 NKJV)

2. You who _____ the LORD, _____
in the LORD; He *is* their _____ and their
_____. (Psalm 115:11 NKJV)

3. God is greatly to be _____ in the assembly of
the _____, And to be held in _____
by all *those* around Him. (Psalm 89:7 NKJV)

4. The _____ of the LORD *is* the beginning of
_____, *But* _____ despise
_____ and _____.
(Proverbs 1:7 NKJV)

5. Let us hear the _____ of the whole
matter: _____ God and keep His
_____, For this is man's _____.
(Ecclesiastes 12:13 NKJV)

6. Who shall not _____ You, O Lord, and _____
Your _____? For *You* _____ *are* _____.
For all _____ shall come and _____
before You, For Your _____ have been
_____. (Revelation 15:4 NKJV)

Selected by Evan Booher

Attributes of God

1. Sovereign Creator - Jeremiah 32:17
2. Loving and Just - Jeremiah 32:18
3. Great and Powerful – Jeremiah 32:18
4. Incomparable – Isaiah 46:5
5. Teacher – Isaiah 48:17
6. Immortal – I Timothy 6:16
7. Living in unapproachable light – I Timothy 6:16
8. God of all grace – I Peter 5:10-11
9. A Judge to be feared – Hebrews 10:26-31
10. Savior – Titus 2:10-11
11. God who gives encouragement and endurance – Romans 15:5
12. God of Hope – Romans 15:13
13. Faithful – Deuteronomy 7:9
14. Forgiving – Numbers 14:17-20
15. Jealous – Exodus 20:5
16. A Righteous Judge Who Expresses Wrath – Psalm 7:11
17. Kind, Just, and Righteous – Jeremiah 9:23-24

Adam Booher

The LORD – Jehovah

When God called Moses to deliver the Israelites from their bondage in Egypt, Moses asked God about His name. God told Moses to tell the Israelites that I AM had sent him to deliver them. Then God called Himself by the related Hebrew word *YHWH* in Exodus 3:15. He is the eternally existent covenant God of the patriarchs Abraham, Isaac, and Jacob. The correct pronunciation of this name of God was lost from Jewish tradition some time during the Middle Ages because they regarded His name as unspeakably holy and therefore unsuitable for use in public reading, although it continued to be used privately. When the Jews read a passage in the Bible that contained this covenant name of God, they read instead another Hebrew word meaning Lord.

The Hebrew text used by the translators of our English Bibles contains the consonants *YHWH* combined with the vowels of the substitute word meaning Lord. The name Jehovah used by the American Standard Version was a transliteration of this combination of the consonants of one name for God and the vowels of another name for God. Most Biblical scholars today conclude that God's covenant name was originally pronounced *Yahweh* or *Yahveh*. This name alludes to God's eternal nature. Let us be careful to use God's name with the respect appropriate for referring to our Almighty Creator.

Gilbert Booher