

The Names of God

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The Names Of God

Introduction to Series

Intro: About a month ago we were over Kristen's moms house for dinner. One of the things I love about her house is that in her kitchen she has a big window that has a clear view to New York City. Right across the street is a park with a lot of trees, but the trees are cut and trimmed perfectly, so that from her window there is a clear view. After dinner she saw me standing by the window, looking at the city. We both commented on how beautiful it was, especially at that point of the day with the sun starting to set and changing colors. As we were standing there she started to tell all of the things she saw. She said, If you look to the left of the Empire State building you'll see Met Life Stadium, and then if you look just to the right of the stadium, you'll see a ferris wheel – that's the American Dream Mall, and then if you look close enough you'll be able to see the ferry boats going back and forth taking people into the city. As she said all of this, she would point as if in that actually moment she saw those things. I was completely shocked because all I saw were buildings. I even commented by saying, Mom are you kidding me? How did you see all of those details when all I see are buildings? She looked down at the window sill and handed me her binoculars, and said, now look. Sure enough, everything she described was there, and I was completely amazed. My initial, distant view was very limited – it was beautiful, but still limited. Once I looked through those binoculars, I was able to see more clearly and close up. What she had explained to me and what was right in front of my eyes (but unable to see) really came to life, and I was amazed. I was so amazed that I called my girls over to take a look, but they weren't as excited as I was

Read Job 42:2-5 – Here is Job who was struggling greatly – he had pretty much everything he knew and everything he owed taken from him in one fell swoop in addition to an extreme health problem. Job is clearly struggling and cries out to God in the form of questions and he even seeks the advice of his 3 friends. God ends up revealing Himself to Job in a mighty way – revealing His sovereignty, His power, and His wisdom. Jobs response to God is found in these verses where Job recognizes that God is omniscient and omnipotent, that His plan is good and it can't be stopped. But I love what he said in verse 5 – My ears had heard of you, but now my eyes have seen you. In other words, I knew of you, I heard all about you, I had even believed upon you, but now through this personal experience (through this trial, how you worked, and how you revealed yourself to me) I have truly come to know you more.

Earlier Job hinted to the fact that because God is so big, and we are so small, our minds can't even begin to comprehend all there is to know about Him. He said, These things are too wonderful for me to understand. When the Angel of the Lord appeared to Samson's father, Manoah, in Judges 13, Manoah asked the Angel His name. The Angel responded by saying, Why do you ask my name, seeing it is wonderful? The Angel of the Lord was saying (and Job also recognized) that God is beyond our full understanding – He's too great for our small minds to fully grasp.

YET, God has revealed Himself to us through His Word and through life (what He created and the experience of walking with Him) so we can come to know Him more – the best our small minds are able

Why Study the Names of God?

Because God has spoken to us by these names in His Word! I think it only makes sense to know the name/s of the person speaking and calling.

