

LIBERTY THEOLOGICAL SEMINARY

SCHOOL OF THEOLOGY

THE SIGNIFICANCE OF GOD AS "I AM"

A PAPER

SUBMITTED TO DR. CHRISTOPHER MOODY

IN PARTIAL FULFILLMENT OF THE

REQUIREMENTS FOR THE CLASS

SYSTEMATIC THEOLOGY I

THEO 525

BY

DAVID C. SHIELDS

OKLAHOMA CITY, OK

MARCH 13, 2010

TABLE OF CONTENTS

I. INTRODUCTION.....	1
II. ORIGIN OF ‘I AM’.....	1
III. GRAMMATICAL STUDY OF ‘I AM’.....	2
A. HEBREW UNDERSTANDING OF ‘I AM’	3
B. GREEK UNDERSTANDING OF ‘I AM’	4
IV. APPERANCE OF ‘I AM’ IN SCRIPTURE	6
A. ‘I AM’ IN THE OLD TESTAMENT.....	6
B. JESUS AS ‘I AM’ IN THE NEW TESTAMENT.....	8
C. THE HOLY SPIRIT AS ‘I AM’ IN THE NEW TESTAMENT.....	10
D. ‘I AM’ AS DEFINED IN REVELATION.....	11
V. THEOLOGICAL IMPLICATIONS OF ‘I AM’	12
A. THE PROMISE OF ‘I AM’.....	12
B. THE PROOF OF ‘I AM’	13
VI. CONCLUSION.....	14
BIBLIOGRAPHY.....	31

INTRODUCTION

Throughout the history of humanity, God has been called by many names in many different tongues to people from one end of the planet to the other. Songs have been written about the many names God has been given by His people. Endless libraries are full of tomes in languages both common and obscure that discuss a name that no man can fully identify. Even so, only one of those names appears at the beginning of God's covenant with his people all the way to the end of the revelation to His people that is still to come. This name is so holy, so divine, even Jews both historical and contemporary, farmer to rabbi will not dare utter it in its entirety or allow all of the letters to be written without omission of at least one syllable. It is the name of YHWH or 'I AM WHO I AM', given to Moses at the foot of Mt. Horeb. The purpose of this study is to explain how the name of I AM is necessary to study and shows God's infiniteness, his pre-existence, and the promise to His people from the beginning of time to the end of days.

THE ORIGIN OF 'I AM'

In the days of the Israelites' captivity, God called an unlikely leader to save God's chosen people. He was a man who personally described himself as 'slow of speech and tongue; (Exodus 4:10, NIV). Nonetheless, Moses was called to lead the Israelites on the greatest journey of their lives.

Being a man who was taught to fear the ‘god of his fathers,’ it is only natural that Moses was afraid of spreading this message without some more concrete information. In Exodus 3:14, Moses asks the burning bush at Horeb what name to call when asked by his followers who sent him. It is here that God states his name that encapsulates the promise of the past and up to Moses’ time, ‘I am who I am. This is what you are to say to the Israelites: ‘I AM has sent me to you.’ The ever-presence of the name of I AM can be further understood by a nearby verse, Exodus 3:6, ‘I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.’

The original name of ‘I AM’ can be seen with prevalence throughout the whole of the Old Testament in almost every instance where God is referred to or speaks. This name is not only found the Old Testament, but also in the New Testament when Jesus used it to describe who he is and who has sent him. Yet in order to be able to extrapolate this phrasing, attention must be given to the verbiage and translations in both Hebrew and Koine Greek which are the topics to which this study now turns.

GRAMMATICAL STUDY OF ‘I AM’

The name of ‘I AM’ is derived from the letters Y H W H in the Hebrew Alphabet and has been called many things including the Ineffable Name¹, Jehovah, and its well-known name ‘Tetragrammaton.’ In the days of early Judaism, the name was used to call upon God by the prophets such as Moses and Isaiah yet as the Roman influence became more and more prevalent, rabbis began to hide the name and render it as too holy to be spoken or written². It was believed

¹ MacLaurin, E C B, “YHWH: Origin of the Tetragrammaton,” *Vetus Testamentum*, (1962):439-463.

