

The Bible Ark Bible Study Program

Genesis – Third Supplemental Study, Names of God, Continued

Hello my beloved friends,

Thank you so much for joining us for our study today on the Bible Ark. And many thanks to those of you who are listening in with us for the first time today!

Let us look to God for His blessing upon our study today.

Heavenly father, in our study today we have an extensive collection of events and stories from the Bible. Many of these passages are drawn out of great sagas found in the Word of God, and we see how that your hand was there creating, forming, shaping, and guiding people and nations and hearts and lives. The marks of your grace, mercy, love, and righteousness are everywhere. Your sovereignty and your goodness surmount over our wildest imaginations. Yet all that we see here today are but a few examples found in your written Word. Your greatness, your perfection, your justice, and your tender loving care are so far beyond our understanding. Even still, you are patient and ever so faithful to continue teaching us more about our Lord and Savior Jesus Christ and of yourself, Father. And the more you teach us the more you bless us and the greater our love grows for you, for Jesus, and for all those things and persons that you love. Bless us Father that the Spirit of God would lead us in our study today. May your excellent Word and the truth of your Word be made to be manifest in our lives and in our hearts.

We pray in Jesus's name. Amen!

In our supplemental study today, we are going back and finishing up a couple of comments that we were not able to finish in previous studies. The first comment is one that we encountered in back in Chapter 2 of Genesis and the second comment was one that we encountered back in Chapter 15 of Genesis.

Genesis, Chapter 2, verse 4, Scofield's Comment Continued (+Dale's comments)

You may recall that back when we were in Chapter two of Genesis, we encountered a particular comment by Dr. Scofield pertaining to the names of God. It turned out to be comment that was far too extensive for us to deal with. We ended up covering the first three sections of the comment and leaving the last three for a later time. In our supplemental study today, we are finally going to go back and pick that up and take a look at the fourth section in his comment about the names of God. Let me first read to you that section.

(4) In His redemptive relation to man, Jehovah has seven compound names which reveal Him as meeting every need of man from his lost state to the end. These compound names are: (a) *Jehovah-jireh*, "the LORD will provide" (Genesis 22:13 & 14), i. e. will provide a sacrifice; (b) *Jehovah-rapha*, "the LORD that healeth" (Exodus 15:26). That this refers to physical healing the context shows, but the deeper healing of soul malady is implied. (c) *Jehovah-nissi*, "the LORD our banner" (Exodus 17:8-15). The name is interpreted by the context. The enemy was Amalek,

a type of the flesh, and the conflict that day stands for the conflict of Galatians 5:17 – the war of the Spirit against the flesh. Victory was wholly due to divine help. (d) *Jehovah-Shalom*, “the LORD our peace,” or “the LORD send peace” (Judges 6:24). Almost the whole ministry of Jehovah finds expression and illustration in that chapter. Jehovah hates and judges sin (verses 1–5); Jehovah loves and saves sinners (verses 7–18), but only through sacrifice (verses 19–21) (see also Romans 5:1; Ephesians 2:14; Colossians 1:20). (e) *Jehovah-rā-ah*, “the LORD my shepherd” (Psalm Chapter 23). In Psalm 22 Jehovah makes peace by the blood of the cross; in Psalm 23 Jehovah is shepherding His own who are in the world (John 10:7, *note*). (f) *Jehovah-tsidkenu*, “the LORD our righteousness” (Jeremiah 23:6). This name of Jehovah occurs in a prophecy concerning the future restoration and conversion of Israel. *Then* Israel will hail Him as Jehovah-tsidkenu— “the LORD our righteousness.” (g) *Jehovah-shammah*, “the LORD is present” (Ezekiel 48:35). This name signifies Jehovah’s abiding presence with His people (see Exodus 33:14 & 15; 1st Chronicles 16:27 & 33; Psalm 16:11; Psalm 97:5; Matthew 28:20; Hebrews 13:5).

This is when Abraham was just about to sacrifice his son Isaac, in obedience to the commandment of the Lord to test Abraham’s faith in God. Then when God had seen that Abraham was really going to follow through with God’s instructions, He told Abraham to stop, and He provided Abraham a ram to sacrifice instead of his son Isaac. This passage is Dr. Scofield’s example for the first name of God that he mentions in clause 4 of his comment: *Jehovah-jireh*, “the LORD will provide.”