Read Deuteronomy 4:32-40 & Isaiah 40:25-29

- **Names reveal different aspects about the person, like what they are like and what they do.** For example, my name is Michael John Byrne. You'd be right to call me Michael or Michael Byrne also. If you are close with me you might have a nick name for me: Mike, Honey, Mikey, Girl, Byrne, Byrne Boy, and more. Some of these names reveal something different about me and some reveal a different type of relationship a person has with me. We can also look at someone like David in Scripture – he is called a man after God's own heart, a shepherd boy, a king, a warrior, a giant slayer, a poet, and a musician. Again each of these reveal a different part of who he was and what he did. Similarly, understanding the names of God helps us understand different aspects of His character and activity. Among many other names, we know Him as Creator, Sustainer, Judge, Deliverer, Savior, and Redeemer
- **Understanding the names of God helps us understand various aspects of our relationship with Him, and different ways in which He relates to people.** Before Kristen and I got married she was Kristen Coole. After our marriage ceremony her name became Kristen Byrne or Mrs. Michael Byrne, which told everyone that she had a new relationship with her husband. As our relationship grew and we had children, she became mom and mommy. In her Sunday School class room and when she goes back to full time teaching she will be referred to as Mrs. Kristen. God is God, but His name, who He is becomes more meaningful to us as our relationship with Him grows. Abraham was one who seemed to have learned many of the names of God as He was walking by faith. Each time God wanted Abraham to trust and continue to walk by faith through various circumstances, He revealed to Abraham a new name. For example, Abraham had first know God as **YAHWEH (Gen 13:4)**, but when he tithed to Melchidedek, Abraham learned a new name: **El Elyon (Gen 14:18-19)** – the most high God, possessor of heaven and earth. When Abraham complained to God in prayer that he didn't have an heir, God revealed to him another name: **Adonai (Gen 15:2)** – Master, Lord. And in **(Gen 17:1)** Abraham learned that God would nurture and sustain him as **El Shaddai**. As Abraham's relationship with God grew, he learned more about God's character
- **Through His names, God reveals how He works personally in our lives** as the solution to our problem. For example, in **Psalm 23:1** we read that the Lord is my shepherd I shall not want. This is a reference to God as provider or **Jehovah Jireh**, which means My provider. **Genesis 22:13-14** is another instance where we see this name in use – God provided for Abraham. The name **Jehovah Sabaoth or Lord of Hosts** communicated to the people that God – the Lord of heaven's armies - goes before the people to fight their battles for them.

Let's do a quick look

There are three primary names for God

- **Elohim** – God – **Genesis 1:1** – Without going into too much detail because we will focus specifically on this name in a couple weeks, this name is a reference to God as the supreme Being, our Strong Creator, the perfect Being, the eternal One. Just as most other religions describe their divinities in terms of ultimate power, Elohim focuses on certain aspects of His power, strength, and creativity. He is all powerful and sovereign and nothing is equal to Him. This name is used 31 times in the first chapter of Genesis alone – God said, God saw, God called, etc
- **YAHWEH/Jehovah** – LORD – **Genesis 2:4** – He is self existing, He needs no other, and His existence depends on no other. He is eternal God who is above and before all things – He was, He is and He is to come. This name appears 6,823 times, most commonly as I AM THAT I AM
- **Adonai** – Lord – **Genesis 15:2** – this name refers to a master of a slave and it indicated headship. The apostle Paul talked about this master slave relationship in Romans chapter 6. We used to be slaves to sin and our bodies were used as instruments for wickedness, but now that you've trusted Jesus as Savior, you are a slave to God (righteousness), and our bodies should be used as instruments for Him.

Sometimes these primary names of God are joined together and blended in order to communicate further insight on who He is and how He cares for His people.

- **LORD God** - Jehovah Elohim – which communicates the relationship of God to man in creation (Gen 2:7-15), the moral authority of God over man (Gen 2:16-17), the One in charge of our relationships (Gen 2:18-24), and the One who redeems us
- **Lord GOD** – Adonai Jehovah – which emphasizes the Adonai or lordship characteristics of God. The name indicates that God is master of His people
- **Lord God** – Adonai Elohim – which refers to God as Master and Creator, who is Master/Ruler over all He created. He is also Master over the false gods of other religions.

Many times we see the primary names with descriptions: El Shaddai, Jehovah Jireh, El Gibor, Lord of Hosts, etc

Moving Forward

Each week we will look at a different name to understand how God presents Himself to us, what the name means, and how we should respond appropriately to it

Closing Application:

- Seek to know Him more as He reveals Himself through His Word and through your life
- As He reveals Himself be in awe – Praise Him for who He is and what He has done in your life
- As you learn more about Him and what He expects for your life, don't take Him, His holiness, His commands lightly. Fear Him and live for Him

YAHWEH

Recap:

Last week we looked a bit at **Job 42:2-5** and saw how Job came to know God more as God revealed Himself to Job. Job alluded to the fact that God is so big and our minds are so small that we can barely even begin to comprehend the greatness, majesty, and glory of God. Yet He does reveal Himself to us through His Word and through life. Therefore, it would only make sense to come to know (as best as we possibly can) the One who speaks to us. And one of the ways He reveals Himself to us is through His names.