² Scott, J. Julius. *Jewish Backgrounds to the New Testament*, (Grand Rapids: Baker Academic, 2000), 64.

that God's name was far too personal for an enemy of the Israelites to ever know. This further led to the 'hedge' created around writing or stating the tetragrammaton as breaking the fifth commandment "You shall not use the name of the Lord in vain."³

To further complicate the name of YHWH among the Biblical scholars is that when the original manuscripts were being translated, the Hebrew transliteration of YHWH became Jahveh or better stated as "Jehovah."⁴ It can be concluded that the rabbis were more accepting of this title as it was not technically God's name and it would allow them to communicate about God in a way that would be understood by other tongues. As it stands, most modern texts that refer to YHWH use either Yahweh or simply 'LORD'.

HEBREW UNDERSTANDING OF 'I AM'

In the monumental moment when Moses asked God to speak his name for Moses to share with the Israelites, the first iteration of I AM occurs. It is from Exodus 3:14 referring to God as 'I AM THAT I AM'. It is believed in some schools of Hebrew thought that the name was known well before the time of Moses as it was mentioned in the case of Enosh and during many events during the Abrahamic or Patriarchal period yet in the view of scholars such as J.A. Motyer, Exodus 6:23 can be understood exegetically to mean that the name was not *known* until Moses.⁵

Being that Hebrew Scriptures were originally delivered verbally, there is a contention that perhaps the use of 'I AM THAT I AM' was spoken because of repeated tonal utterance of the word would be unforgettable to the hearer. As such, the name of 'I AM' is often associated directly with 'THAT I AM' which can be transliterated as 'yahwehhyh' but this form is

³ Ibid., 64.

⁴ MacLaurin, "Origin of Tetragrammaton," 458.

⁵ Motyer, J A, *The Revelation of the Divine Name* (Leicester: Theological Students Fellowship, 1959):12-13.

dismissed by most Jewish sources as an unnecessary addendum not a key to the root word⁶. This is to say that the name can best be translated from Hebrew as simply ‘I AM’ and no Israelite would misunderstand this as meaning someone who not only *was* but *is* and *will be*. The significance, then, of something as grammatically complex as the Tetragrammaton being assigned to God’s personal name, serves a multi-faceted purpose.

Primarily, this phrasing is designed to ascertain the unfathomable mystery of God such that He can never be restricted to a common name even among the Chosen people⁷. To ask the God of the universe to assign a personal name is an offense that would never be repeated thereafter. The polite Hebrew wording God used when He dealt with such a question speaks volumes about the importance of Moses to God’s plan. People such as Lot’s wife were reduced to nothingness (Genesis 19:26) for what could be argued as a lesser offense.

Secondarily, the Hebrew designation of ‘I AM’ can be understood as God will keep the promise He made in the Abrahamic Covenant. God will always be the God of Abraham and his descendents as he is what was, is, and shall be. Furthermore, the Scripture can be understood that God was the one who created all things and he is still the God that operates the world. Even the modern Jewish worldview denotes that God is always present in the world as it turns⁸.

GREEK UNDERSTANDING OF ‘I AM’

Up to this point, much attention has been granted to the grammatical Hebrew understanding of the name ‘I AM’ yet this is only the first half of the story. It is a common misconception that the Old Testament ends just as the New Testament begins mostly due to the fact that most Bibles do not address the period between the Old and New Testament. It must be understood, however, that

⁶ Gionatti, Charles R, “The Meaning of the Divine Name YHWH,” *Bibliotheca Sacra*, (January-March 1985):40.

⁷Schild, E, “On Exodus III:14 –I AM THAT I AM,” *Vetus Testamentum*, (4 no 3 JI 1954):297.

the time period between Testaments, most frequently referred to as the ‘Intertestamental Period’ was a span of some 700 years⁹. Despite the wealth of useful facts regarding this time period, such is not the focus of this work. Notwithstanding, one important element of this era was the creation of the Greek ‘Septuagint’ – often referred to as LXX – by decree of Ptolemy II Philadelphus in 246 BC¹⁰.

The Septuagint was a Greek translation of the Hebrew Old Testament created in Alexandria to encourage comprehension and study of YHWH and the Israelites. Although it was sternly opposed by many of the more conservative Israelites, this gave rise to the New Testament writers as they would have been studied the Septuagint as a source for the creation of the New Testament. For the ‘law’ that was spoken of by Jesus and the prophets would most likely have been read out of the Septuagint in areas beyond Israel.

