

## CRYSTALLIZATION-STUDY OF EZEKIEL (2)

### “Know That I Am Jehovah” (Message 15)

Scripture Reading: Ezek. 36:11, 23, 38; 37:6, 13-14, 28; 38:23; 39:6-7, 22, 28

- I. Elohim is the name of God in relation to creation; Jehovah is the name of God in relation to man—Gen. 1:1; 2:4; Isa. 1:2, 4:
  - A. The name God—Elohim—means “the strong and mighty One”; this name refers to God’s relationship with creation.
  - B. God implies God’s power and His relationship with creatures; Jehovah God denotes God having a relationship with man:
    1. God is the common name, and Jehovah is the name of intimacy and love.
    2. Jehovah God is not only the One who is powerful but also the One who draws near to man—Gen. 2:4, 8, 15-16, 18-19, 21-22.
- II. Jehovah means “I am who I am,” indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever—Exo. 3:14; Rev. 1:4:
  - A. The divine title *I Am* indicates that, as the self-existing One, God depends on nothing apart from Himself—Exo. 3:14:
    1. The term *self-existing* refers to something that exists of or by itself without beginning.
    2. God, the I Am, is self-existing, having no beginning.
  - B. The term *ever-existing* refers to something that exists forever; God exists forever, eternally, without ending.
  - C. Jehovah is the only One who is—Heb. 11:6:
    1. This unique One who has being is the great “To Be”; the verb *to be* can be applied only to God and not to us.
    2. Everything will cease to be, but God will ever continue to be; He, the I Am, is the great To Be.
    3. God is the universal To Be, the genuine being; only God is I Am—only He has being. [62]
- III. El Shaddai is God’s name for supply and promise; Jehovah is God’s

name for existence and fulfillment—[Gen. 17:1](#); [28:3](#); [35:11](#); [Exo. 3:14](#); [6:6-8](#):

- A. Abraham, Isaac, and Jacob experienced God as El Shaddai, but they did not experience Him as Jehovah, for they died in faith without receiving the fulfillment of God’s promise regarding the good land—[Heb. 11:13](#); cf. [Gen. 15:13-16](#).
  - B. In [Exodus 6:6-8](#) God came not to promise something to Moses but to fulfill the promise that He had made to Abraham, Isaac, and Jacob; thus, He came to Moses not as El Shaddai but as Jehovah, the One who is and who will fulfill all that He has promised.
  - C. Because Jehovah exists eternally and because He is the reality of the verb *to be*, He will fulfill whatever He has spoken.
  - D. In the Lord’s recovery today, we are not in the stage of promise but in the stage of fulfillment; we are experiencing God not only as El Shaddai but also as Jehovah, the great I Am.
- IV. Jehovah—the self-existing and ever-existing One—is the Triune God; He is the unique God, yet He is triune—[3:6](#), [14-16](#); [Mal. 2:10](#); [1 Cor. 8:4](#), [6](#); [2 Cor. 13:14](#); [Matt. 28:19](#):
- A. Jehovah is the God of three persons—Abraham, Isaac, and Jacob; this implies that He is the Triune God—[Exo. 3:14-16](#).
  - B. “The God of Abraham, the God of Isaac, and the God of Jacob” is Jehovah Elohim, the Triune God—the Father, the Son, and the Spirit—[v. 15](#); [Matt. 28:19](#):
    - 1. The God of Abraham signifies God the Father who calls man, justifies man, and equips man to live by faith and to live in fellowship with Him—[Gen. 12:1](#); [15:6](#); [chs. 17—18](#); [19:29](#); [21:1-13](#); [22:1-18](#).
    - 2. The God of Isaac signifies God the Son who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace—[25:5](#); [26:3-4](#), [12-33](#).
    - 3. The God of Jacob signifies God the Spirit who works in all things for the good of His lovers, transforms man, and makes man mature in the divine life—[27:41](#); [28:1—35:10](#).
  - C. Jehovah—the God of Abraham, Isaac, and Jacob—is the God of resurrection, the resurrecting Triune God—[Exo. 4:5](#); [Matt. 22:31-32](#). [63]
- V. The Gospel of John reveals that Jesus is the great I Am—[8:24](#), [28](#), [58](#); [18:4-8](#):
- A. Jesus is not merely a man—He is I Am—[8:24](#).

- B. The name Jesus means “Jehovah the Savior” or “the salvation of Jehovah”—[Matt. 1:21](#):
    - 1. The name Jesus includes the name Jehovah, which means “I am who I am”—[Exo. 3:14](#).
    - 2. Jesus is Jehovah becoming our Savior and our salvation—[Rom. 10:12-13](#); [5:10](#); cf. [Phil. 1:19](#).
  - C. The fact that Jesus is the great I Am implies that He is the eternal One—[John 8:58](#):
    - 1. Jesus is Jehovah, the I Am; His name is I Am—[vv. 24, 28](#).
    - 2. The One who was arrested in the garden was not merely a Nazarene; this One was the great I Am, the infinite, eternal God; the One who was arrested was Jehovah God—[18:4-8](#).
    - 3. Jesus is the self-existing and ever-existing God; He is the complete God, the Triune God—[14:9-10, 16-18](#).
  - D. As the I Am, Christ is everything to us for our experience and enjoyment; His being I Am means “I am whatever you need”—[6:35](#); [8:12](#); [10:11](#); [11:25](#); [14:6](#):
    - 1. The length, breadth, height, and depth of the name Jehovah are sufficient to include everything; whatever we need—all spiritual realities—can be added in faith to I Am.
    - 2. In [Exodus 3:14](#) God said only that He is, without saying what He is; this allows those who believe in Him to add what they need and then experience Him as that reality—[John 8:32](#).
    - 3. The Lord Jesus is the reality because He is the I Am—[14:6](#); [8:32, 36](#):
      - a. When the Lord as the I Am comes into us as life, He shines within us as light, and this light brings the divine element of reality into us—[1:4](#); [8:12](#).
      - b. The reality that sets us free is the I Am; the eternal To Be sets us free—[vv. 32, 36, 58](#).
- VI. “Without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is”—[Heb. 11:6](#):
- A. God requires us to believe that He is:
    - 1. Only God is; nothing else is. [\[64\]](#)
    - 2. God is because He is real; all things created by Him are not real—[Eccl. 1:2](#).
    - 3. Apart from God, all else is nothing; He is the only One who is, the only One who has the reality of being—[Isa. 40:1-18](#).
  - B. Faith is to believe that God is—[Heb. 11:6](#):

1. Faith joins us to God, the only One who is—[John 14:1](#).
  2. To believe that God is, is the only way, the unique way, to make God happy, to be well pleasing to Him—[Heb. 11:6](#).
- VII. Eventually, all will know that God is Jehovah—[Ezek. 36:11, 23, 38; 37:6, 13-14, 28; 38:23; 39:6-7, 22, 28](#):
- A. “You will know that I am Jehovah, when I open your graves and bring you up out of your graves, O My people”—[37:13](#).
  - B. “I will make known My holy name in the midst of My people Israel, and I will not allow My holy name to be profaned anymore. Then the nations will know that I am Jehovah, the Holy One in Israel”—[39:7](#).
  - C. “Before Abraham came into being, I am”—[John 8:58](#).