1. YHWH

Elohim is the first name for God that we see in Scripture (Genesis 1:1). It's a reference to God as the supreme/ultimate Being, strong Creator. It communicates His strength, power, and creativity as primarily seen in creation. Where that name Elohim (God) is usually used in reference to nature, Yahweh (LORD) is usually used in reference to God's relationship with people. God isn't just some distant, transcendent God, He is a personal and relational God who loves His creation and is actively working on their behalf. "The name YAHWEH is used when God is presented to us in His personal character and in direct relationship to people or nature; and Elohim when He is alluded to the Transcendental Being who exists completely outside and above the physical universe."

Some scholars would say that YAHWEH (LORD) is God's favorite name. In Exodus 6:3 He told Moses, I appeared to Abraham, to Isaac, and to Jacob as God Almighty (El Shaddai), but by My name the LORD (YAHWEH) I did not make myself known to them.

The difficulty with this name is in how to spell it and pronounce it. It really looks more like YHWH because the ancient Hebrew language did not have vowels in its alphabet. In written form, ancient Hebrew was a consonant-only language. In the original Hebrew, God's name transliterates to *YHWH*. This is known as the tetragrammaton (meaning "four letters"). Because of the lack of vowels, Bible scholars debate how *YHWH* was pronounced. Due to a fear of accidentally taking God's name in vain (Leviticus 24:16), the Jews basically quit saying it out loud altogether. Instead, when reading Scripture aloud, the Jews substituted the name *YHWH* with the word *Adonai* ("Lord"). Even in the Septuagint (the Greek translation of the Old Testament), the translators substituted *Kurios* ("Lord") for the Divine Name. Any number of vowel sounds can be inserted within *YHWH*, and Jewish scholars are as uncertain of the real pronunciation as Christian scholars are

Some versions of the Bible translate the name as "Yahweh" or "Jehovah"; most translate it as "LORD" (all capital letters).

Jehovah is actual not the Divine Name revealed to Israel. The name *Jehovah* is a product of mixing different words and different alphabets of different languages. *Jehovah* is the same name based on the Latin equivalents of the Hebrew letters: *JHVH*. *Jehovah* became the English translation of the Latin form of the Hebrew name. For all practical purposes, *Jehovah* and *Yahweh* are the simply

English and Hebrew pronunciations for God's name. However, it has become more popular in recent years to use *Yahweh* instead of *Jehovah* because it is technically more accurate.

2. What Does This Name Teach Us

- ***He is self existing/self sufficient*** – YAHWEH speaks of the self-existence and self-sufficiency of God. This is one of God's attributes – a quality essential to His being – its who He is. It means that God is the uncaused Cause, the uncreated Creator. He is the source of all things, the One who originated everything and who sustains everything that exists. It means that He is the One in whom all other things find their source, existence, and continuance. He is the ever-present Power that sustains all life. There is no other source of life and none other like Him: "For I am God, and there is no other; I am God, and there is none like Me" (**Isaiah 46:9**).

This aspect of God's nature is expressed in **Exodus 3:14**. When Moses asked the Lord about His name, God replied, "I AM WHO I AM." God is the eternally self-existent Being who always was and always will be. He is completely independent - He has no need. He is complete in and of Himself and always has been. God did not create man because He was lonely or because He needed to create. He is and always has been complete and self-sufficient in and of Himself.