As such, many words that were used to describe God the Father including His name of I AM were drawn from loosely translated Hebrew texts. One element of special note is the name of ‘I AM’ as it proved especially complex to translate in a manner that made sense to the new audience. The verb ‘to be’ in Hebrew was understood as ‘being’ by Greek translators but the comprehension of ‘being’ was understood as something that was a consciousness rather than a verb for existence¹¹. As a result, the early translators had to find a word to describe the name of God that made sense in the Greek language but still carried the strength of the name of ‘I AM.’ It is no surprise that the only translation of the name of I AM that could best accommodate the

⁸Scott, *Jewish Backgrounds of the New Testament*, 64.

⁹Black, David Alan & Thomas Lea, *The New Testament: Its Background and Message*, (Nashville: Broadman and Holman Publishers, 2003), 9-27.

¹⁰ *Ibid.*, 55.

¹¹Gionatti, “The Meaning of the Divine Name YHWH”, 41.

statement was simply ‘LORD’ or the noticeably reflexive title of ‘I AM the LORD’¹². It seems only fitting that when the flock of scholarly writers in Greco-Roman times came to be, that they could likewise not understand God’s name just as Moses could not understand God’s name at Horeb some centuries prior.

APPEARANCE OF ‘I AM’ IN SCRIPTURE

The linguistic understanding of YHWH’s name ‘I AM’ in Scripture aids in understanding God’s continuity throughout history as it has been identified that God assigned himself a name that did not start or end. While this identifies the infiniteness of God, it only creates a small image of God throughout history. To understand the significance of the name ‘I AM’ it would be wise to consider not only the breadth of it but also the prevalence of ‘I AM’ in scripture. It is toward this end that this study now turns as God not only was, is, and will be, but He *frequently* was, is and will be.

As this document has previously discussed, the Old Testament features the name of God as YHWH explicitly. Yet the New Testament refers to God as ‘LORD’ many occasions as well with at least a few allusions by Jesus to be ‘the LORD’. Nonetheless, the initial focus of this section shall be on the prevalence of ‘I AM’ in the Old Testament and will discuss the name of God in the New Testament shortly thereafter.

‘I AM’ IN THE OLD TESTAMENT

Careful study of the existence of I AM must be understood as several different names for God combined into a single title. It is in the theory of Wellhausen’s criticism of the Pentateuch, often

¹² Gionatti, “The Meaning of the Divine Name YHWH,” 46.

referred to as the ‘JEPD’ criticism that Moses did not author the first five books of the Hebrew Old Testament but rather it was created by combining the Jehovist, Elohist, Priestly, and Deuteronomistic sources for a complete story¹³. This concept was a way to explain the differences in style between the various sections of the Pentateuch with regards to style of writing, description of God, and – of special note, the different names of God between J (Yahweh) and E (Elohim).

Although this school of thought was prevalent in the late 19th century all the way to the 1970’s, it was largely overturned by the works of such scholars as Kikawada and Quinn, Whybray, and Alexander¹⁴. These authors challenged many of the accepted norms of the JEPD theory identifying such things as the different names of God being changed to reflect different aspects of God’s nature as the Israelites grew further away from the personal God of YHWH. Other challenges to the theory of JEPD included the question of why there were such a large number of repetitions of the same stories and characters with different names. Yet as was already discussed previously, the Hebrew law was spoken many years before it was written and the presence of doublets was designed to create an easy recollection when the story was being told¹⁵.

As this information is understood, it has a profound impact on the prevalent use of God’s name in the Old Testament. Despite the name YHWH being referred to in different contexts, and as different understandings, it can be inferred that regardless of being called YHWH, Elohim, Adonai, or other such names, God’s presence is still within the Old Testament¹⁶. Encapsulating this understanding of God’s multi-nominal presence helps pave the way to the ever-present God

¹³ Longman III Tremper and Raymond B Dillard, *An Introduction to the Old Testament*, (Grand Rapids: Zondervan, 2006): 43.

¹⁴ *Ibid.*, 48.

¹⁵ *Ibid.*, 49.

¹⁶ Scott, *Jewish Backgrounds of the New Testament*, 65.

in the New Testament and such is the matter which this study now approaches the New Testament.

