Jesus Christ in the Old Testament

(Part 20 – "What is His Son's Name?")

(Proverbs 30:1-6)

2/23/2014

Should it seem incredible to you, that God has a Son?

I. God's Nature and Ways escape our Human Reasoning (v.1-3)

II. God's Sovereign Powers flow from His Triune Being (v.4)

III. God's Pure Word should be Trusted Not Added To (v.5-6)

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Introduction:

What's in a name?

Names have meaning. Naming is a way of identifying or describing something or someone. Naming is a way of distinguishing or differentiating one thing or person from another.

We give names to our children, pets, planets, companies, products, organizations, storms, churches, networks (domain names), even to boats and ships (EX: "Visitation").

Names have meaning. They describe something of the character and quality or stand-out features of a person or object.

God was the first one to give names. He called the light "day" and the darkness "night" (Gen. 1:5); He called the expanse of the firmament "heaven" (v. 8). He called the dry land "earth" and the waters "seas" (Gen. 1:10).

God later named the first man "Adam" (meaning "from the ground") and then gave Adam the privilege to give names to the animal realm --

And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.
Genesis 2:19

Naming has been going on ever since!

Can you imagine what communication would be like without names?

"Please hand me that." What do you mean by "that"?

Call "so and so" and ask her if I can borrow "such and such"!

Of all names that have been given, the most significant ones are the names for the Creator and His Son!

We come to know who God is by the descriptive names He has.

"What is His name, and what is His Son's name?"

The author of Proverbs 30, Agur, lived almost one thousand years before the Son of God came into the world. And he asked a prophetic question: "What is His Son's name?"

v. 1

"Agur" = "gathered"

"Jakeh" = blameless/obedient

"Ithiel" and "Ucal" - two students or disciples of Agur.

"Ithiel" = with me is God

"Ucal" = to "eat" or "consume"

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.
Jeremiah 15:16

Whoever Agur was, he (as his name means) gathered truth and gave it to two men.

Should it seem incredible to you, that God has a Son?

I. God's Nature and Ways escape our Human Reasoning (v.1-3)

v. 2

"Brutish" - foolish or stupid.

It is humility to admit you don't know certain things. We really do not have a capacity to gather ("Agur") knowledge until we rightly recognize our utter need for it.

The worst position for a mortal to be in, is to be satisfied or feel that we sufficiently "know it all" about God. We are not open to theological correction nor are we receptive to soak in more truth unless we see the barrenness of our soul and the microscopic, thimble-full of spiritual knowledge that we possess.

"Man (*eesh* - male) . . . man (*Adam* - mankind as human beings)"

"I . . . have not the understanding (discernment) of a man (human being)" - Sometimes even animals seem to have more spiritual understanding than people do (EX: Balaam's donkey, Num. 22:23-28).

v. 3

"I neither learned wisdom" - Here - wisdom (spiritual perception) about God.

"Nor have the knowledge of the Holy" - the Holy One.

Agur is saying: There is so much about God I do now know. There is so much more to learn about the Set-Apart One.

Agur is reflecting on man's inability to fully understand the person and work of the infinite God. His nature and ways are "past finding out."

Which doeth great things past finding out; yea, and wonders without number.
Job 9:10

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!
Romans 11:33

One reason why Agur admits his ignorance of God and His nature and ways is to show that his message was not his own, but that it was revealed to him directly by God via special revelation.

There are many things about God that we could never know, unless He had chosen to reveal those mysteries to us through Scripture.

God's might and majesty are clearly revealed via the natural means of creation and conscience. (Rom. 1:20 and 2:15)

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:
Romans 1:20

The heavens declare the glory of God; and the firmament sheweth his handywork.
Psalms 19:1

However, God's name or the fact that He is a triune being (with a Son) is something mankind could not discover or know apart from sacred Scripture.

II. God's Sovereign Powers flow from His Triune Being (v.4)

Verse four begins with four rhetorical questions which have only one obvious answer: God Himself.

The series of questions in verse four are designed to get us to think. To think about how awesome and infinite God is and to think about how awesome and infinite His Son is.

Question #1 - "Who hath ascended up into heaven or descended?"

In answer to Agur's question, Enoch and Elijah had both ascended to Heaven without dying, but they both remained there.