- ***He is eternal (is, was, and will be)*** - The word *eternal* means "everlasting, having no beginning and no end." **Psalm 90:2** tells us about God's eternity: "Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God." Since we measure everything in time, it is very hard for us to conceive of something that had no beginning, but has always been, and will continue forever. However, the Bible does not try to prove God's existence or His eternity, but simply begins with the statement "In the beginning God..." (**Genesis 1:1**), indicating that at the beginning of recorded time, God was already in existence. From duration stretching backward without limit to duration stretching forward without limit, from eternal ages to eternal ages, God was and is forever.
- ***He is personal*** – After Elohim (Genesis 1:1) created the heavens and the earth, YAHWEH was the One who acted in relationship to those He created. He planted the Garden for man, He put man in the Garden to tend it, He said that it wasn't good for man to be alone, and He caused him to go into a deep sleep and created a companion/helper suitable for him.
This name further communicates the covenant relationship between God and His people. In **Exodus 3:15**, as *Yahweh* speaks to Moses, He says that He is also the God of the patriarchs. Then He says, "I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the LORD I did not make myself known to them" (**Exodus 6:3**). This declaration drives us to further study, because both Noah (**in Genesis 9:26**) and Abraham (**in Genesis 22:14**) spoke of *Yahweh* by that name. The answer seems to be that, whereas Noah, Abraham, et al., knew the name *Yahweh*—and thus knew that God is eternal and faithful—they never experienced the full impact of that name. God had manifested Himself as "Almighty" but not as "the absolute Being working with unbounded

freedom in the performance of His promises“For those before Moses, the fulfillment of God’s promises remained distant, and their view of the character of God was murky. That was about to change with the exodus, as God delivered His people with great miracles and kept His promise to Abraham. Other names for God might be considered descriptive, but *Yahweh* is personal. It is by this name that He covenants with and leads the nation of Israel.

Lastly, this name points us to Jesus. As God in flesh, He shares the eternality of God with the Father. Jesus claimed the name I AM for Himself (**John 8:58; 18:6**). Paul declares, “In him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together” (**Colossians 1:16–17**). Jesus is not a created being. He came to earth as God in flesh and after His resurrection ascended back into heaven to take His rightful place as Creator of the universe. In the Old Testament, God declared to the Israelites that He is “the First and the Last” (Isaiah 44:6b). Jesus made the same declaration about Himself in Revelation 1:17.

3. How Should We Respond

If He is eternal God – the One who is, who was, and is to come; If He is unchanging; If He is so great that He needs no one or no thing to exist; and If He is a God who is personally concerned with my life, then how should I respond to Him?

- Since He is the One who wants a relationship with me (not that He needs one), I should get to know Him best I possibly can. It’s amazing how infinite, eternal, almighty God cares enough about His creation to work on their behalf. In Exodus 3, God told Moses that He had seen the misery of His people and He was going to do something about it. God does work on our behalf, He personally cares about everyone He has created, and He wants a relationship with us – so much that He did everything to make that relationship possible (**Read Deut 4:29**). He created you, He extends His grace to you, He gives you the faith to respond to His grace, He sent His only Son to die for you. If you’ve not trusted Jesus as your Savior, come to know Him savingly. If you do know Him as Savior, come to know Him more through His Word and prayer – He invites us to come to Him as our loving Father
- Since He is personally concerned about us (**Matthew 6:28-31**) we should welcome that interest in our lives. Don’t ignore His hand in your life. Always be aware and open to how He seeks to work in you. Don’t take His work/concern for granted as if God owes you something, but praise Him for how He is working.
- As a personal God, since He is interested in (not just in my life but also) in my involvement in His church, then I should participate in fellowship with God’s people so that I can grow with God’s people (FOLDS). I should also seek to serve God’s people so that I can be used by Him and be a blessing to the body (not just to be blessed)

- **Romans 1:18** tells us that there are many who suppress the truth of God, they exchange His truth for a lie, and live in all kinds of immorality. Since God has personally revealed Himself to me and drawn me to Himself for salvation, then I don't want to suppress His truth, I want to live it. I want to know His truth so I can take my stand upon it. I want to live in accordance with His truth by responding appropriately to the sin in my life. And I want to affirm and proclaim the truth of the One who drew me out of darkness into His wonderful light

The fact that God is eternal God who doesn't change like shifting shadows communicates to me that He remains faithful when most else will fail. I can trust Him and rely on Him for all things. He will never leave us

Elohim
The Names Of God

Recap:

Since God's names reveal various aspects of His character, in addition to this study being about the names of God, it will also serve as a study on the character of God. Last week for example we saw how the name YAHWEH teaches us that God is eternal, self-existent, self-sufficient, and personal. Tonight we will see that God is sovereign, a spirit being with personality, omnipotent, transcendent, and One and Three.