JESUS AS 'I AM' IN THE NEW TESTAMENT

Previously, it has been discussed that the New Testament, written predominantly in Koiné Greek, received a great deal of its influence from the Septuagint. Even so, the New Testament is strikingly different in tone and timbre from the Old and introduces the reader to the concept of the 'Living God' first in the person of Jesus Christ¹⁷ and later in the person of the Holy Spirit¹⁸. Even as early as the Gospel of Matthew, Jesus identifies himself as 'I AM.' Thusly it can be understood that Jesus and the Holy Spirit are both continuations of 'I AM.'

Jesus as 'I AM' occurs most clearly in the Gospel of John verse 14:6 where he tells Lord Thomas 'I am the way, the truth, and the life. No one comes to the Father except through me' (HCSB). The phrasing of 'I Am' is most likened to the traditional Jewish understanding of the name of 'ehyeh'¹⁹. Jesus referred to himself rarely as 'I AM' but on the occasions which he did call himself this, it almost always was used in the aforementioned form.

Despite the Gospel of John being the most obvious use of 'I AM,' the same name has been used in other Gospels as well. In the Gospels of Matthew, Mark and John, for instance, there are three separate accounts of Jesus walking on the water to meet his disciples in a boat. As Jesus approaches, the disciples become frenzied and concerned that a ghost or other demonic creature approaches. Just as the men reach the peak of their fear, Jesus' voice clearly resounds 'Do not be

¹⁷ Youngblood, Ronald, 'A New Occurrence of the Divine Name I AM,' *Journal of the Evangelical Theological Society* (15 no 3 Sum 1972):150.

¹⁸ Goodwin, Mark, 'The Pauline Background of the Living God as Interpretive Context for 1 Timothy 4.10.' *Journal for the Study of the New Testament* (no 61 Mr 1996):75.

¹⁹ Youngblood, 'A New Occurrence of the Divine Name I AM,' 150.

afraid for it is I.’ (Matt. 14:27, ESV). If the grammatical structure of this is viewed in the original Greek, the statement is much more clearly understood as ‘Be Still, I AM.’²⁰

This same connection between Jesus and YHWH occurs in a more internalized format when the phrase of ‘I AM’ is used indirectly by Jesus in a way that draws the accusations of the Jewish ‘elders’ in Luke 22:66-71. The Sanhedrin are trying to cause Jesus to incriminate himself by declaring that he is the Son of God as this would provide all the ammunition needed to make a case before the Jewish people. When Jesus is asked if he is the Son of God, his response is rather muted as he states “You say that I am.” (Luke 22:70). The context in which ‘I AM’ is used by Jesus creates an angry response from the assembly and the desire to kill Him. The simplest explanation is that by saying Jesus was ‘I AM’ even as indirectly as it was spoken, it draws upon the Jewish name of YHWH. Thusly, Jesus had placed himself on the same level as God, a blasphemous statement in the Sanhedrin’s court²¹.

Perhaps the final statement toward Jesus as ‘I AM’ comes from the final declaration Jesus made to his disciples – the Great Commission. As Evangelicals consider the importance of the final statement made by Jesus was to ‘Go and make Disciples’ (Matt. 28:18) as the core of their ministry work, it is often easy to overlook a powerful statement of the constant work of God in the world. The final statement Jesus makes regarding the commission is ‘And remember, I am with you always, to the end of the age (Matt. 28:20b). Here, Jesus clearly states ‘I AM’ with you. Not that he *was* with them, or that he *will be* with them, he *is* with them. Although the context is rather different than the previous allusions to ‘I AM’ the core fact remains the same that even though Jesus would return to Heaven, he is with them.

²⁰ Ibid., 149.

²¹ Ibid., 150.

THE HOLY SPIRIT AS 'I AM' IN THE NEW TESTAMENT

As Jesus was nearing the end of His days on earth, He frequently warned his disciples that there would be a time when they would no longer be able to call upon Him, but would have another counselor to direct them (John 14:15-17). Jesus promised the disciples that he would not leave them as orphans, rather he states 'I am coming to you.' (John 14:18). The promise lies in the directive of God to provide His people with the Holy Spirit. Just as Jesus was leaving, the Holy Spirit would be coming so that God could continue His work as ever present as always.