“¹³And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. ¹⁴And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.”
– Genesis 22:13 & 14

This next passage is Dr. Scofield’s example for the second name of God that he mentions in clause 4 of his comment: *Jehovah-rapha*, “the LORD that healeth.” This is God speaking to Moses.

“And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.” – Exodus 15:26

This next passage is Dr. Scofield’s example for the third name of God that he mentions in clause 4 of his comment: *Jehovah-nissi*, “the LORD our banner.”

This is when the Amalekites came out to fight with Israel in the wilderness march to the promise land.

“⁸Then came Amalek, and fought with Israel in Rephidim. ⁹And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. ¹⁰So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. ¹¹And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down

his hand, Amalek prevailed. ¹²But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. ¹³And Joshua discomfited Amalek and his people with the edge of the sword. ¹⁴And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. ¹⁵And Moses built an altar, and called the name of it Jehovahnissi:” – Exodus 17:8-15

This next passage from Galatians explains what kind of enemy the Amalekites were, the enemy of the flesh.

“¹³For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. ¹⁴For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. ¹⁵But if ye bite and devour one another, take heed that ye be not consumed one of another. ¹⁶This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. ¹⁷For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. ¹⁸But if ye be led of the Spirit, ye are not under the law. ¹⁹Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. ²²But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³Meekness, temperance: against such there is no law. ²⁴And they that are Christ's have crucified the flesh with the affections and lusts. ²⁵If we live in the Spirit, let us also walk in the Spirit. ²⁶Let us not be desirous of vain glory, provoking one another, envying one another.” – Galatians 5:13–26

This sub-clause (d) on the name “Jehovah-Shalom” refers us to the entire chapter of Judges Ch. 6, which we do not have time to cover today. Therefore, I am going to skip over this particular name in this study, and we will come back to it when we get into the book of Judges.

Likewise, for sub-clause (e), we will look at Psalms 22 and 23 and Dr. Scofield's note on John 10:7 when we get into the gospel of John.

This next passage is Dr. Scofield's example for the sixth name of God that he mentions in clause 4 of his comment: *Jehovah-tsidkenu*, “the LORD our righteousness.”

“⁵Behold, 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. ⁶In 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 23:5 & 6

The next seven passages are all examples that Dr. Scofield gives to us for the seventh name of God that he mentions in clause 4 of his comment: *Jehovah-shammah*, "the LORD is present."

This first excerpt is the very last statement from Ezekiel's description of the tabernacle and of the holy city of Jerusalem that will be rebuilt upon the second coming of Jesus Christ, the return of the Messiah.

"... and the name of the city from that day shall be, The LORD is there." – Ezekiel 48:35

¹¹And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. ¹²And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. ¹³Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. ¹⁴And he said, My presence shall go with thee, and I will give thee rest. ¹⁵And he said unto him, If thy presence go not with me, carry us not up hence. ¹⁶For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. ¹⁷And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name." – Exodus 33:11–17

This next passage is the better part of the Psalm that David wrote and delivered to Asaph to sing to the congregation on the day that they brought the Ark of the covenant up from the house of Obededom the Gittite unto Jerusalem.

²⁵For great is the LORD, and greatly to be praised: he also is to be feared above all gods. ²⁶For all the gods of the people are idols: but the LORD made the heavens. ²⁷Glory and honour are in his presence; strength and gladness are in his place. ²⁸Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength. ²⁹Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness. ³⁰Fear before him, all the earth: the world also shall be stable, that it be not moved. ³¹Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth. ³²Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein. ³³Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth. ³⁴O give thanks unto the LORD; for he is good; for his mercy endureth for ever." – 1st Chronicles 16:25–34

This next one is the last verse of Psalm 16, of which many consider to be a messianic Psalm. It is a Psalm where David is speaking to God, but it is also a Psalm where Jesus is speaking to God the Father. If we had the time, I would tell you more, but that will have to wait for another day.

"Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." – Psalm 16:11

¹The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof. ²Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. ³A fire goeth before him, and burneth up his enemies round about. ⁴His lightnings enlightened the world: the earth saw, and trembled. ⁵The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth. ⁶The heavens declare his righteousness, and all the people see his glory.”
– Psalm 97:1–6

This next passage takes place right at the very end of the Gospel of Matthew after Jesus had risen from the Grave. Jesus had appeared to two of His disciples, and after they had held Him by His feet and worshiped Him, Jesus told them to tell the brethren to go to Galilee to meet Him there.