[65]

## MESSAGE FIFTEEN

### “KNOW THAT I AM JEHOVAH”

God first made Himself known by the name Jehovah in the book of Exodus. As we briefly survey [Exodus 3 through 14](#), we will see that God made Himself known as Jehovah in three stages. This survey will prepare us to see God’s making Himself known as Jehovah in the book of Ezekiel in a deeper and more profound way.

### JEHOVAH MAKING HIMSELF KNOWN IN EXODUS

#### Jehovah Making Himself Known to Moses

In [Exodus 3](#), as Moses was shepherding his father-in-law’s flock, he came to the mountain of God. [Verse 2](#) says, “The Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush.” When Jehovah saw that Moses had turned aside to look at this great sight, God called to him out of the midst of the thornbush ([v. 4](#)). God identified Himself as “the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob” ([v. 6](#)).

In [verses 7 through 10](#) God commissioned Moses to confront Pharaoh and bring the children of Israel out of Egypt. Then Moses asked God, “If I come to the children of Israel and say to them, The God of your fathers has sent me to you, and they say to me, What is His name? what shall I say to them?” ([v. 13](#)). This question set the stage for God to reveal Himself as Jehovah: “God said to

Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you. And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation” (vv. 14-15). Thus Moses, as God’s apostle, first received a direct revelation and speaking from Jehovah Himself; then second, through Moses, Jehovah made Himself known to the children of Israel. This is like the Lord’s direct revelation of Himself and His speaking to Paul in [Acts 9:3-6](#), followed by Paul’s being visited by Ananias, representing both Christ and the Body [66] of Christ. Ananias said, “The God of our fathers has previously appointed you to know His will and to see the righteous One and to hear the voice from His mouth” ([22:14](#)).

### **Jehovah Making Himself Known to the Children of Israel**

Following the direct revelation and speaking to His apostle Moses, Jehovah made Himself known to the children of Israel through Moses. [Exodus 6:2](#) says, “God spoke to Moses and said to him, I am Jehovah.” One day this verse will be God’s rhema word to us. The Lord may come without any explanation or reason and simply say, “I Am. I am Jehovah. You need to meet Me, to know Me, and to recognize Me as I Am.”

[Verse 3](#) says, “I appeared to Abraham, to Isaac, and to Jacob as the All-sufficient God; but by My name Jehovah I did not make Myself known to them.” God making Himself known as Jehovah is an epochal event.

[Verses 6 and 7](#) say, “Therefore say to the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great acts of judgment. And I will take you to Myself as My people, and I will be your God; and you shall know that I am Jehovah your God, the One who brought you out from under the burdens of the Egyptians.” This phrase captures what this message is about: “You shall know I am Jehovah your God, the One who brought you out from under the burdens of the Egyptians.”

[Exodus 4:30-31](#) shows the response of the elders of the children of Israel when they first received this testimony: “Aaron spoke all the words which Jehovah had spoken to Moses, and he performed the signs in the sight of the people. And the people believed; and when they heard that Jehovah had visited

the children of Israel and that He had seen their affliction, they bowed and worshipped.” Their response was to bow and worship. When we come to know Jehovah—to know that He has seen our situation, that He cares for us, and that He has come to deliver us, betroth us to Himself, be our God, and make us His people—we can only worship. We must learn to simply worship the I Am.

### **Jehovah Making Himself Known to Pharaoh and the Egyptians**

The third stage was His making Himself known to Pharaoh and the Egyptians. [Exodus 7:1](#) says, “Jehovah said to Moses, See, I have made you God to Pharaoh; and Aaron your brother will be your prophet.” Moses [67] was the acting God; Pharaoh was a representative of Satan. There was direct confrontation between them. Moses told Pharaoh repeatedly, “Thus says Jehovah, the God of the Hebrews, Let My people go that they may serve Me” ([9:1](#); cf. [5:1](#); [8:1](#), [20](#); [9:13](#); [10:3](#)). The Lord in His sovereignty and wisdom made Himself known through His enemy, Pharaoh, and through all the Egyptians, who represent all the unbelievers on the earth ([14:17-18](#)). The Lord will follow these stages again and again, first making Himself known to us personally and then making Himself known in the church. When the church is built up, He will exercise His sovereignty so that all the peoples on the earth will know that He is I Am. We will not be confronted by aggressive atheists anymore. There will be no need to argue or try to outwit them; the Lord will subdue them by manifesting Himself as the I Am.

We can see how Jehovah made Himself known to Pharaoh and the Egyptians in the following verses. [Exodus 5:1-2](#) says, “Moses and Aaron came and said to Pharaoh, Thus says Jehovah the God of Israel, Let My people go that they may hold a feast to Me in the wilderness. But Pharaoh said, Who is Jehovah that I should listen to His voice to let Israel go? I do not know Jehovah, and I also will not let Israel go.”

[Exodus 7:5](#) says, “The Egyptians will know that I am Jehovah, when I stretch forth My hand upon Egypt and bring out the children of Israel from among them.” Next, we can summarize Moses’ speaking to Pharaoh in [verses 16 and 17](#) in this way: “Jehovah, the God of the Hebrews, has sent me to you...By this you will know that I am Jehovah.” In [8:9](#) Moses asked Pharaoh when he should pray for the plague of frogs to depart, and Pharaoh replied, “Tomorrow.” Then Moses said to Pharaoh, “It will be according to your word, that you may know that there is no one like Jehovah our God” ([v. 10](#)). In [8:22](#) Jehovah told Pharaoh through Moses, “I will set apart the land of Goshen,

where My people are staying...so that you may know that I am Jehovah in the midst of the land.” According to [9:14](#), Jehovah sent the plagues against Pharaoh and the Egyptians “so that you [Pharaoh] may know that there is no one like Me in all the earth.”

In [9:29](#) Moses told Pharaoh, “As soon as I have gone out of the city, I will spread out my hands to Jehovah: The thunder will cease, and there will not be any more hail, that you may know that the earth is Jehovah’s.” Eventually, everyone will know that the earth is Jehovah’s, including places like Syria, Russia, and North Korea. The whole earth is Jehovah’s. In [verse 30](#), however, Moses was clear what stage of the battle [\[68\]](#) he was in, for he said to Pharaoh, “As for you and your servants, I know that you do not yet fear Jehovah God.” Prominent atheists do not yet fear God, but the time is coming when they will know and fear Him. At that time the wonderful prophecy in [Philippians 2:10-11](#) will be fulfilled: “In the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.”