1. Elohim

Have you ever noticed how someone who doesn't know Jesus as Savior talks about God? They will usually only refer to Him as God (Elohim) because that's all they know Him as. If they talk about how they think they are saved, they might say something like, "God saved me," or "I know God, I have always known God." But if you were to hear from a believer about their salvation or about what God is doing in their life, they will usually use the name Lord. "The Lord saved me, my walk with the Lord is going well, my relationship/time with the Lord is not going so well." Now that's not to see that if Christians use the name God (Elohim) in reference to their relationship with Him that they are wrong. I just say this to make a point that Elohim (God) is a more general name for God, where YAHWEH or Adonai are the more personal names for God. Elohim refers to God as the Ultimate Being, the supreme deity of people (The LORD your God – YAHWEH your Elohim).

Generally speaking, God is an invisible, personal, living, and active Spirit. Jesus explained to the Samaritan woman why we should worship God in spirit and truth. Jesus says in John 4:24 that God is spirit and His worshipers must worship in spirit and in truth. As a spirit, God is invisible, no one has ever seen God (1 Tim 6:16), He doesn't have flesh and bones and other features like we do, He is not bound by time and space (Psalm 90:1-4), and He is without limit (Job 11:7). In contrast to Greek philosophies, the God of the Bible actively creates, sustains, covenants, calls, and provides. Far different from a passive entity, God is like an active architect/builder

More specifically, this name Elohim, portrays God as a transcendent Being (not a power or force, but a Being), the strong Creator of the universe. It is one of the primary names for God (Elohim, YAHWEH, and Adonai). Its used about 2,500 times in the Old Testament. It reveals God as infinite, all-powerful, and sovereign, especially seen in His power to create, sustain, and rule over all things. We saw last week, through the name YAHWEH, that God is a personal God who loves and cares for those He created. He is personally working on our behalf out of love for us. In His love, He allows us to choose to either accept His work in our lives or reject it. While all of this is true of God, Elohim draws our attention to the more general attributes of God

Uses - The root on which the plural form, Elohim, is constructed is El. Many times in Scripture, you will see God followed by a descriptive word: God Almighty, God Most High, or God who sees (El Shaddai, El Elyon, or El Roi). Other times that name Elohim is used in Scripture as a reference to human rulers, who are ultimately held accountable by the Ultimate Ruler (Elohim), and it can be used as a reference to false gods

2. What Does Elohim Teach Us

One commentator said that Elohim defines all that God is. Where last week we did see that YAHWEH teaches us that God is eternal and self sufficient, we focused a lot of our time talking about how He is personal, and how through that we see His love, grace, mercy, compassion, long-suffering, etc. Through Elohim, we see many of God's divine attributes.

Elohim is sovereign – Simply means that He is absolute in authority – He is in control of all things. The sovereignty of God includes His omnipotence, His omniscience, and His omnipresence. If He is the absolute authority who is in control of all things then He has to be all knowing, all wise, all powerful, and present at all times and in all places. Christians typically don't debate the fact that God is sovereign, but they do debate the extent of God's sovereignty in relationship to man's free will.

Good things are purposed with divine pleasure. Bad things are allowed with divine displeasure. God is self-determined meaning His thought, feeling, and volition is not determined by external forces. He determines them. He is **all powerful** (Jer 32:17; Mark 14:36; Luke 1:37). He is able to do whatever He wills in the way He wills it, while remaining true and consistent with Himself. Some events He wills to come to pass unconditionally, and some conditionally, through the obedience of people. Not only does He have the power to affect all things in the way He wants, but He also has the authority to do so.