¹⁶Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. ¹⁷And when they saw him, they worshipped him: but some doubted. ¹⁸And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. ¹⁹Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ²⁰Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” – Matthew 28:16–20

⁵Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. ⁶So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.”
– Hebrews 13:5 & 6

Now that we have read through all of those passages, I will read the fourth clause of Dr. Scofield's comment to you again.

(4) In His redemptive relation to man, Jehovah has seven compound names which reveal Him as meeting every need of man from his lost state to the end. These compound names are: (a) *Jehovah-jireh*, “the LORD will provide,” i. e. will provide a sacrifice; (b) *Jehovah-rapha*, “the LORD that healeth.” That this refers to physical healing the context shows, but the deeper healing of soul malady is implied. (c) *Jehovah-nissi*, “the LORD our banner.” The name is interpreted by the context. The enemy was Amalek, a type of the flesh, and the conflict that day stands for the conflict of Galatians 5:17 – the war of the Spirit against the flesh. Victory was wholly due to divine help. (d) *Jehovah-Shalom*, “the LORD our peace,” or “the LORD send peace.” *[We are going to cover this sub-clause (d) when we get to the book of the Judges.]* (e) *Jehovah-rā-ah*, “the LORD my shepherd.” In Psalm 22 Jehovah makes peace by the blood of the cross; in Psalm 23 Jehovah is shepherding His own who are in the world. *[We are going to cover this sub-clause (e) when we get to the Gospel of the John.]* (f) *Jehovah-tsidkenu*, “the LORD our righteousness.” This name of Jehovah occurs in a prophecy concerning the future restoration and conversion of Israel. Then Israel will hail Him as Jehovah-tsidkenu—“the LORD our righteousness.” (g) *Jehovah-shammah*, “the LORD is present.” This name signifies Jehovah's abiding presence with His people.

(5) LORD (Jehovah) is also the distinctive name of Deity as in covenant with Israel (Exodus 19:3; Exodus 20:1 & 2; Jeremiah 31:31–34).

Some of you may recall that I made mention of this first passage in a previous study. They are accepting the Law without even knowing all that it says. The grace of God had brought them out of Egypt, and now they are trading grace in for the Law. Think about that as I read this passage. They are relating to God pretty much like they would with any other god, “a deity,” trying to earn their way to the grace that they already had.

“¹In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. ²For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. ³And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ⁴Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. ⁵Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: ⁶And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. ⁷And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. ⁸And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.” – Exodus 19:1–8

Now notice what God's answer is to them is, “*I am the LORD!*”

“¹And God spake all these words, saying, ²I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. ³Thou shalt have no other gods before me.” – Exodus 20:1–3

“³¹Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: ³²Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: ³³But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. ³⁴And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.” – Jeremiah 31:31–34

(6) LORD God (Hebrew: *Jehovah Elohim*) is the first of the *compound* names of Deity. LORD God is used distinctively: (1) of the relation of Deity to man (a) as Creator (Genesis 2:7–15); (b) as morally in authority over man (Genesis 2:16 & 17); (c) as creating and governing the earthly

relationships of man (Genesis 2:18-24; Genesis 3:16–19, 22–24); and (d) as redeeming man (Genesis 3:8–15 & 21); (2) of the relation of Deity to Israel (Genesis 24:7; Genesis 28:13; Exodus 3:15 & 18; Exodus 4:5; Exodus 5:1; Exodus 7:6, etc.; Deuteronomy 1:11 & 21; Deuteronomy 4:1; Deuteronomy 6:3; Deuteronomy 12:1, etc.; Joshua 7:13, 19, & 20; Joshua 10:40 & 42; Judges 2:12; 1st Samuel 2:30; 1st Kings 1:48; 2nd Kings 9:6; 2nd Kings 10:31; 1st Chronicles 22:19; 2nd Chronicles 1:9; Ezra 1:3; Isaiah 21:17). See other names of Deity, Genesis 1:1, *note*; 2:4, *note*; 14:18, *note*; 15:2, *note*; 17:1, *note*; 21:33, *note*; 1st Samuel 1:3, *note*.

These first nine verses of this first passage form Dr. Scofield's first example of the first use of the name Jehovah Elohim that he mentions in clause 6 of his comment: "the relation of Deity to man as Creator."

Genesis 2:7–15:

⁷And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

⁸And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

⁹And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

¹⁰And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

¹¹The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

¹²And the gold of that land is good: there is bdellium and the onyx stone.