In Jehovah’s speaking regarding the passover, He said, “I will pass through the land of Egypt on that night and will strike all the firstborn in the land of Egypt, both man and beast. Also against all the gods of Egypt I will execute judgments. I am Jehovah” ([Exo. 12:12](#)). After the children of Israel left Egypt, God in His sovereignty arranged an impossible situation in which they were trapped between the Red Sea and the pursuing Egyptian armies. The children of Israel cried out to Jehovah and said to Moses, “Is it because there were no graves in Egypt that you have taken us away to die in the wilderness? Why have you done this to us, bringing us out of Egypt?” ([14:10-11](#)). Then Jehovah said to Moses, “Why do you cry out to Me? Tell the children of Israel to move forward. And you, lift up your staff, and stretch out your hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground” ([vv. 15-16](#)). God indicated that He had raised up Pharaoh, hardened his heart, and brought him into that situation so that He would be glorified in the way He dealt with Pharaoh. Jehovah said, “I will now harden the hearts of the Egyptians, and they will go in after them; and I will glorify Myself through Pharaoh and through all his army, through his chariots and through his horsemen. Then the Egyptians will know that I am Jehovah when I glorify Myself through Pharaoh, through his chariots and through his horsemen” ([vv. 17-18](#)). All these verses from Exodus present a picture of how Jehovah makes Himself known.

## **THE LORD JEHOVAH MAKING HIMSELF KNOWN IN EZEKIEL**

The title of this message is a quotation: “Know That I Am Jehovah.” These words were primarily for the children of Israel; God informed them that certain things had taken place or would take place, both in His judgment and in His recovery, by which they would know that He is Jehovah. God also addressed all the nations, including the prince of Tyre as the embodiment of Satan (*Ezek. 28:12*). God will make Himself [69] known to all the nations. *Nations* does not refer to nation-states such as France or Portugal. Rather, *nations* refers to all the ethnic groups, all the peoples. In Ezekiel, as in Exodus, we will see the three stages of Jehovah’s making Himself known—first to the prophet, then to the children of Israel, and eventually to all the earth.

The phrases *know that I am Jehovah* or *know that I am the Lord Jehovah* are used more than sixty times in the book of Ezekiel. We may have read Ezekiel without noticing these phrases. In Ezekiel, the I Am repeatedly says, “Know that I am Jehovah.” We should be impressed that God is speaking to us, saying, “I want you to know Me as Jehovah. You will know Me, and everyone on the earth will know Me.”

### **ELOHIM BEING THE NAME OF GOD IN RELATION TO CREATION; JEHOVAH BEING THE NAME OF GOD IN RELATION TO MAN**

Elohim is the name of God in relation to creation; Jehovah is the name of God in relation to man (*Gen. 1:1; 2:4; Isa. 1:2, 4*). The name Jehovah implies that God wants to have a relationship with man for the fulfillment of His purpose.

### **The Name God—Elohim— Meaning “the Strong and Mighty One”; This Name Referring to God’s Relationship with Creation**

The name God—Elohim—means “the strong and mighty One”; this name refers to God’s relationship with creation. Commonly, when people say that they believe in God, they have in mind a creator or a power that created everything.

**God Implying God's Power  
and His Relationship with Creatures;  
Jehovah God Denoting God Having a Relationship with Man**

God implies God's power and His relationship with creatures; Jehovah God denotes God having a relationship with man. God has a deep longing to have a relationship with man. He desires to be not merely God but *our* God. He wants to be our God, and He wants us to be His people forever.

***God Being the Common Name,  
and Jehovah Being the Name of Intimacy and Love***

God is the common name, and Jehovah is the name of intimacy and [70] love. Many things need to take place in us and with us to remove the obstacles to our knowing Jehovah. At times we may wonder what the Lord is doing, but we should realize that His goal is intimacy and love beyond anything we have imagined. His goal is sweetness, endearment, tenderness, affection, provision, protection, supply, and care. He is bringing us into this kind of intimacy and love.

***Jehovah God  
Being Not Only the One Who Is Powerful  
but Also the One Who Draws Near to Man***

Jehovah God is not only the One who is powerful but also the One who draws near to man ([Gen. 2:4, 8, 15-16, 18-19, 21-22](#)). We need to realize that He wants to draw near to us. May we sense in our spirit His nearness and dearness.

**JEHOVAH MEANING "I AM WHO I AM,"  
INDICATING THAT JEHOVAH  
IS THE SELF-EXISTING  
AND EVER-EXISTING ETERNAL ONE,  
THE ONE WHO WAS IN THE PAST, WHO IS IN THE PRESENT,  
AND WHO WILL BE IN THE FUTURE FOREVER**

Jehovah means "I am who I am," indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever ([Exo. 3:14](#); [Rev. 1:4](#)). This is a

definition of the name Jehovah; we must begin with an objective understanding. Eventually, the light will shine, and Jehovah as the I Am will become reality to us.

It is exceedingly difficult for the natural human mind to grasp the concept of an uncaused, ever-existing being. Our mind is structured with the limitations of time and space and the thought of cause and effect. To our natural mind, everything must have a cause. When I was an undergraduate student and part of a campus Christian organization, our group posted a sign advertising a meeting. An atheist wrote on the sign, "There is no God." A believer wrote in response, "So nice you could create yourself." Although, according to the Bible, an atheist is a fool ([Psa. 14:1](#)), he may be rather clever. One such person replied, "Who created God?" We had no answer. If I saw that question today, I would write, "I Am." The Lord does not explain how there can be an [74] uncaused, self-existing Being. Rather, He confronts us with the reality—"I Am."

### **The Divine Title *I Am* Indicating That, as the Self-existing One, God Depends on Nothing apart from Himself**

The divine title *I Am* indicates that, as the self-existing One, God depends on nothing apart from Himself ([Exo. 3:14](#)). The term *self-existing* refers to something that exists of or by itself without beginning. God, the I Am, is self-existing, having no beginning.

Atheists think that believers are insane, and we know that atheists are deceived. Thus, there is no point in debating. We know that the time will come when every atheist will have to admit, "He is, and I am not."

### **The Term *Ever-existing* Referring to Something That Exists Forever; God Existing Forever, Eternally, without Ending**

The term *ever-existing* refers to something that exists forever; God exists forever, eternally, without ending. We will enjoy a delightful, eternal married life with the processed and consummated Triune God. We must see beyond time. God is ever-existing, and we have His eternal life. Thus, our union with Him will never end. God's purpose is an eternal purpose ([Eph. 3:11](#)). At present, however, we are travelers in time.