It is true that angels ascended and descended upon a ladder as Jacob dreamed in Gen. 28:12.

However, Jesus revealed who that ladder was upon which they climbed!

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.
John 1:51

Jesus was saying, "I am the angels' means of access to and from earth; I am the One who sends them to minister to people (like Jacob)."

The only One to both physical ascend (go up) and descend (come down) from Heaven is the Lord Jesus Christ.

And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.
John 3:13

Question #2 - "Who hath gathered the wind in his fists?"

Agur asks, "Who has the power to keep the winds from blowing, and then release them when and where He will, either as gentle breezes or as destructive tornadoes and hurricanes? Naturalistic scientists may object that they can explain all that without recourse to divine miracles. They will speak of the differential heating of the atmosphere, the jet stream, the ocean currents called La Nina and los Ninos and other such concepts. Yes, but who established the jet stream and the ocean currents and the general circulation of the atmosphere in the first place? And even yet, with all the meteorologic knowledge and instruments now available, it is impossible to predict the weather in any detail - especially the specific times and paths of monsoons and cyclones. God is still in control." (The Remarkable Wisdom of Solomon, Henry M. Morris, p. 167).

"Who hath gathered the wind in His fists?" - to hold it back, to bring it under His control.

The only One to control the wind in the Bible is Jesus Christ.

And when he was entered into a ship, his disciples followed him.
And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.
And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.
And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.
But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!
Matthew 8:23-27

Question #3 - "Who hath bound the waters in a garment?"

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.
Job 38:4

Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:
Psalms 104:3

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?
Isaiah 40:12

In other words, "Who elevated the mountains and dry land so as to form a basin in which the waters sits?" - God did this when He separated the waters from the dry land (Gen. 1:9-10).

Also, after the flood of Noah's day, the Lord restructured the earth and separated the earth's water from the elevated dry land.

"There is enough water in the world's oceans to blanket the earth with a global shroud of water over a mile deep, if the earth's land areas were somehow smoothed out to make it the equivalent of a simple sphere" (Morris, p. 167).

Question #4 - "Who hath established all the ends of the earth?"

"Established" - to cause to stand or rise up

Agur asks the question: Who formed the world? Who is the author and finisher of planet earth? Whose handiwork is this entire globe?

The earth was formed by the Creator God, not by the natural processes of evolution, as science (false so-called) has claimed.

In the field of apologetics, several arguments have been proposed to validate the existence of God by natural revelation. Here are three of those arguments:

1. The <u>COSMOLOGICAL</u> Argument

Cosmos = the world and its arrangement

*Every <u>effect</u> must have a <u>cause</u>.

Simply stated, this argument reasons that the <u>existence</u> of the universe demands a <u>cause</u> sufficient to produce such an effect. Every phenomena owes its existence to some sufficient cause: the first cause, who is Himself uncaused, is God.

This line of evidence depends on three presuppositions:

a. Every effect has a cause
b. The effect caused depends on the cause for its existence
c. Nature cannot originate itself

(Scriptural support: Rom. 1:19-20)

2. The TELIOLOGICAL Argument

Telos = end or goal; purpose

*Every design must have a designer.

Simply stated, this argument reasons that the order, purpose, and harmony of this universe demand a Designer. The fact of design or purpose in the universe is apparent, and such order implies an intelligent Designer.

(Scriptural support: Psalm 19:1-6)

God's design in His "handiwork" of creation is:

1) Undeniably manifested (v. 1)

2) Continually manifested (v. 2)

3) Universally manifested (v. 3-6)

3. The ANTHROPOLOGICAL Argument

Anthropos = man

*Man's inborn moral nature necessitates the existence of a moral Lawgiver.

Simply stated, this argument reasons that the fact that men demonstrate a moral nature--the innate understanding that right is distinct from wrong--demands the conclusion that a Law-giver implanted that moral nature in man. Evolution cannot account for moral sensibilities in mankind.

(Scriptural support: Rom. 2:14-15)

Note: The above arguments are good evidences that Deity exists but are deficient for the following reasons:

a) Those rational arguments do not prove monotheism

b) Those rational arguments do not provide a detailed understanding of who God is and all that He has done and will do.

c) Those rational arguments cannot save man, but can only prove that man stands accountable and condemned.

d) Man's conscience is marred because of sin (it can be seared - I Tim. 4:2; and defiled - Titus 1:15); and therefore is not sufficient to bring him to the total truth.