God differs from other spirits not only in being, but also in **knowledge**. His intellectual capabilities are unlimited and He uses them fully and perfectly. He is omniscient. God knows the inward thoughts and the outward acts of everyone (Psalm 139 & Heb 4:13). Nothing in all creation is hidden from His sight. God knows everything, and nothing can come up that was not already taken into account. In addition to knowing all the relevant information about every subject, God selects ends with discernment and acts in harmony with His purpose (He is wise). Although we might not always understand His wisdom, we can trust it (Romans 16:27 & Rom 11:33).

Elohim is transcendent – As righteous and holy God (two more divine attributes), He is over and above all things. He created us in the limits and confines of time and space, but as infinite, Almighty God, He is not bound by those limitations. Because of this, physically, we cannot approach God (1 Tim 6:16) – He lives in unapproachable light, and we can't fully understand the depth of His glory and greatness (Isaiah 55:8-9; Romans 11:33-36)

Elohim is One & Three – Because Elohim is in plural form, it communicates He eternally exists as Three Persons (Genesis 1:26). Simultaneously He is One and Three. He is one – there is one God, there are not two Gods (Deut 6:4). The nature of God excludes all others because no one or nothing can do (or be) what God does (Isaiah 44:6). And while He is One, He exists in three distinct persons. In the essence of eternal divinity, each of the Trinity is equal; in functionality of work, they are separate (2 Cor 13:14; 1 Peter 1:2). Simultaneously He is One and Three. In the Trinity, we see a perfect relationship – perfect submission, perfect obedience, and complete respect between persons.

3. How Should I Respond To Elohim

- As the Strong Creator of heaven and earth and everything in it, I need to praise Him for what He has made – these are things we often take for granted, until they are taken from us. Lets not take breath, life, creation, family, friends, work, etc for granted. Lets recall His works (Psalm 77:11-12)
- As part of His creation I view all people as part of His creation and treat them as those who also bear His image. I show that respect and dignity for all life (including my own) through my speech (James 3:9-10) and my actions (love) toward others. Also toward life in general, and in how I view and treat my own body (1 Cor 6:19-20)
- Since He is Ruler/Master over all things, He also needs to be Ruler/Master/Lord of my life. He needs to sit on the throne of my heart as the guide/instructor for all my decisions, relationships, habits, words, actions, attitudes, and goals
- Since He is Sovereign God, in control of all things, I need to fall in line with and trust His plan for my life (Jeremiah 29:11; Romans 8:28)
- Since I know that He is all powerful God who could accomplish all things, then I need to trust Him to accomplish what might seem impossible in my life (salvation of someone you're praying for, healing, open doors or opportunities)
- Since He is holy God, I shouldn't take Him and His holiness lightly. I need to respond to His Word, my sin, and the conviction of the Holy Spirit appropriately. Remember, He is omnipresent – He knows and sees all things – nothing is hidden from Him, not even our intent, or our thoughts, or our actions. So don't try to hide your sin from God

Adonai
The Names Of God

If a sales representative were to walk into the back of a hotdog stand and ask for the executive vice president, he might be laughed at. Everyone would know that the salesman might not have the best relationship with his customers – he doesn't know them and their business too well. Likewise, if he were to go into an executive office and ask for the foreman of the job, he might be laughed out of the room. Names and titles are important because they give us an idea of how to communicate with people and how we relate with them. As we have said, God has many names and titles, which reflect His character, how He relates with us, and how we can communicate with Him. Since one of His names is Adonai, we who are His slaves should learn its meaning as well as how to approach Him properly.