### **Jehovah Being the Only One Who Is**

Jehovah is the only One who is ([Heb. 11:6](#)). This unique One who has being is the great “To Be”; the verb *to be* can be applied only to God and not to us. Everything will cease to be, but God will ever continue to be; He, the I Am, is the great To Be. God is the universal To Be, the genuine being; only God is I Am—only He has being.

We might ask the full-time trainees, “Where were you forty years ago?” We might ask their parents, “Where were you seventy years ago?” We might say to nearly all of us, “Where were you ninety years ago?” At that time we were not, but forty, seventy, or ninety years ago, Jehovah could say, “I Am. I was, I am, and I will be.” Only He is. It is difficult for us to accept without cynicism that nothing lasts forever, that everything [72] will cease to be. Only God, the great “To Be,” will continue to be forever.

**EL SHADDAI BEING GOD’S NAME FOR SUPPLY AND PROMISE;  
JEHOVAH BEING GOD’S NAME FOR EXISTENCE AND FULFILLMENT**

**Abraham, Isaac, and Jacob Experiencing God as El Shaddai,  
but Not Experiencing Him as Jehovah,  
for They Died in Faith without Receiving  
the Fulfillment of God’s Promise regarding the Good Land**

El Shaddai is God’s name for supply and promise; Jehovah is God’s name for existence and fulfillment ([Gen. 17:1](#); [28:3](#); [35:11](#); [Exo. 3:14](#); [6:6-8](#)). Abraham, Isaac, and Jacob experienced God as El Shaddai, but they did not experience Him as Jehovah, for they died in faith without receiving the fulfillment of God’s promise regarding the good land ([Heb. 11:13](#); cf. [Gen. 15:13-16](#)).

**In Exodus 6:6-8 God Coming  
Not to Promise Something to Moses  
but to Fulfill the Promise That He Had Made  
to Abraham, Isaac, and Jacob;  
Thus, His Coming to Moses Not as El Shaddai but as Jehovah,  
the One Who Is and Who Will Fulfill  
All That He Has Promised**

In [Exodus 6:6-8](#) God came not to promise something to Moses but to fulfill the promise that He had made to Abraham, Isaac, and Jacob; thus, He came to

Moses not as El Shaddai but as Jehovah, the One who is and who will fulfill all that He has promised. Today God is not here to promise but to fulfill in our lives everything He has spoken concerning His economy.

However, we must realize that God will fulfill only what He has actually spoken. We should not say “God spoke to me” in a light way. Many words have been attributed to God that He never spoke. In time He will vindicate Himself; He may say to a brother or sister, “You were deceived. What you professed as My speaking was not My speaking. It was the voice of your own heart.” Or He may say, “It was the whispering of a demonic element.” Therefore, we need to be cautious and discerning in attributing any speaking to God. He does speak living words in the principle of incarnation, but He will only fulfill what He Himself has promised. [73]

**Because Jehovah Exists Eternally  
and Because He Is the Reality of the Verb *to Be*,  
His Fulfilling Whatever He Has Spoken**

Because Jehovah exists eternally and because He is the reality of the verb *to be*, He will fulfill whatever He has spoken. He will fulfill whatever He has spoken regardless of how long it will take. Every night throughout the month of October 1955 the Lord spoke to me inwardly, calling me. He began to fulfill that word during the 1994 winter training, thirty-nine years later. The Lord’s word may try us. Waiting on Him may exhaust our natural life, but eventually, we will mount up with wings like eagles and soar because God is the fulfilling God.

**In the Lord’s Recovery Today,  
Our Not Being in the Stage of Promise  
but in the Stage of Fulfillment;  
Our Experiencing God Not Only as El Shaddai  
but Also as Jehovah, the Great I Am**

In the Lord’s recovery today, we are not in the stage of promise but in the stage of fulfillment; we are experiencing God not only as El Shaddai but also as Jehovah, the great I Am.

To this point, we have seen two of three crucial matters regarding Jehovah as I Am. First, He is self-existing and ever-existing, the only One who is. Second, as the self-existing and ever-existing One, He is the God of

fulfillment. The Lord knows that there are many unfulfilled, yet God-instilled, longings in our heart. Be assured that He will fulfill, in His way and in His time, every longing that He, as the unique source, has imparted into our hearts. In all likelihood, His way and His time are quite different from our way and our time. But God is willing to bind Himself to His own word. The children of Israel were in Egypt for four hundred and thirty years. It is not surprising that they bowed and worshipped when Jehovah made Himself known to them, telling them through Moses that He would deliver them, fulfilling what He spoke to Abraham, Isaac, and Jacob.

**JEHOVAH—THE SELF-EXISTING AND EVER-EXISTING ONE—  
BEING THE TRIUNE GOD;  
HIS BEING THE UNIQUE GOD, YET HIS BEING TRIUNE**

Jehovah—the self-existing and ever-existing One—is the Triune God; He is the unique God, yet He is triune (3:6, 14-16; Mal. 2:10; [74] 1 Cor. 8:4, 6; 2 Cor. 13:14; Matt. 28:19). In Exodus 3:2 the Angel of Jehovah appeared to Moses. Footnote 1 on this verse says,

The title *the Angel of Jehovah* refers mainly to Christ, the Son of God, as the One sent by God (cf. John 8:42) to save His people from their situation of suffering (cf. Judg. 6:12-22; 13:3-22). According to Exodus 3:2 and 6, the Angel of Jehovah, the sent One, was Jehovah Himself, the sending One (cf. Zech 2:6-11), and Jehovah is the Triune God (Exo. 3:6, 15). For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One (cf. John 20:21).

**Jehovah Being the God of Three Persons—  
Abraham, Isaac, and Jacob;  
This Implying That He Is the Triune God**

Jehovah is the God of three persons—Abraham, Isaac, and Jacob; this implies that He is the Triune God (Exo. 3:14-16). God is also revealed in Exodus 3:6 and 15 as “the God of Abraham, the God of Isaac, and the God of Jacob.” The footnote on verse 6 says, “That God is the God of three persons (cf. v. 15) implies that He is the Triune God—the Father, the Son, and the Spirit.” The Angel of Jehovah, the God of Abraham, Isaac, and Jacob, and Jehovah refer to one Being. The I Am is the Triune God.

**“The God of Abraham,  
the God of Isaac, and the God of Jacob”  
Being Jehovah Elohim, the Triune God—  
the Father, the Son, and the Spirit**

“The God of Abraham, the God of Isaac, and the God of Jacob” is Jehovah Elohim, the Triune God—the Father, the Son, and the Spirit (v. 15; [Matt. 28:19](#)).