¹³And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

¹⁴And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

¹⁵And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

The next two verses of this first passage comprise of Dr. Scofield's second example of the first use of the name Jehovah Elohim: "the relation of Deity to man as morally in authority over man."

Genesis 2:16 & 17:

¹⁶And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

¹⁷But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

The last seven verses of this first passage are part of Dr. Scofield's third example of the first use of the name Jehovah Elohim: "the relation of Deity to man as creating and governing the earthly relationships of man."

Genesis 2:18–24:

¹⁸And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

¹⁹And 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.

²⁰And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

²¹And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

²²And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

²³And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

²⁴Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

In this passage from Chapter 3 of Genesis we find that part of is given to us for Dr. Scofield's third example of the first use of the name *Jehovah Elohim* and part of it is given to us for the fourth use of *Jehovah Elohim*. Verses 16–19 and 22–24 are given to us for the third use: "the relation of Deity to man as creating and governing the earthly relationships of man." Verses 8–15 & verse 21 are given to us for the fourth use: "the relation of Deity to man as redeeming man."

Genesis 3:8–15 [for the 4th use]:

⁸And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

⁹And the LORD God called unto Adam, and said unto him, Where art thou?

¹⁰And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

¹¹And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

¹²And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

¹³And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

¹⁴And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

¹⁵And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis 3:16–19 [for the 3rd use]:

¹⁶Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

¹⁷And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

¹⁸Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

¹⁹In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

²⁰And Adam called his wife's name Eve; because she was the mother of all living.

Genesis 3:21 [for the 4th use]:

²¹Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Genesis 3:22–24 [for the 3rd use]:

²²And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

²³Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

²⁴So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”

All the remaining passages in this section are examples that Dr. Scofield gives us for the second use of the name *Jehovah Elohim* that he mentions in clause 6 of his comment: “the relation of Deity to Israel.”

“²And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: ³And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: ⁴But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. ⁵And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? ⁶And Abraham said unto him, Beware thou that thou bring not my son thither again. ⁷The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.”
– Genesis 24:2–7

“¹⁰And Jacob went out from Beersheba, and went toward Haran. ¹¹And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the

stones of that place, and put them for his pillows, and lay down in that place to sleep.

¹²And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. ¹³And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; ¹⁴And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. ¹⁵And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.” – Genesis 28:10–15

In these next two passages God is sending Moses to the house of Israel in Egypt to prepare them for the exodus from Egypt.

“¹³And Moses said unto God, Behold, when I come 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? ¹⁴And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. ¹⁵And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. ¹⁶Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: ¹⁷And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. ¹⁸And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.” – Exodus 3:13–18

“¹And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. ²And the LORD said unto him, What is that in thine hand? And he said, A rod. ³And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. ⁴And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: ⁵That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.” – Exodus 4:1–5

Of course, these next two passages Moses and Aaron are contending with Pharaoh to let the house of Israel go and worship God.

“And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.”
– Exodus 5:1

“And Moses and Aaron did as the LORD commanded them, so did they.” – Exodus 7:6

In these next four passages Moses is preparing the Israelites to enter into the promise land after their 40 years of wandering in the wilderness.

“¹¹(The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!) ... ¹⁹And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeshbarnea. ²⁰And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us. ²¹Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.” – Deuteronomy 1:11 & 19–21

“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.” – Deuteronomy 4:1

*“¹Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it: ²That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. ³Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey. ⁴Hear, O Israel: The LORD our God is one LORD: ⁵And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.”
– Deuteronomy 6:1–5*

“These are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.” – Deuteronomy 12:1

These next few verses that Dr. Scofield references from Joshua Chapter 7 (verses 13, 19, & 20) comes from a passage of scripture that is somewhat involved. Therefore, I am going to skip over these, as we already have plenty of other example to help up understand what Scofield is talking about in his comment.

In this passage from Chapter 10 of Joshua, he is recounting part of the campaign of Israel's conquest of the promise land and how God led them in taking possession of the land of Canaan.

“³⁸And Joshua returned, and all Israel with him, to Debir; and fought against it: ³⁹And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king. ⁴⁰So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none

remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded. ⁴¹And Joshua smote them from Kadeshbarnea even unto Gaza, and all the country of Goshen, even unto Gibeon. ⁴²And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.” – Joshua 10:38–42

“⁷And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel. ⁸And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. ⁹And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash. ¹⁰And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel. ¹¹And the children of Israel did evil in the sight of the LORD, and served Baalim: ¹²And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. ¹³And they forsook the LORD, and served Baal and Ashtaroth.” – Judges 2:7–13

I do not understand why Dr. Scofield has included this next verse from 1st Samuel. I cannot see how it is relevant to the point that he is trying to emphasize, but I will not try to explain why that is. Nevertheless, this word of praise was spoken by one of the great women of faith in the Bible, Hannah, the mother of the prophet Samuel. This is a very well-known verse of scripture, but few know where it originates from. It is a great verse, and that is why I want to read it.