Of the many New Testament Scriptures that refer to the presence of the Holy Spirit, the most direct statement comes from Paul's reference to the 'living God' in 1 Timothy 4:10²² where Paul defines his *raison d'être* as serving the Living God. This living God is clearly one who 'is' and not one who 'was or will be.' The fulfillment of the purpose that God has given Paul is the reason for which Paul strives daily to reach the goals he must reach despite constant opposition and even imprisonment.

Throughout the book of Acts, the Holy Spirit really begins to show its power. In fact, it could be argued that the Acts is really the 'Gospel of the Holy Spirit'²³. Throughout the entire book of the Acts, the Holy Spirit is ever present doing great things through the Apostles just as Jesus did during His time on earth. In the early portion of Acts, Peter preaches his sermon to the multitudes and points out how God has been at work throughout time and how even as Jesus has returned to Heaven, God is still at work (Acts 2:14-36).

In the latter portion of Acts, the reader is introduced to Saul, a man who persecutes Christians repeatedly and then suddenly converts to Christianity when he sees the Holy Spirit on the road to Damascus. From the description Saul, later named Paul, offers of his conversion, there is a

²² Goodwin, "Pauline Background of the Living God," 66.

striking parallel to the story of Moses. Paul says he was overcome by a bright light and he heard a Hebrew voice ask him why he persecutes Christians. Not sure of the source of this voice, Paul calls out ‘Who Are You, Lord?’ (Acts. 26:15) and the voice responds ‘I am Jesus whom you are persecuting.’ The primary difference noted between Paul and Moses is that Paul already knew this voice was God as he attached the honorific of ‘Lord’ to the question asked. Paul likely knew who he was persecuting as he had undoubtedly heard the name of Jesus from them. Yet the voice did not respond ‘I was Jesus’ rather ‘I am Jesus’.

Volumes of work have been written over the Holy Spirit and its actions within the Pauline Letters and such is not the focus of this manuscript. The summarization of these is that Paul willingly served with his entire being, the furthering of Christ and the service of a God that Paul felt was always at work²⁴. With infectious excitement, Paul founded many churches and wrote countless letters to the churches he built and their leaders up and all because of Jesus’ command.

‘I AM’ AS DEFINED IN REVELATION

The name of God appears, unknowingly, to the people in Genesis and is solidified in the events regarding Moses asking the divine name. With that being the case, it seems only fitting that the conclusion of God’s revelation to His people in the Word discusses the concept of the name ‘I AM’ as a reminder of the imminence of God. Arguably, Revelation seems to answer the question of what God’s name meant in Revelation 22:13: ‘I am the Alpha, and the Omega, the First and the Last, the Beginning and the End.’ The confusion over the term ‘I AM’ seems to be succinctly defined within the Greek alphabet – Alpha is the first letter and Omega is the last letter. Thusly, ‘I AM’ constitutes all that ever was, is, or will be.

²³ Shenk, Calvin E, *Who Do You Say that I Am?*, (Scottsdale: Herald Press, 1997):173.

²⁴ Goodwin, “Pauline Background of the Living God,” 73.

THEOLOGICAL IMPLICATIONS OF 'I AM'

The course of this discussion has focused on the name of God as 'I AM' and has outlined many of the exegetical and Scriptural instances of the name YHWH both Old and New Testament, Hebrew and Greek. The question that must be asked, however, is what makes this name so vital to the understanding of God's Economy? What does the name used by God to identify himself mean to the believer in modern times?

Perhaps an easier question might be what *is not* implied by God's name being defined as 'I AM' as the courses for application are conceptually immeasurable. Despite the limitless applications, there are two primary axioms upon which the significance of 'I AM' rests. The first is the promise that is encapsulated in the name of 'I AM' and the proof of the execution of that promise. To these two elements, the final portion of this study now turns.

THE PROMISE OF 'I AM'

The understanding of 'I AM' as the creation and fulfillment of a promise made by God to his people when the world had barely begun can be identified best as the 'Ontological View'²⁵. Within this name of God, rests the entire hope and promise of the Israelites and later the Gentiles. Throughout the course of God's five covenants with His people, lies a constant promise that only grew with each covenant made. God promises to Adam and Eve and later, Noah, that He will give them a world in which they can be fruitful and multiply. Furthermore, God promises to Abraham in the form of a 'Suzerain Covenant'²⁶ that He will create a great nation from his family. Later in the wilderness at Sinai, God makes the Mosaic covenant that He will be the God

²⁵ Lockyer, Robert, *All the Divine Names and Titles in the Bible*, (Grand Rapids: Zondervan Publishing House, 1975): 18.

of Abraham's descendants but adds the stipulation that rules and regulations must be applied. Finally, in the last of the OT covenants, God promises David that the rule of God's people will never leave the house of David.