***The God of Abraham Signifying God the Father  
Who Calls Man, Justifies Man, and Equips Man  
to Live by Faith and to Live in Fellowship with Him***

The God of Abraham signifies God the Father who calls man, justifies man, and equips man to live by faith and to live in fellowship with Him ([Gen. 12:1; 15:6; chs. 17—18; 19:29; 21:1-13; 22:1-18](#)). The I Am includes God the Father. He calls us, justifies us judicially in His [75] redemption, supplies us, and infuses us with faith. He also brings us into fellowship with Him.

***The God of Isaac Signifying God the Son  
Who Blesses Man with the Inheritance of All His Riches,  
with a Life of the Enjoyment of His Abundance,  
and with a Life in Peace***

The God of Isaac signifies God the Son who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace ([25:5; 26:3-4, 12-33](#)). The I Am includes the God of Isaac, who desires to bless us, to make us heirs of His wealth, and to give us a life of enjoyment. We speak of “enjoying the Lord” and we do enjoy Him, but our God desires that we would enjoy Him even more. The I Am will lead us into unprecedented delight and enjoyment with peace.

***The God of Jacob Signifying God the Spirit  
Who Works in All Things for the Good of His Lovers,  
Transforms Man, and Makes Man Mature in the Divine Life***

The God of Jacob signifies God the Spirit who works in all things for the good of His lovers, transforms man, and makes man mature in the divine life

(27:41; 28:1—35:10). Although we desire to enjoy the Lord and be at peace, we do not want to be shallow. We aspire to be mature. It is normal to be transformed and mature. For example, on a young brother's wedding day he marries his "Rachel." However, during their honeymoon, "Rachel" becomes "Leah." She is the same person now seen from another angle. The young brother should not fear such a situation but rather should realize that "Leah" is a gift to him from God. In time he will learn to love her in the same way that Christ loves the church. This will require training under the God of Jacob.

**Jehovah—the God of Abraham, Isaac, and Jacob—  
Being the God of Resurrection,  
the Resurrecting Triune God**

Jehovah—the God of Abraham, Isaac, and Jacob—is the God of resurrection, the resurrecting Triune God ([Exo. 4:5](#); [Matt. 22:31-32](#)). At times when there is an attack of death, it may seem that God does nothing and says nothing. Yet be assured, He simply *is*. He is resurrection ([John 11:25](#)). Resurrection is not merely an event or a power; resurrection is a [76] person. The I Am is the resurrecting Triune God. For this reason we bear witness that "death cannot hold the resurrection life" (*Hymns*, #639).

**THE GOSPEL OF JOHN  
REVEALING THAT JESUS IS THE GREAT I AM**

The Gospel of John reveals that Jesus is the great I Am ([8:24, 28, 58; 18:4-8](#)). Now we come to the aspect of Jesus Christ, who is Jehovah God come in the flesh, being I Am. He is self-existing, He is the God of fulfillment, and now we will see that, as revealed in the Gospel of John, He is everything. In John's Gospel the Lord Jesus said, "I am" ([8:24, 28, 58; 18:5-6, 8](#)), echoing Jehovah's speaking to Moses in [Exodus 3:14](#). In simply saying, "I Am," Jehovah left the sentence incomplete. This is because He wants to make known that our Lord Jesus, who is I Am incarnated, is the complete God, the perfect man, and the reality of every positive thing. He is everything, and what He wants is for us to experience and enjoy Him as everything in the midst of all kinds of human situations. This should not be a theory to us. He says, "I am"; then He may say to us, "Finish the sentence as a prayer." We should respond by praying according to what we need Him to be to us presently in our experience. "Amen Lord. You are my grace, You are my endurance, You are my wisdom, You are my health, You are my purity, You are my authority,

You are my word, and You are the One speaking. You are, and I am not.”

The last line of Hymns, #1178 says, “He’s everything to us!” While we should sing this hymn exactly the way it is written, it would be more accurate, according to our actual experience, to sing, “He’s a few things to me,” or “He’s certain things to me.” However, what is going to happen is a marvelous process. This process comprises two things that go hand in hand. On the one hand, He reveals Himself in Christ as everything to us, and on the other hand, He gradually reduces us to nothing. This is because for Christ to be everything to us, we have to be nothing to ourselves. Having read this, we cannot just go around immediately proclaiming that He is everything and we are nothing, expecting it to become our immediate experience and reality. That will not last even a few hours. Rather, we must allow this process to proceed gradually until He really is everything to us.

### **Jesus Not Being Merely a Man—His Being I Am**

Jesus is not merely a man—He is I Am ([John 8:24](#)). [77]

### **The Name Jesus Meaning “Jehovah the Savior” or “the Salvation of Jehovah”**

The name Jesus means “Jehovah the Savior” or “the salvation of Jehovah” ([Matt. 1:21](#)). The expression *Adonai Jehovah—the Lord Jehovah*—is mentioned dozens and dozens of times in the book of Ezekiel. The New Testament equivalent of this expression is *Lord Jesus*. To say Lord Jesus is to call on the Lord I Am. This realization should make it so fresh for us to say Lord Jesus. He is Jehovah, I Am, the Savior.

### ***The Name Jesus Including the Name Jehovah, Which Means “I Am Who I Am”***

The name Jesus includes the name Jehovah, which means “I am who I am” ([Exo. 3:14](#)). When we call Lord Jesus, we are indicating that He is and that we are not. Sometimes calling on Him is all we can do, and when we call, He is immediately there, so ready to supply us. As soon as we begin to say, “O,” He is there. We say, “O Lord,” and He is there with us, ready to supply.

### ***Jesus Being Jehovah Becoming Our Savior and Our Salvation***

Jesus is Jehovah becoming our Savior and our salvation ([Rom. 10:12-13](#); [5:10](#); cf. [Phil. 1:19](#)).

**The Fact That Jesus Is the Great I Am  
Implying That He Is the Eternal One**

The fact that Jesus is the great I Am implies that He is the eternal One ([John 8:58](#)).

***Jesus Being Jehovah, the I Am; His Name Being I Am***

Jesus is Jehovah, the I Am; His name is I Am ([vv. 24, 28](#)).