“There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.” – 1st Samuel 2:30

In this passage from Chapter 1 of 1st Kings, they are describing some of the events and the situation surrounding the crowning of King Solomon, when David made him king in his stead.

“⁴³And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king. ⁴⁴And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule: ⁴⁵And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard. ⁴⁶And also Solomon sitteth on the throne of the kingdom. ⁴⁷And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed. ⁴⁸And also thus said the king, Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.” – 1st Kings 1:43–48

This next passage is from after the kingdom had split into two parts, the Northern and the Southern Kingdoms.

"¹And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramothgilead: ²And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; ³Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. ⁴So the young man, even the young man the prophet, went to Ramothgilead. ⁵And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. ⁶And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel." – 2nd Kings 9:1–6

This next passage from the 10th Chapter of 2nd Kings may not be very familiar to many of you. Unfortunately, we do not have the time for an explanation of it, so I am simply going to read it to you. Hopefully, that will suffice for our purposes today.

"³⁰And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel. ³¹But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. ³²In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;" – 2nd Kings 10:30–32

This passage explains how King David instructed the princes and the elders to assist King Solomon in his efforts to build the temple in Jerusalem.

"¹⁷David also commanded all the princes of Israel to help Solomon his son, saying, ¹⁸Is not the LORD your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people. ¹⁹Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD." – 1st Chronicles 22:17–19

Then after Solomon had built the temple, God appeared to him.

"⁷In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. ⁸And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. ⁹Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. ¹⁰Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?" – 2nd Chronicles 1:7–10

This passage from Ezra takes place at the end of the 70 years of captivity of the nation of Israel. The Persian King Cyrus is sending a remnant of the Jews back to

Jerusalem to rebuild the temple that was destroyed 70 years prior, when Nebuchadnezzar destroyed it and took all the Israelites into captivity in Babylon.

“¹Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, ²Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. ³Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. ⁴And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.”
– Ezra 1:1–4

This last verse (vs. 17) from Isaiah Chapter 21 comes from a passage of scripture that is not especially easy to explain. Therefore, I am not going to read this one. I think we have looked at an ample amount of scripture to understand Dr. Scofield's comment.

And with that, let me read the sixth clause of Dr. Scofield's comment to you again.

(6) LORD God (Hebrew: *Jehovah Elohim*) is the first of the *compound* names of Deity. LORD God is used distinctively: (1) of the relation of Deity to man (a) as Creator: (b) as morally in authority over man; (c) as creating and governing the earthly relationships of man; and (d) as redeeming man; (2) of the relation of Deity to Israel.

Genesis, Chapter 15, verse 2, Scofield's 2nd Comment (+Dale's)

If you recall, when we were back in Chapter 15 of Genesis and we were studying verse 2, we found that there were two numbered comments on that single verse of scripture. We covered the first comment during that study; however, we did not have the time to cover the second comment. Hence, we are going to do so now, and this really is a better place to do so anyway.

2 ^aAnd Abram said, ^{1b}Lord ²GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

2 “Lord ĠOD” (Hebrew *Adonai Jehovah*). When used distinctively, this compound name, while gathering into one the special meanings of each (Genesis 1:1, *note*; 15:2, *note*) will be found to emphasize the *Adonai* rather than the *Jehovah* character of Deity. (The following passages may suffice to illustrate this: Genesis 15:2 & 8; Deuteronomy 3:24; Deuteronomy 9:26; Joshua 7:7; Judges 6:22; Judges 16:28; 2nd Samuel 7:18–20, 28, & 29; 1st Kings 2:26; Psalm 69:6; Psalm 71:5; Isaiah 7:7).

We have already been over the notes from Genesis 1:1, as well as the first comment from Genesis 15:2. If you missed those studies you can go to the archives page for

the Bible Ark and listen to them. The note for Genesis 1:1 is covered in study number 0012, and the first note for Genesis 15:2 is covered in study number 0028.