In the New Testament, the focus of the promise becomes personified in Jesus.

Notwithstanding, Jesus is from the line of David and further carries the hope and the salvation of God's people, expanding it to Jews and Gentiles. In this aspect, Jesus is the fulfillment of the covenants of the past as he states in Matthew 5:17-18: 'Don't assume that I came to destroy the Law of the Prophets. I did not come to destroy but to fulfill. For I assure you: Until heaven and earth pass away, not the smallest letter or one stroke of a letter will pass from the law until all things are accomplished' (HCSB).

Theologically, the name of 'I AM' can be understood as the continuation of the promise of God. It can be inferred that when God identified himself as 'I AM' He was foreshadowing the works of His hand from the beginning to the end of times. It is too easy to simply God's name as a circular reference to the unfathomable understanding of God²⁷ rather than who God is would not be understood until His plans were fulfilled.

THE PROOF OF 'I AM'

In a broad sampling of the Biblical history and especially with a sampling of Hebrew history, it is easily understood that not only did God have a promise to fulfill but also He has been fulfilling it ever since it was made. God promised Abraham that he would make a great nation from his offspring and created the vibrant, albeit occasionally stubborn, Israelite people who still populate the land of their forefathers as well many other lands. Despite the captivity of the

²⁶ Longman & Dillard, *Introduction to the Old Testament*, 59.

²⁷ Schild, "On Exodus 3:14," 297.

Israelites and their countless banishment from their Promised Land throughout the centuries, in the war-torn Near East, the Holy Lands (now called the ‘West Bank’) are still in the control of the Israelites. Just as God promised that rule of God’s people would never leave the House of David, this has been fulfilled in that Jesus Christ, the king of kings, still rules God’s people both now and forever. Not only does the name of ‘I AM’ point to the promises of God, but also fulfills those promises.

CONCLUSION

The purpose of this study has been to show the theological significance of the name of God as ‘I AM’ for it shows God’s infiniteness as the one and only creator of the world and the Father of all peoples and all nations. When Moses asked God’s name back at the foot of Mount Horeb, he had no idea how vast and universal the answer God provided him would actually be. But within God’s name as ‘I AM WHO I AM’ the believer can find the promise of God and the fulfillment of that promise to His people. God is not a finite being and cannot be expressed nor understood in finite terms, he *was, is, and always will be*, even to the end of days.

BIBLIOGRAPHY

- Abba, Raymond. "Divine Name of Yahweh." *Journal of Biblical Literature*, 4 80, 1961: 320-328.
- Black, David Allan & Thomas Lea. *The New Testament: Its Background and Message*. Nashville: Broadman and Holman Publishers, 2003.
- Gionatti, Charles R. "The Meaning of the Divine Name YHWH." *Bibliotheca Sacra*, January-March 1985: 40.
- Godwin, Mark. "The Pauline Background of the Living God as Interpretive Context for 1 Timothy 4.10." *Journal for the Study of the New Testament*, March 1996: 75.
- Lockyer, Robert. *All the Divine Names and Titles in the Bible*. Grand Rapids: Zondervan Publishing House, 1975.
- Longman III, Tremper & Raymond B. Dillard. *An Introduction to the Old Testament*. Grand Rapids : Zondervan, 2006.
- MacLaurin, E C B. "YHWH The Origin of the Tetragrammaton." *Vetus Testamentum*, 4 12, 1962: 439-463.
- Motyer, J A. *The Revelation of the Divine Name*. Leicester: Theological Students Fellowship, 1959.
- Schild, E. "On Exodus III:14 - I AM THAT I AM." *Vetus Testamentum*, 4 3, 1954: 297.
- Scott, J. Julius. *Jewish Backgrounds of the New Testament*. Grand Rapids: Baker Academic, 2007.
- Shenk, Calvin. *Who Do you Say that I Am?* Scottsdale: Hearld Press, 1997.
- Youngblood, Ronald. "A New Occurence of the Divine Name 'I AM'." *Journal of the Evangelical Theological Society*, 15 3, sum 1972: 150.