We have said that there are 3 primary names God goes by in Scripture. **1. Yahweh** – LORD is used about 6,800 times in the OT. It's the personal name for God, the name by which God reveals Himself to His people. It communicates God's presence and personal activity among His people. Through this name we saw that God is self-existent, self-sufficient, eternal, and personal. **2. Elohim** – God is used about 2,500 times in the OT. This is a general name/proper name for God. It reveals to us that He is strong Creator of the heavens and the earth and the ultimate Being over all things. Through Elohim we learn that God is sovereign (omniscient, omnipotent, omnipresent, and all wise), that He is transcendent (holy and righteous), and three and one at the same time

Today we look at the last of the three primary names – Adonai

1. Adonai

Meaning - Very simply, the name Adonai means someone having power, authority, or influence over another. It refers to God as Lord, Master, or Ruler – again someone who is in authority and power. Specifically in this case, in reference to God, He is the ultimate Ruler, Master, and Authority over all things. In the Hebrew, Adonai comes from the word Adon, which is a word used to describe a master who owns a slave.

Use in Scripture – The way that we see Adonai in our translations today is usually, Lord. The same word adonai (lord) is used many times in Scripture as a reference to earthly kings or for people who were well respected (**2 Sam 3:21; 2 Kings 2:19**). Of course, when Lord is capitalized it is a reference to God as the Master/ Ruler.

2. What Does Adonai Teach Us

Adonai is ruler over all things – God has given us the ability and responsibility to rule and govern – we see that responsibility given to Adam in the garden in the very beginning (**Gen 2:15**), but God is ultimate ruler over all the earth. In **Joshua 3:9** before Joshua was able to lead the people through the Jordan River, by the power of God, he wanted them to hear from the Lord. He said, Come here and listen to the words of Yahweh your Elohim. He goes on to let them know that God is the Lord (Adonai) of all the earth and that He would go before the people into the Jordan.

- *As the ruler of all the earth, He is Lord (Adonai) over all kings* – He is referred to as the King of kings and Lord of lords (**1 Tim 6:15**). In Daniel 2 (**Read 2:36-43**) after Daniel's interpretation of Nebuchadnezzar's dream, the king even acknowledges that God is Lord over all the kings of the earth (**2:46-47**). Likewise, in **Romans 13:1-2** the apostle Paul teaches that we must submit to all earthly authority because they are placed in leadership by God.

- *As the ruler of all the earth, He is Lord (Adonai) over all kingdoms* – Referring back to the book of Daniel and Nebuchadnezzar's dream of nations, look at what God reveals to Daniel (**Dan 2:44-45**). Likewise, later on in Nebuchadnezzar's life, the Lord brought him low, stripping his kingdom out of his hands, and bringing him to a place of insanity, all to eventually bring him to his knees in humility, repentance, and acknowledgement of who has been in control all along. He said (**Dan 4:34-35**). Kings and kingdoms will rise and fall, but His kingdom and His will shall endure forever

- *As the ruler of all the earth, He is Lord (Adonai) over all creation* – (**Revelation 4:11**)

- *As the ruler of all things, it is to Him that we must give an account* – **Romans 14:11**
– “For we will all stand before God's judgment seat. It is written: As surely as I live declares the Lord, every knee will bow before Me; every tongue will confess.”

Adonai's relationship as Master – Since the word Adonai expresses the relationship between master and slave, we can get a glimpse into this type of relationship between God and His people. This relationship starts with the master and involves a working together between the master and slave, much like a horse and the rider. As the master, God is the one who provides for what His people need most (saving, redeeming, restoring), and for what His people need to sustain (direction, guidance, instruction, etc).

Moses the servant of God had that servant-master relationship with God. He felt inadequate when his master commissioned him to go to Pharaoh. Here's what Moses said (**Ex 4:10**). He realized that if he was going to go and be successful, he needed his master's help. Joshua, God's servant, had just crossed the Jordan and experienced victory in Jericho. As they were about to go into battle at Ai, it came to light that there was sin in their camp. Joshua approached the Lord as his master – he needed direction and guidance (**Joshua 7:8**). Lastly, Gideon was a man who sought his master. Before the Lord called Gideon to lead God's people, he was threshing wheat in the wine press, and fearful of the Midianites. The angel of the Lord appeared to Gideon (**Judges 6:12**) and Gideon replied (**6:13 & 15**). He recognized God as Adonai – he needed help, guidance and direction from his master