Therefore, all of the passages that we are going to look at here are examples of the name *Adonai Jehovah*, where the emphasis is on the *Adonai* part of the name.

“¹After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. ²And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? ³And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. ⁴And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. ⁵And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. ⁶And he believed in the LORD; and he counted it to him for righteousness. ⁷And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. ⁸And he said, Lord GOD, whereby shall I know that I shall inherit it?”
– Genesis 15:1–8

“²³And I besought the LORD at that time, saying, ²⁴O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? ²⁵I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. ²⁶But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. ²⁷Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan. ²⁸But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.” – Deuteronomy 3:23–28

In this passage Moses is recounting to the Israelites about one of the numerous times that he intervened on their behalf when they had provoked God's anger with their disobedience.

“²⁵Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you. ²⁶I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.” – Deuteronomy 9:25 & 26

In this passage God has just called Gideon out to be a Judge for the Israelites to deliver them from their oppressors. The Judges were all leaders that God raised up to lead and deliver Israel from their enemies during the period of time between the death of Joshua (after entering into the promise land) and when God gave them their first King, King Sal.

“²⁰And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. ²¹Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. ²²And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face. ²³And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die. ²⁴Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it is yet in Ophrah of the Abiezrites.” – Judges 6:20–24

“²³Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. ²⁴And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. ²⁵And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. ²⁶And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. ²⁷Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. ²⁸And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. ²⁹And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. ³⁰And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.” – Judges 16:23–30

This next passage is part of the story that tells how King David wanted to build a temple for the Ark of the Covenant, but God would not let him do it, because David was a man of war. However, God commended David and blessed him because David had the heart to do it. God told David that He would build a house for David, and then David's son Solomon would be the one to build the temple.

“¹⁸Then went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto? ¹⁹And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord GOD? ²⁰And what can David say more unto thee? for thou, Lord GOD, knowest thy servant. ²¹For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. ²²Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. ²³And what one nation in the earth is like thy people, even like Israel, whom God

went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? ²⁴For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God. ²⁵And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. ²⁶And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee. ²⁷For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee. ²⁸And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: ²⁹Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.” – 2nd Samuel 7:18–29

I am going to skip over this next verse (vs. 26) from the 2nd Chapter of the first book of the Kings. It is a bit intricate, and it is not as good of an example as these other passages that we have been looking at in helping us to understand Dr. Scofield's comment.

These next two passages from the Psalms are amazing. The first one is considered by many to be a messianic Psalm, speaking of how Jesus was persecuted in His first coming. I cannot begin to tell you how much I can relate to this Psalm right now. It truly speaks to my heart. I so very much wish that we had time to read the whole Psalm.

¹“Save me, O God; for the waters are come in unto my soul. ²I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. ³I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God. ⁴They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away. ⁵O God, thou knowest my foolishness; and my sins are not hid from thee. ⁶Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel. ⁷Because for thy sake I have borne reproach; shame hath covered my face. ⁸I am become a stranger unto my brethren, and an alien unto my mother's children. ⁹For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. ¹⁰When I wept, and chastened my soul with fasting, that was to my reproach. ¹¹I made sackcloth also my garment; and I became a proverb to them.” – Psalm 69:1–11

¹“In thee, O LORD, do I put my trust: let me never be put to confusion. ²Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. ³Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress. ⁴Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. ⁵For thou art my hope, O Lord GOD: thou art my trust from my youth. ⁶By thee have I been

holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.” – Psalm 71:1–6

I am going to leave off at this next verse (vs. 7) from the 7th Chapter of Isaiah. It is a good example, but the explanation would be lengthy.

Now that we have read through all of those passages, let me reread Dr. Scofield's comment.

2 “Lord ĠOD” (Hebrew *Adonai Jehovah*). When used distinctively, this compound name, while gathering into one the special meanings of each will be found to emphasize the *Adonai* rather than the *Jehovah* character of Deity.

That all for our supplemental study today. Please join us again for our next regular study, where will be studying the remainder of Chapter 18, and the first five verses of Chapter 19, where we will learn about Abraham's intercession for his nephew Lot.

Closing Remarks

For those of you listening on YouTube, please note that there a copy of the notes for this program that is available as a downloadable PDF document. You can also download an MP3 file of this program and for the corresponding Thru the Bible program from my [Website](#). Just visit Dalet.us for more information.

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I hope and pray that you are able to join us again in our next study. We look forward to seeing you there. May God bless you and love you all richly my excellent friends.

Dale Trussell, June 22nd, 2021