***The One Who Was Arrested in the Garden  
Not Being Merely a Nazarene;  
This One Being the Great I Am, the Infinite, Eternal God;  
the One Who Was Arrested Being Jehovah God***

The One who was arrested in the garden was not merely a Nazarene; this One was the great I Am, the infinite, eternal God; the One who was arrested was Jehovah God ([18:4-8](#)). This is a wonderful story. The Lord Jesus was in the garden, and the soldiers and some others were [78] there to arrest Him. [Verses 4 and 5](#) say, “Jesus therefore, knowing all the things that were coming upon Him, went forth and said to them, Whom do you seek? They answered Him, Jesus the Nazarene. He said to them, I am.” Then [verse 6](#) says, “When therefore He said to them, I am, they drew back and fell to the ground.” I wish we had a video of this. He simply said, “I am,” and they all collapsed. When He comes back with His overcomers as His bridal army, we do not know exactly what He will say or what He will do, but according to the principle here, He will only need to tell the enemy with his armies and all the ungodly people, “I am.” He will approach those who have denied Him and those who would fight against Him not to argue with them but to confront them with His being, simply saying, “I am.” Because such ones will have rejected salvation by grace through faith, His being I Am to them will be as fire. Holy fire is all He can be to them, but they will forever know that He is.

***Jesus Being the Self-existing and Ever-existing God;  
His Being the Complete God, the Triune God***

Jesus is the self-existing and ever-existing God; He is the complete God, the Triune God (14:9-10, 16-18).

**As the I Am, Christ Being Everything to Us  
for Our Experience and Enjoyment;  
His Being I Am Meaning “I Am Whatever You Need”**

As the I Am, Christ is everything to us for our experience and enjoyment; His being I Am means “I am whatever you need” (6:35; 8:12; 10:11; 11:25; 14:6). It is important to note that this statement does not say “whatever you want”; rather, it says “whatever you need.” We may want a Porsche, but we need transportation. We may want a big house on the coast, but what we need may be a small apartment in a particular place. We will receive what we need; He will be to us whatever we need.

***The Length, Breadth, Height, and Depth of the Name Jehovah  
Being Sufficient to Include Everything;  
Whatever We Need—All Spiritual Realities—  
Being Able to Be Added in Faith to I Am***

The length, breadth, height, and depth of the name Jehovah are sufficient to include everything; whatever we need—all spiritual realities—can be added in faith to I Am. We need grace; the I Am is grace. [79] We need peace, we need faith, we need strength, we need energy, we need understanding, and we need encouragement; the I Am is all these things. We just need to simply tell Him from our being what we need Him to be to us. We need to tell Him this with the realization that He is I Am. Then we can simply let Him be that to us. This is not to ask Him merely to do something for us or to have Him give something to us; rather, it is to have Him be something in us. A. B. Simpson says it well in his hymn:

Once it was the blessing,  
Now it is the Lord;  
Once it was the feeling,  
Now it is His Word;  
Once His gift I wanted,  
Now, the Giver own;  
Once I sought for healing,  
Now Himself alone.

All in all forever,  
Only Christ I'll sing;  
Everything is in Christ,  
And Christ is everything.

*(Hymns, #513)*

***In Exodus 3:14 God Saying Only That He Is,  
without Saying What He Is;  
This Allowing Those Who Believe in Him  
to Add What They Need and Then Experience Him  
as That Reality***

In [Exodus 3:14](#) God said only that He is, without saying what He is; this allows those who believe in Him to add what they need and then experience Him as that reality ([John 8:32](#)). We do not have to wait for anything, including finishing the reading of this message. At any moment, even right now, we can ask Him to be whatever we need according to whatever is going on within us, whatever our situation is, and whatever is taking place in our life. We do not have to separate ourselves from everything and pray in a formal way. We can simply say in our heart, "Lord, I need You as this. I believe You are I Am. I need You, Lord." Then the Lord can come in love to supply us with Himself as the I Am to meet our need right away. Jehovah is God's name of intimacy [80] and love. I Am is the name for God wanting to have a personal, affectionate relationship with us.

***The Lord Jesus***

## ***Being the Reality Because He Is the I Am***

*When the Lord as the I Am Comes into Us as Life,  
Him Shining within Us as Light,  
and This Light Bringing the Divine Element of Reality into Us*

The Lord Jesus is the reality because He is the I Am (14:6; 8:32, 36). When the Lord as the I Am comes into us as life, He shines within us as light, and this light brings the divine element of reality into us (1:4; 8:12). He comes to us as life, shines in us as light, and brings reality into us. We should not be afraid of the light. It is a pleasant light because it is light in the Lamb. As the light shines and infuses reality into our being, we become a God-man in reality little by little.

*The Reality That Sets Us Free Being the I Am;  
the Eternal To Be Setting Us Free*

The reality that sets us free is the I Am; the eternal To Be sets us free (vv. 32, 36, 58). Whenever we touch reality, we are liberated. The part of our being that has been in bondage, the part of our soul that has been imprisoned by the self, is released when we touch Him as reality.

**“WITHOUT FAITH  
IT IS IMPOSSIBLE TO BE WELL PLEASING TO HIM,  
FOR HE WHO COMES FORWARD TO GOD  
MUST BELIEVE THAT HE IS”**

## **God Requiring Us to Believe That He Is**

### ***Only God Is; Nothing Else Is***

“Without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is” (Heb. 11:6). God requires us to believe that He is. Only God is; nothing else is.

God is. It is important to note that we are not merely saying that He exists. Armadillos, cacti, and many created things *exist*; however, God *is*. We should just come to Him and say, “Lord, I believe that You are.” Hallelujah, God is! And God requires us only to believe that He is. We are not; only He is. Eventually, as we see and experience this, it will become such a release to us.

***God Is Because He Is Real;  
All Things Created by Him Not Being Real***

God is because He is real; all things created by Him are not real (Eccl. 1:2). God Himself is the reality, so anything He creates is not the reality itself. Only God Himself is reality.

***Apart from God, All Else Being Nothing;  
His Being the Only One Who Is,  
the Only One Who Has the Reality of Being***

Apart from God, all else is nothing; He is the only One who is, the only One who has the reality of being (Isa. 40:1-18). God is, and I am not. The I Am is everything, and I am nothing. What do we see regarding God as the One who is? To what extent do we realize that He is everything and that we are nothing? How does this affect our life with the Lord and our relationship with the church as the Body of Christ? We all need to consider these questions before the Lord.

Our brother Andrew Murray gave quite a wonderful definition of humility. He said that humility is the realization that we are “nothing before God” (cf. *Humility*, pp. 26, 32). However, living in the fall and according to the principle of the tree of the knowledge of good and evil, we have all built up something. We cannot and should not pretend, going around saying “I am nothing, I have nothing, and I can do nothing” without this being our reality. That kind of speaking amounts to nothing because there is no reality there. Instead, we should take the book of Job, not as a threat to us but rather as a help, in order to understand what God needs to do in all of us. God reduced Job to nothing but maintained Job’s existence so that He could impart Himself to him. God needs to do the same with us.

