

“I Am The Lord’s”

By John Gill

From his commentary on Isaiah 44.5

*One will say, “I am the LORD’S;” Another will call himself by the name of Jacob;
Another will write with his hand, “The LORD’S,” and name himself by the name of Israel.*

Isaiah 44:5 One shall say, I am the Lord’s,.... This expresses the success of the apostles’ ministry, not only among the Jews, but more especially among the Gentiles, who were not called by the name of Jacob and Israel; but now would call themselves by those names, as the following clauses show, being called by grace and converted; this is when they would openly profess their faith in Christ, claim their interest in him, and acknowledge his property in them, and not be ashamed of the name of Christians. This one, and then another one, and even many would do it.

The Lord has a people who are his special and peculiar people, his beloved ones, the objects of his delight and pleasure, his chosen and covenant ones, his adopted ones, his treasure and his jewels. Hence he has taken such care of them, that he has put them into the hands of Christ for their security. He has given Christ to be their Head, Redeemer, and Saviour. He bestows every blessing of grace on them. He will not allow any to hurt them, and he keeps them by his power. Having given them to Christ, they are his people, his portion, his spouse and bride, his children, and the sheep of his hand. Hence he became incarnate on their account; laid down his life to save them; sends his Gospel, and along with it his Spirit to effectually call them. And hence, all that he has is theirs; and he will keep them, and not lose any of them.

Being called by grace, they are the workmanship of the Spirit. They are his temples in which he dwells, and in whom he is as the earnest and pledge of their eternal glory. This interest that the Lord has in his people may be known by them, so as that they may be able to say, one and another, “I am the Lord’s”, as many of them have done (*Psa_119:94 I am yours; save me, for I have sought your precepts*). They may know that they are the Lord’s beloved ones, by his drawing them with his love, by the communications of his grace to them, by the communion with himself that he indulges them with, by what he shows to them, and by the shedding abroad of his love in them. They may know that they are his chosen ones, by the Gospel coming in power to them, by their effectual calling, by the sanctification of the Spirit, and by their faith in Christ Jesus. And they may know that they are his covenant ones, by the application of covenant grace and blessings to them; and that they are his adopted ones, by the Spirit of adoption sent down into their hearts, witnessing it to them. They may know that they are the redeemed of the Lamb, by having his Spirit, and by Christ being formed in their hearts. And they may know that they are the temples of the Holy Ghost, by his own work upon them, and by his dwelling in them.

Knowing this, they should and will declare, and say that they are the Lord’s and none other’s. They will declare that they are not their own, nor Satan’s, nor the servants of men, but the Lord’s to whom they devote themselves, and whom they desire to serve. And therefore they join themselves to his churches, and walk in his ordinances, publicly confessing their faith in him, which is telling all the world whose they are. And they say this with the utmost joy and pleasure, in an exulting, indeed, even in a boasting way and manner. The Targum reads, “he shall say: I am of those who fear the Lord.”

and another shall call himself by the name of Jacob; He will reckon himself to be the posterity of Jacob, in a spiritual sense. He will count it an honour to be called a *wrestling Jacob*, and a *prevailing Israelite*; so the Targum reads, “he shall pray in the name of Jacob,” meaning either in the name of the God of Jacob, the Messiah, or as Jacob prayed.

and another shall subscribe with his hand to the Lord. He shall give his hand and seal to serve the Lord; he shall esteem it his high and great privilege to be written among the living in Jerusalem and to have his name registered among the saints, and in their church book. The Targum reads, “and he shall offer his oblation before the Lord” – both himself, [Rom 12.1](#) and his sacrifices of prayer and praise. [Psa 141.2; Heb 13.15](#)

and name himself by the name of Israel. He shall value himself by this: that he is an Israelite indeed, [Rom 9.6-8](#) and he shall choose no other name to be called by than that of a Christian. The Targum reads, “in the name of Israel; he shall draw near,” and worship with them.

All these phrases are expressive of a sincere and hearty profession of faith in Christ, and of the Christian religion, in terms borrowed from the people of Israel. *Acts 2:41, So those who received his word were baptized, and there were added that day about three thousand souls.*