* **4. The THEOLOGICAL Argument**

Although the existence of creation and man's conscience provide objective proof for God's existence, the primary basis of a believer's faith is anchored in the Bible.

(Note: The evidence for God's existence discovered by true science in no way contradicts the Biblical evidence, but rather complements it and manifests the authenticity, authority, and amazing accuracy of the Biblical record.)

"What is His name?" -

In the Bible when someone named their child, the name had significance. A name described or characterized a persons temperament or personality.
(ex. "Esau" = hairy; "Jacob" = supplanter; "Abraham" = Father of many people.)

To have a "good name" - means to have a good reputation.

God's names describe what kind of God He is.

See Exodus 34:5-7 - Moses' response was worship.

A. **ELOHIM - "The strong One" ("The God of power").**
The name "Elohim" occurs 2570 times in the O.T.

B. **Combination of names with ELOHIM**
(Some names are compound words - ex.Daniel = 1) El (God) + 2) Dan (judge) + 3) i (my) - "My Judge is God"

1. **EL Elyon** - Lit. "The Strongest Strong One" (the Most High God) - Genesis 14:18.

2. **EL Olam** - "The Strong One Who lives Forever" ("Everlasting God") - Genesis 21:33

3. **EL Shaddai** - "The Strong One Who is All Sufficient" ("All Sufficient God") - Genesis 17:1

4. **EL Roi** - "The Strong One Who Sees me" (Gen.16:13)
His eye is on the sparrow (Mt. 10:29-31)

C. **YAHWEH (JEHOVAH) - "Self Existent One"**

The name "Yahweh" is the person name of God (cp. Ps. 83:18; Is. 26:4) and is the most frequently used name. It occurs 5321 times in the O.T.

The word "Yahweh" comes from the root Hawa, which is the Hebrew "to be" verb.

The term signifies existence/ that which is real (as opposed to idols).

The tetragrammaton YHWH originally did not have vowels (like the entire O.T.) until the Masoretes added the vowels (about 1,008 A.D.).

D. Combinations of names with JEHOVAH:

1. **Jehovah Jireh** - "The Lord will see to it" (The Lord will provide) Genesis 22:13-14 Cp. v. 8. The word "provide" (v. 8) is the Heb. word "Jireh." Abraham looking through the eyes of faith knew that God would provide for Himself a lamb!

2. **Jehovah Rapha** - "The Lord that heals" Exodus 15:26

3. **Jehovah Nissi** - "The Lord our banner" (Our victory) Exodus 17:15

4. **Jehovah Qadash** - "The Lord that sanctifies" (Set us apart) Leviticus 20:7-8

5) **Jehovah Shalom** - "The Lord our Peace" Judges 6:23-24

6) **Jehovah Tsidkenu** - "The Lord our Righteousness"
Jer. 23:6; Is.45:23 & 24

7) **Jehovah Shammah** - "The Lord is there" (The Lord who is present) Ezekiel 48:35 (cp. Psalm 139)
He is always present.

8) **Jehovah Sabaoth** - "The Lord of hosts" (of armies) I Samuel 17:45
ILLUS: Martin Luther's hymn - "A mighty fortress is our God...Lord Sabaoth His name" He fights our Battles.

9) **Jehovah Ra-ah** - "The Lord my Shepherd" Psalm 23:1
He leads and feeds us.

10) **Jehovah El Gmolah** - "The Lord God of Recompense" Jeremiah 51:56
Vengeance is His (He will judge)

11) **Jehovah Nakeh** - "The Lord that Smiteth" Ezekiel 7:9
He punishes sin.