We see from John, a book that in many ways corresponds to Ezekiel, that Jesus Christ is the I Am, that He is everything. However, if He is to be everything to us, we have to lose the other things that we are and have. Paul experienced this as well. He counted everything to be loss and suffered the loss of all things, even counting them as refuse, that he might gain Christ (Phil. 3:8). We too have to count everything to be loss, then suffer the loss, and after that reevaluate the loss, realizing that it was dung and trash. Only then will Christ be able to be everything to us. It is hard to put into words, so we must

rely on the speaking of the Spirit, but being reduced to nothing and suffering the loss of all things [82] is not something to be feared. What is truly to be feared is remaining untouched, whole, and unbroken for our whole Christian life.

In the speaking of some dear brothers, it is clear that while they love the Lord very much, they are entirely whole and full of confidence. However, the I Am, the Lord Jehovah, will lead them to experiences wherein Christ becomes everything to them and they are nothing to themselves. Then they will discover what a relief it is to be nothing so that Christ can be everything, to have nothing so that as a member of the Body in the I Am, they have everything, and to be unable to do anything.

My personal testimony of this is that I cannot give a message. Only the I Am can give a message. I cannot minister, I cannot be a co-worker, and I cannot write for *Affirmation & Critique*. Only the I Am can do these things. What a relief!

Do not fear being reduced so that Christ can be everything and do everything in you. Just receive the testimony of the saints who have come before and have some experience of this. There are advantages to having older saints among us, as long as they are not old in the old creation but rather are being renewed. They can testify, "Do not fear the Lord's way. Do not hold back in giving yourself to Him." Again we must realize that what we should fear is protecting ourselves and remaining whole and unbroken for our whole life. The world wants to make each of us something in ourselves and would have us protect ourselves and remain whole, but Christ cannot be everything to us if we are something and remain whole in ourselves.

It would be terrible if those who today are whole protect themselves and do not allow the Lord to reduce them and become everything to them. However, I do not believe that this will happen. Thirty years from now, if the Lord has not yet come for His bride, I pray that other brothers who are ministering and conducting these trainings will be able to discern that these ones are no longer whole and self-confident. I believe that as time goes by, the Lord will come to these ones, and they will realize that they are nothing, know nothing, and can do nothing and will allow Christ to become everything to them and be at peace.

However, we need to insert something at this point as a safeguard. We should be willing and open to be reduced to nothing by the Lord who loves us and wants to reconstitute us with Himself as our everything, but we absolutely do not open to the enemy's annihilation of our being. Against this, we fight to

preserve one another. However, if [83] the Lord in His wisdom uses the enemy temporarily to do something, that is His sovereign wisdom.

The I Am in His endearing love for us wants to be everything to us, and to become everything to us He has to touch what we are; the earlier the better. This is why we revised the curriculum on the matter of life for the Boston extension of the full-time training in Anaheim, to give the third-year trainees a view of the third stage of the experience of life (cf. *The Experience of Life*, chs. 9—14). Many of those entering the Boston extension are just entering the third stage. The way is open for these ones. If they let the Lord shepherd them, in eight or ten years—when they are not yet forty years old—they will touch the edge of the fourth stage of the experience of life (*The Experience of Life*, chs. 15—19). This is what is in our heart for them. Our progress was typical, but our desire for them is that their progress would be normal and that they would surpass us. We have to have the assurance before we finish our course that there is a generation that has more than knowledge, ability, and gifts, a generation that truly realizes and can testify that He is and that they are not, that He is everything to them and they are nothing.

### **Faith Being to Believe That God Is**

#### ***Faith Joining Us to God, the Only One Who Is***

Faith is to believe that God is (Heb. 11:6). Faith joins us to God, the only One who is (John 14:1).

#### ***To Believe That God Is Being the Only Way, the Unique Way, to Make God Happy, to Be Well Pleasing to Him***

To believe that God is, is the only way, the unique way, to make God happy, to be well pleasing to Him (Heb. 11:6). When we tell God, “You are, and I am not,” He is so happy with us.

### **EVENTUALLY, ALL KNOWING THAT GOD IS JEHOVAH**

#### **“You Will Know That I Am Jehovah, When I Open Your Graves and Bring You Up out of Your Graves, O My People”**

Eventually, all will know that God is Jehovah (Ezek. 36:11, 23, 38; 37:6, 13-14, 28; 38:23; 39:6-7, 22, 28). “You will know that I am Jehovah, when I

open your graves and bring you up out of your graves, O My people” (37:13). This was spoken to Israel, to God’s people. When the [84] Lord raises us, His people, from our graves, enlivens us, and breathes Himself into us, He is revealing to us that He is I Am.

**“I Will Make Known My Holy Name  
in the Midst of My People Israel,  
and I Will Not Allow My Holy Name  
to Be Profaned Anymore. Then the Nations Will Know  
That I Am Jehovah, the Holy One in Israel”**

Ezekiel 39:7 says, “I will make known My holy name in the midst of My people Israel, and I will not allow My holy name to be profaned anymore. Then the nations will know that I am Jehovah, the Holy One in Israel.”

**“Before Abraham Came into Being, I Am”**

John 8:58 says, “Before Abraham came into being, I am.”

#### **EIGHT WAYS IN WHICH JEHOVAH MAKES HIMSELF KNOWN IN EZEKIEL**

There are eight ways in which Jehovah makes Himself known in the book of Ezekiel. To conclude we will briefly examine these eight ways and see how they are applicable to us.

#### **Through Visions of God**

The first way in which Jehovah makes Himself known in Ezekiel is through visions of God (1:1; 8:3; 11:24; 40:2; 43:3; cf. Eph. 1:17). In Ezekiel’s introduction he says, “The heavens were opened and I saw visions of God” (Ezek. 1:1). The I Am makes Himself known through revelation, through a shining vision. This is why Paul prayed that the Father would give us a spirit of wisdom and revelation in the full knowledge of Him (Eph. 1:17).

#### **By the Word of Jehovah**

The second way is by the word of Jehovah; Ezekiel speaks often of the word of Jehovah coming to the prophet (Ezek. 1:3; 3:16; 6:1; 7:1; 11:14; 12:1, 8, 17, 21, 26; 13:1; 14:2, 12; 15:1; 16:1; 17:1, 11; 18:1; 20:2, 45; 21:1, 8, 18;

22:1, 17, 23; 23:1; 24:1, 15, 20; 25:1; 26:1; 27:1; 28:1, 11, 20; 29:1, 17; 30:1, 20; 31:1; 32:1, 17; 33:1, 23; 34:1; 35:1; 36:16; 37:15; 38:1). We need an express word—the special, fresh, and vivid word of Jehovah to us. The Word of God communicates God’s thought, God’s view, and [85] God’s feeling, and in doing so, it helps us understand the visions that He might be known to us.