E. **ADONAI** - "Lord; Ruler; Master; Owner"
This name proves: That God is in authority over all.
[Whereas YAHWEH describes the nature of God, Adonai describes His function (What He does) Neh.10:29 - "The LORD our lord" (YAHWEH our Adonai)
Our God is Sovereign! (He is always in control)

F. **"FATHER" -** A NewTestament Term denoting the close relationship between God and His children. "Our Father, which art in Heaven" We can call Him "Abba" Father (Romans 8)

"What is His Son's name?" -

The word "son" is the Hebrew word "*ben*" (EX: Benjamin = son of my right hand)

--The "Son" here is singular
(there is only one "only begotten" son)

--The "Son" here is closely associated with God ("Yahweh)
("His Son")

--The "Son" here is significant
(not any son, but one Son, who implicitly is connected to the great works described in verse 4)

The significance of the Son's name is found in the question itself.

To ask a question and to not give the answer only emphasizes the question.\

This phenomenon of inquiring regarding the name of someone and not getting a response should remind the Hebrew reader of Jacob's question -

And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.
Genesis 32:29

And also of Samson's parents' question -

And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it *is* secret?
Judges 13:18

The "Son" here is the same "Son" as Psalm 2:12 and the "Son of God" in Daniel 3:25.

Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.
Psalms 2:12

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.
Daniel 3:25

What is His Son's name?

a. Jesus

1. Matthew 1:21
2. Greek form for the Hebrew word "Joshua" - "Jehovah our Savior." Jesus means "Savior."
3. The word Jesus is found in the Gospels 612 times, in the remainder of the New Testament 71 times. The word Christ alone is found 56 times in the Gospels and 256 in the rest of the New Testament.

b. Christ

1. Matthew 1:16; John 1:41
2. The name means "the anointed one " or "messiah" (Daniel 9:25). This is the official title of the Son of God.

c. Messiah

1. John 1:41, 4:25
2. Hebrew word with same meaning as "Christ" or "Anointed One."

d. Lord

1. Luke 23:42; Rom. 10:9
2. "Kurios" means - Lord, God, Master
3. Title of Deity and authority

e. I AM

1. A title depicting Christ's eternal existence (The Hebrew name "Jehovah" is built from the "to be" verb "I am"
2. Exodus 3:13, 14 - cp. with John 8:58, 18:6

f. The Son of God

1. Luke 1:32; John 19:7
2. Title of personal glory and deity
   To claim to be the "son of God" (and saying God was His "Father") is a claim to equality with God in nature or essence (John 5:18).

g. The Son of Man

1. Matthew 8:20; Dan. 7:13-14
2. At least 80 times Christ referred to Himself as the Son of Man. This title emphasizes His lowliness and humility (Mt. 8:20); His suffering and death (Lk. 19:10); and His future reign as king (Mt.24:27)
3. Whereas the title "Son of God" identifies Jesus with God, and emphasizes His Deity, the title "Son of Man" identifies Jesus with man, and emphasizes His humanity.
   "The Son of God became the Son of man, so that we--the sons of man--might become sons of God."

h. Son of Abraham

1. Matthew 1:1
2. Christ was a Jew (the Messiah had to be a Jew)
3. Being called the "son of Abraham," Christ fulfilled the promise made to Abraham, that through His "seed" (singular, ultimately pointing to Christ) all the nations of the Earth would be blessed (Gen.22:18; Gal.3:16,19)

i. Son of David

1. Mark 10:47
2. Royal title of the Lord
3. Christ's genealogy or lineage (as far as His physical body is concerned goes back through David (Rom.1:3; cp.Mt.1:1; Jn.1:14; I Tim.2:8; Rev.22:16)
4. This title shows Christ to be the rightful heir to David's throne (II Sam.7:16; Lk.1:31-33; Mt.19:28).

j. The Son of the Highest

1. Luke 1:32
2. Title of pre-eminence

k. Second Man

1. I Corinthians 15:47
2. First man - Adam (supernaturally created, but "earthly")
   Second man - Christ (supernaturally virgin-born, being "the Lord from Heaven")

l. Last Adam

1. I Corinthians 15:45
2. Mankind is under two headships:
   a. In Adam - naturally by birth (Rom. 5; I Cor. 15:22)
   b. In Christ - by new birth (Eph. 1)

m. The Word

1. John 1:1, 14
2. Christ is the LIVING Word; the Bible is the WRITTEN Word.
3. The error of today is to separate Christ (the living Word) from the Bible (the written Word) (John 5:46)

n. Emmanuel

1. Matthew 1:23
2. "God with us" (cp. Is. 7:14)

o. Savior

1. Luke 2:11
2. He came to save sinners - I Timothy 1:15

p. Rabbi

1. John 1:38
2. Means "teacher"
3. Rabboni (John 20:16) - Aramaic word for "teacher" or "master"

q. Master

1. Matthew 9:11
2. Word means "instructor," "teacher"
3. The only true "master" (leader or guide into truth) is Christ alone (Mt.23:10).

r. Alpha and Omega

1. Revelation 1:17
2. "The beginning and the end" (first and last letters of the Greek alphabet)
   Just as Jesus is the creator and sustainer of creation (Col.1:16-17), He is the "author and finisher" of our Salvation (Heb.12:2)

s. Other names applied to Christ

(There are 207 names for our Lord in the Bible):

1.	Way, Truth, Life	John 14:6
2.	Branch and Vine	Isaiah 11:1; John 15
3.	Cornerstone	Matthew 21:42
4.	Messenger	Matthew 21:37
5.	Morning Star	II Peter 1:19
6.	Prophet	John 4:19
7.	Rock of Offense	I Corinthians 1:23
8.	Bread	John 6
9.	Water	John 4
10.	Shepherd	John 10
11.	Light	John 8
12.	The only begotten Son	John 3:16
13.	The Lord of Glory	James 2:1
14.	Wonderful, Counsellor, the mighty God, the Prince of Peace	Isaiah 9:6
15.	Great High Priest	Hebrews 4:14
16.	The Door	John 10:9
17.	The Stone	Daniel 2:45
18.	The Redeemer	Job 19:25; Ephesians 1:7

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
Isaiah 7:14

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
Isaiah 9:6

In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE Lord OUR RIGHTEOUSNESS.
Jeremiah 23:6

And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.
Revelation 19:11

And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.
Revelation 19:13

And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND Lord OF Lords.
Revelation 19:16

That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;
Philippians 2:10

> There is a name for Christ that is still a mystery. Jesus has a "new name" (Rev. 3:12, p. Rev. 2:17), known only to Himself.

His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.
Revelation 19:12

And there shall be no more curse: 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; and his name *shall be* in their foreheads.
Revelation 22:3-4

III. God's Pure Word should be Trusted, Not Added To (v.5-6)

v. 5

There is a deliberate connection between verse 4 and 5. To know the Son's name, you must know God's Word.

Jesus the Messiah is the theme of the Bible!

"Pure" - lit. to go through the refiner's fire so as to be tested as gold is tested.

There are no alloys in God's Word.

- "Every word of God" - Inspiration (God is the source of the written word; "all scripture is given by inspiration of God" - lit. "God breathed")

- "Every word" - verbal inspiration (not just the concepts, but the very words; each word comes from God)

- "Every word" - plenary inspiration (all of them are inspired)

Definition of Inspiration: *Inspiration describes the unique process of the Holy Spirit in which He controlled and directed the hearts, minds, and wills of chosen men as they wrote exactly and totally what God wanted, so that the original manuscript was without error or omission.*

Christ's Declaration of Inspiration

1. Christ accepted the Old Testament as fully authoritative (Lk. 24:44; Mt. 5:18; Lk. 16:31).

   For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
   Matthew 5:18

2. Christ stated that the Scriptures cannot be broken (Jn. 10:35).

3. Christ regarded prophecies of Scripture as being certain of fulfillment (Mt. 24:15).

4. Christ stated that His own words possessed absolute authority (Mt. 24:35; cp. Mt. 7:29).

   Heaven and earth shall pass away, but my words shall not pass away.
   Matthew 24:35

5. Christ pre-authenticated the words of His apostles as being the authoritative, trustworthy words of God (Jn. 17:20).

"Shield" - God is a defensive, protective force to those who take refuge in Him.

God is a refuge to protect you from Satan, Satanic attack, and those opposed to you and your message.

"Add thou not" - don't increase them.

Don't say "God said" when God did not say.

Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the Lord your God which I command you.
Deuteronomy 4:2

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.
Deuteronomy 12:32

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:
And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.
Revelation 22:18-19

"The plagues" - the Trumpet Judgments (Rev.8-9), Bowl Judgments (Rev. 15:8-16), particularly death (Rev. 18:8), and the Lake of fire (Rev. 20:11-15).