### **Presenting the Prophet as a Sign**

The third way God makes Himself known in Ezekiel is to present the prophet as a sign to the people, at a great cost to the prophet himself (24:24, 27; cf. 2 Cor. 2:14; Rom. 15:16; Eph. 3:7; Col. 1:23, 25; 1 Cor. 4:9). This way might come as a surprise. Ezekiel 24:24 says, “Thus Ezekiel will be a sign to you. You shall do just as all he has done. And when it comes, you will know that I am the Lord Jehovah.” Ezekiel was a man who was a sign that God is. Verse 27 confirms this, saying, “On that day your mouth will be opened to the one who has escaped, and you shall speak and no longer be dumb. So you shall become a sign to them, and they will know that I am Jehovah.”

The apostles were also signs that God is. This is why Paul, to whom I Am was everything, directed the believers to look at him as a pattern (Phil. 3:17; 2 Thes. 3:9), even using the metaphors of both a captive in Christ’s procession (2 Cor. 2:14) and a minister (Rom. 15:16; Eph. 3:7; Col. 1:23, 25) to describe himself to them. But perhaps the most touching metaphor that he used is in 1 Corinthians 4:9 when, in speaking to confront the arrogance among the saints in the church in Corinth, he says, “For, I think, God has set forth us the apostles last of all as doomed to death, because we have become a spectacle to the world, both to angels and to men.” The metaphor of his becoming a spectacle refers to one of the last acts in the Coliseum, wherein the criminals would fight against wild beasts, often to the death, for the crowd’s amusement. It also refers to being made a public spectacle, a figure for ridicule, a gazing stock. This is how the world responds to the Lord’s apostles, His sent representatives. However as they live out the I Am in that situation, they will be a sign to us, and their very being will communicate to us a testimony of the Lord as the I Am.

### **Through God’s Dealings with His People**

The fourth way God makes Himself known is through His dealings with His people (Ezek. 2:1—24:27), some of which are quite severe. God dealt with

Israel according to His glory, His holiness, and His righteousness. Our God, as the God of Jacob, will deal with us in this way as well, not to punish us but to discipline us. As He does so, He manifests Himself to us, and we know Him. We can even pray, “Lord, [86] You touch my self-expression; now I know that You are glory. You touch my common way of speaking; now I know You in Your holiness. You touch my unfairness in this and that; now I know You as the righteous One.” His judgment and dealing with us always lead to recovery.

### **By Recovery**

The fifth way He makes Himself known is by recovery (33:1—37:28). Referring to the people of Israel, [Ezekiel 37:13-14](#) says,

You will know that I am Jehovah, when I open your graves and bring you up out of your graves, O My people. And I will put My Spirit in you, and you shall live; and I will place you in your own land. Then you will know that I, Jehovah, have spoken and that I have performed it, declares Jehovah.

Verses 25 through 28 go on to say,

And they will dwell in the land that I have given to Jacob My servant, in which your fathers dwelt; and they will dwell in it, they, their children, and their children’s children, forever. And David My Servant will be their Prince forever. I will also make a covenant of peace with them; it shall be an everlasting covenant with them. And I will set them there and multiply them, and I will set My sanctuary in their midst forever, and My tabernacle will be with them; and I will be their God, and they will be My people. Then the nations will know that I am Jehovah, who sanctifies Israel, when My sanctuary will be in their midst forever.

In these two passages the Lord said that when He opens the graves of His people, they will know that He is Jehovah. He said that He will put His Spirit into them that they might live, that He will bring them back to their land that they might dwell there forever, that He will make an everlasting covenant of peace with them, that He will multiply them, and even that He will be sanctified in them.

In this we can see that the more the Lord recovers us, the more we come to know Him as the I Am. He touches us deeply, tenderly, lovingly, precisely, exactly, and within the exact measure to recover and care for us. He recovers

us, and we love Him more, we open to Him more, and we know Him more. He says to us, “I am, and I am here as I Am to be I Am in you.” [87]

### **Through God’s Judgment upon the Nations**

The sixth way God makes Himself known is through His judgment upon the nations (25:1—32:32; 38:1—39:29). Ezekiel 39:7 says, “I will make known My holy name in the midst of My people Israel, and I will not allow My holy name to be profaned anymore. Then the nations will know that I am Jehovah, the Holy One in Israel.” Other verses say that when the Lord Jehovah judges the Egyptians, they will know that He is Jehovah (29:6, 9, 16, 21; 30:8, 19, 25-26; 32:15). Eventually, all the nations on the earth, all the ethnic groups, all the peoples, will be brought under the Lord’s final judgment, a judgment that this earth has never seen, and in that judgment He will make Himself known.

### **By Dealing with His Enemy Satan and the Entire World System**

The seventh way God makes Himself known is by His dealing with His enemy Satan and the entire world system (28:1-19; cf. Isa. 14:4-23; Rev. 18:1—19:4). In Ezekiel 28 Satan, typified by the prince of Tyre, is exposed and judged. The prince of Tyre is the prince of pure commerce. Pure commerce means that one adds money to their pocket by diminishing the money in someone else’s pocket; there is no service rendered or product exchanged. It is purely trading, playing the market to get rich off of other people. Behind that system is the prince of Tyre, Satan. Something similar is recorded in Isaiah 14 where Satan is exposed as being one with the Babylonian ruler, Nebuchadnezzar, unveiling Satan’s kingdom of darkness behind the nations and his oneness with the rulers of the nations. Eventually, as we see in Revelation 18, the Lord will make Himself known by dealing with His enemy as well as the entire corrupt commercial and political world system of Satan. When Babylon is destroyed the merchants will weep uncontrollably.

### **Through Building**

The eighth way in which Jehovah makes Himself known in Ezekiel is through the matter of building (37:26-28; cf. John 17:21, 23). This is the final and the best point. Ezekiel 37:26-28 says, “I will also make a covenant of peace with them; it shall be an everlasting covenant with them. And I will set

them there and multiply them, and I will set My sanctuary in their midst forever, and My tabernacle will be with them; and I will be their God, and they will be My people. Then the nations [88] will know that I am Jehovah, who sanctifies Israel, when My sanctuary will be in their midst forever.” More and more, the Lord wants to build up the church, His sanctuary, His house, His temple, His city. When He has this, the nations will know that He is I Am.

These three verses in Ezekiel correspond to two utterances in the Lord’s prayer in [John 17](#). In [verse 21](#) the Lord prayed, “That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.” The Lord Jesus continued in [verse 23](#): “I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.” May the day come when the church is built, God is glorified in His house, and the world knows that the I Am sent His Son to be the I Am, to be our Savior, our Redeemer, our life, our Husband, and our everything. May the Lord bless us all to know I Am.—R. K.