Those who add their words to written Revelation and claim that their words are on an equal par are heading for disaster!

V. 19
"If any man" - again pointing to the universality of the warning.

"Take away" - to delete, omit, etc. God intends for all of his written message to be preserved so that no one will miss any details that they will need to survive the coming Tribulation.

To add or take away from God's Word is to alter its faithfulness and trueness (v. 6), which is something God has providentially safeguarded through the centuries.

The Lord is not only referring to a deletion of written Scriptural text, but, if anyone denied any of the details that God said in this book, they will also be considered guilty.

--The Liberals deny God's Word by minimizing the importance of the very words of this book.
--The Cults add books and Traditions to the Bible

--Others, among mainline denominations "allegorize" the Word and explain away its true meaning (Epp, p. 445)

What is His Son's Name?

Does it matter?

Absolutely! Because it shows who Jesus is and who in particular we must trust to have salvation!

Unless you believe specifically on the person of Jesus Christ of Nazareth, you do not have eternal life!

Acts. 4:12 Neither is there salvation in any other: for there is **none other name** under heaven given among men, whereby we must be saved.

John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe **on his name**:

His Son's Name

by Henry M. Morris, Ph.D. *

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell? (Proverbs 30:4)

The naming of an only begotten son is always an important event in the life of a family. In this intriguing set of questions, however, the prophet Agur (Proverbs 30:1) was particularly concerned to know the name of the Son of the very Creator of the universe, the one who had made the waters and the winds and all the ends of the earth.

In fact, he probably had been quite amazed when he first learned that God had a Son. As a prophet in Israel, he often must have repeated the great affirmation of Deuteronomy: "The LORD our God is one LORD," as well as the first commandment of the Decalogue: "Thou shalt have no other gods before me" (Exodus 20:3). How could it be that the God of creation would have a Son?

Nothing whatever is known about Agur except that God used him to write the fascinating and unique thirtieth chapter of King Solomon's collection of proverbs. He was evidently a man of wisdom who loved the Lord, probably also a man well known and trusted by Solomon. He very likely knew David as well, or at least must have been acquainted with David's psalms.

In David's second psalm, there had been a profound reference to this divine Son. "The LORD hath said unto me, Thou art my Son; . . . and I shall give thee the heathen [i.e., 'the nations'] for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:7-8).

Agur likely also had heard, from either David or Solomon, about God's promise concerning David's future seed: "He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son" (2 Samuel 7:13-14; also 1 Chronicles 17:13). This enigmatic prophecy seemed in part to apply to Solomon, but its eternal dimensions clearly marked it as going far beyond Solomon to an even greater Son of David who would somehow also be the Son of God. In fact, from the vantage point of the New Testament (Hebrews 1:5), we now know that the statement "he shall be to me a son" applied specifically not to David's son, Solomon, but to this very Son of God.

It is not surprising, therefore, that Agur would raise the question: "What is His Son's name?" He also asked the name of the Creator, although he surely was very familiar with the several names applied to God in the writings of Moses—especially "God"*(Elohim)*, "LORD" *(Jehovah)*, and "Lord" *(Adonai)*. But as Father to a Son, God must have another name as well. "What is His name?" he asked.

The Name of the Father

Although this question of Agur's is never specifically answered in the Old Testament, this new name of the Lord is surely nothing less than "Father." It seems significant that although the word "father" (Hebrew, *ab*) occurs more than 500 times in the Old Testament, none of the writers ever addressed God as *ab* (or as *abba*, the Aramaic equivalent).

However, God did occasionally speak of Himself as Israel's Father (e.g., Jeremiah 3:19, speaking prophetically of the future kingdom). On one occasion, Moses did remind Israel that *Jehovah* was also their *ab* because He had both made them and redeemed them from slavery (Deuteronomy 32:6). But this was probably the only biblical reference to God as Father which Agur could have heard in his time, except the above-mentioned references to God's Son (2 Samuel 7:14; 1 Chronicles 17:13).

But then the Son of God finally did come into the world and the situation was altogether changed and clarified. On the night before His trial and crucifixion, He prayed for His disciples, saying: "Father, . . . I have manifested thy name unto the men which thou gavest me out of the world . . . Holy Father, keep through thine own name those whom thou has given me, that they may be one, as we are. . . . O righteous Father, . . . I have declared unto them thy name, and will declare it" (John 17:1, 6, 11, 25-26). That name clearly was "our Father." When the Lord Jesus taught His disciples how to pray, He told them specifically to begin their prayer by addressing God as "our Father" (Matthew 6:9).

The New Testament word for "father" (Greek, *pater*) occurs about 500 times and was frequently used, both by Christ and the apostles, to refer to God as well as to human fathers. On one urgent occasion, the Lord Jesus prayed to His Father, saying: "*Abba,*Father" (Mark 14:36). This was in the Garden of Gethsemane just before His arrest. Although no one in the Old Testament would ever address God as "Abba," Christ did. This must have been the most intimate name for His Father in the innermost councils of the tri-une Godhead.

And now, by virtue of our own adoption through Christ, into God's family, even we can—when the circumstances warrant it—use the same wonderful name when praying to our heavenly Father. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Romans 8:15). "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Galatians 4:6).

Perhaps this answers Agur's question concerning the new name of God the Creator of the ends of the earth. But now we want to seek the answer to his second question. By what name is God's Son to be called?

His Name Shall Be Called Wonderful

It would be almost 300 years after Solomon and Agur, however, before God would send another prophet with the answer. Then, through the wonderful prophet Isaiah, God delivered those two great prophecies that Christians rehearse over and over, at every Christmas season:

Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Isaiah 7:14)

"Immanuel," of course, means "God with us," so this coming Son of the virgin would also be God incarnate in human flesh. Then, a short time later, God sent an amazing prophecy concerning the name of this Son.

For unto us [remember "God with us"] a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9:6)

What a name! Yet how appropriate for one whose name already had been stated as "God with us"—"Immanuel." This One who was promised would be a man, born of a Jewish maiden, yet also would be God, God in human flesh, God like us, God with us! How marvelous.

No wonder He is to be called "Wonderful." The connotation of the Hebrew word is "miraculous." God could never become man apart from a miraculous conception and virgin birth; otherwise, He would inherit a human sinful nature and thus could not be the uniquely holy God. His very name, indeed, must be "Wonderful."

Yet that alone is not enough. He was also to be mankind's great Counselor, the One who could alone perfectly convey the grand nature of God's holy standards couched in redeeming love to lost humanity. When He finally came, this God-man, speaking words of infinite wisdom phrased in childlike simplicity for all to understand, even God's enemies found themselves acknowledging that "Never man spake like this man" (John 7:46).

Many scholars think that the sense of the prophecy really places the two words together —that is, "Wonderful Counsellor." This also is surely true; He was the "Miraculous Advisor" for every need of life, never having to retract or modify His counsel on any subject. He truly was the most wonderful counselor ever sent from heaven, speaking perfect words on every subject.

But note that His name is also "The mighty God." That He is God's Son in no wise marks Him as of secondary importance in the Godhead. Before His incarnation, He was "equal with God" (Philippians 2:6). Even after He allowed Himself to be slain, He conquered death itself, and then could proclaim that "all power is given unto me in heaven and in earth" (Matthew 28:18).

His name is also to be called "The everlasting Father"—or, as many authorities would translate it, "Father of eternity." He is the Creator of time, as well as space and matter. "By him were all things created," and "without him was not any thing made that was made" (Colossians 1:16; John 1:3). He also could say, even though He was the Son of the Father, that "I and my Father are one" (John 10:30).

Yet another component of the name by which He is to be called is "The Prince of Peace." Though He is God, He is also man, and thus can be the one and only true and successful "mediator between God and men" (1 Timothy 2:5). He alone can bring true peace to the world, for "God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19). He is the great Peacemaker (Matthew 5:9), who " . . . made peace through the blood of his cross" (Colossians 1:20).

What a glorious, multi-dimensional name He has! —and yet even this is not all. Speaking of this same God/man, the prophet Jeremiah said: "This is his name whereby he shall be called, THE LORD OUR RIGHTOUSNESS" (Jeremiah 23:6). The Lord Jesus "is made unto us wisdom and righteousness, and sanctification, and redemption" (1 Corinthians 1:30). The heavenly Father "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21).

Thou Shalt Call His Name Jesus

When the time finally approached for the ancient prophecies to be fulfilled, God sent the angel Gabriel to a humble carpenter, who was engaged to marry a godly Jewish maiden named Mary, both of them descendants of King David, who had lived a thousand years earlier. The angel told Joseph that Mary, though pregnant, was still a chaste virgin, and was about to become the instrument to fulfill Isaiah's great prophecy. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21).

Even before this, Gabriel had been sent to Mary with a similar announcement. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS" (Luke 1:31). Then he also made the amazing statement: " . . . that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

The name "Jesus" seems a much simpler name than the exalted names predicted by Isaiah and Jeremiah. Other Jews had already been known by that name—Joshua, Isaiah, Hosea, Jeshua, are all variants of the same name. But it is wonderfully appropriate—in effect embracing all the other names, for it means, simply, "Jehovah saves," or "Jehovah our Savior."

Jesus is, therefore, His human name, given to Him by His heavenly Father and embracing His entire ministry of bringing salvation to a lost world and to men and women lost in sin but longing for forgiveness, peace and everlasting life.

Still there is more. The first reference to His name in the New Testament is in its very first chapter. "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ" (Matthew 1:16). Not only is His name to be called Jesus: He is also called Christ.

That is, He is *"the Christ,"* the long-awaited *"Messiah"* of Israel. These names are actually titles, of course, both meaning "the anointed One," in Greek and Hebrew respectively. In His human incarnation, He has been anointed by the Father as His eternal Prophet, Priest, and King. As our eternal Prophet, He is the incarnate Word of God (John 1:1, 14), forever declaring to us the Father and His will (John 1:18). As our great High Priest, *"h*e is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25). Finally, there will be "on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Revelation 19:16), when He returns as our eternal King, "and he shall reign for ever and ever" (Revelation 11:15).

His human name is thus Jesus Christ, but there is still another name—a first name, as it were—that should be added by those who "believe on his name," and thus "become the sons of God" (John 1:12). "For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). He is, to us, *Lord*, as well as Jesus the Christ. Following His resurrection, the apostle Peter said to the Jews: "God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

To the believer, therefore, His full name, so to speak, is "Lord Jesus Christ." But He may well be called by these other wonderful names as well, even now as we try to serve and honor Him in this present world.

His Name Is Called the Word of God

Yet there are still more names with which we shall honor Him when He comes again. One day our Lord Jesus Christ will return in power and great glory to this world He created and for which He has paid the redemption price in His own shed blood. The apostle John was granted the prophetic vision of His triumphant coming, and he saw and heard yet three more wonderful names by which He is to be called in the ages to come. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True" (Revelation 19:11). He is, even now, our "faithful high priest" (Hebrews 2:17), "a faithful Creator" (1 Peter 4:19), and "the faithful and true witness, the beginning of the creation of God" (Revelation 3:14). One of His great names in eternity will be Faithful and True, and the final chapter in the Bible includes these words: "These sayings are faithful and true" (Revelation 22:6), because it is the One who is ever Faithful and True who speaks them.

And then we read that "his name is called The Word of God" (Revelation 19:13). He was the creating Word in the beginning (John 1:1-3), the living Word in His incarnation (John 1:14), and now the victorious Word in the grand consummation when He rides victoriously over His enemies in triumph back to the earth.

Then there is the final name that He is to be called, "KING OF KINGS AND LORD OF LORDS" (Revelation 19:16). In that great day, all the universe will know that God has "given him a name which is above every name: That at the name of Jesus [that is, 'the name belonging to 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" (Philippians 2:9-11).

There is your answer, Agur. "His Son's name" is so indescribably great that it almost exhausts the language to tell it all. His name is called "Wonderful" and all the other beautiful names we see in His Word, and no doubt we shall learn many more in eternity.

But for now we especially love His human name given to us as those He has redeemed. He is our Lord Jesus Christ and, whether anyone can understand the significance of all His other names or not, it is enough simply to "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

It is fitting that the Book of God closes in speaking this beautiful name of the Son of the heavenly Father: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen" (Revelation 22:20-21).

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