Adonai points us to Jesus – In **Revelation 19:16**, some of the same words and phrases that were used for God (Adonai) are also used of Jesus. In **Acts 10:36**, Peter said, God sent the message of the gospel of peace to His people, through Jesus, who is Lord of all. The apostle Paul says of Jesus (**Phil 2:10-12**) that Jesus is coming again one day and that at His name every knee will bow in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. God so loved the world that He sent Jesus to seek and save the lost. Anyone who trusts Jesus as Savior enters into this new relationship with Him. We are born again and made new, the old has gone and the new has come. The apostle Paul tells us in Romans 6 that we used to be slaves in our sin which led to death and sinful deeds, but now by God's grace, we are slaves to Christ. This leads to eternal life and must result in good works for the Lord. Jesus made it clear that a man cannot serve two masters – He cannot serve both God and money

3. How Should I Respond To Adonai?

If Adonai teaches me that God is Master/Ruler over all things, then I need to align myself with Adonai's rule as Lord of my life. First I must come to know Him by His grace through faith. Then I must submit to His Lordship and leading in my life. I've trusted Him as Savior, He now (not me or anyone else) is the One who guides and directs every detail of my life

As King of kings and Lord of lords, He deserves my respect. I show Adonai respect for how I come to (approach) Him, how I talk to Him and about Him, how I give to Him, how I worship Him, and how I live for Him

If He is the Lord who will one day return, and to whom I must give an account, I need to live worthy of the calling I've received

As a slave, I need to trust my Master's provision and leading, and then walk in obedience to His good way

Since my Master has so freely and abundantly provided all things, I need to live in gratitude for what He's done

Jehovah Rohi *The Names Of God*

Intro:

So far in this series we have looked at the 3 primary names for God – Yahweh, Elohim, and Adonai. In addition to these 3 primary names, which sometimes stand alone, or are other times compounded, there are many times in Scripture where we will see a primary name followed by a descriptive word or phrase. Just as with the primary names, these names with a description give us an amazing glimpse into the character and nature of God – who He is and how He works among us. My prayer tonight and throughout the rest of this series is that as we look through His names your understanding of Him and your love for Him would grow

1. Jehovah Rohi

* Its meaning – This name, Jehovah Rohi means the LORD my Shepherd. The LORD/Yahweh/Jehovah (I AM, The eternal One, The Alpha and Omega) personally watches over my life. He cares for me, like a shepherd cares for his sheep. The Hebrew word rohi is both a noun and a verb meaning to shepherd, as well as referring to a shepherd himself

If we are going to understand this name and its meaning as best as we can, we need to understand sheep, and the shepherd sheep relationship. First, sheep are known to be very dumb animals that are completely and utterly dependent upon the shepherd for all things. You will never see a sheep in any circus act because an animal trainer will tell people that it's impossible to train a sheep. They aren't given a natural source of protection, like some animals (porcupine, skunk, venomous snake, etc). They are animals who usually have very little instinct of danger and they are susceptible to wolf attacks, snake bites, etc. They only lie down when they are full and if the shepherd doesn't turn them over they could suffocate.

I found a quote about the shepherd/sheep relationship: "Shepherding doesn't change much in Palestine, where wild beasts may descend upon unprotected sheep and suddenly snatch them. The Palestine shepherd lives night and day with the sheep. He establishes a degree of intimacy with each sheep, which is pretty touching to observe. He calls them all by their names, and they, knowing his voice and hearing his only, heed. He protects the sheep from thieves and preying animals who would devour them at night, by sleeping in the opening of the often makeshift sheepfold. He provides pasture and water even in the wilderness. He provides everything the sheep needs."

* Its use in Scripture – There are many times the Hebrew word rohi is used in reference to earthly shepherds or earthly leaders. Here are a few examples (Genesis 47:3-4; 2 Samuel 5:2; Jeremiah 3:15; Ezekiel 34:1-2)

When this name is used of Yahweh or Jehovah we see it like The LORD my Shepherd, or the LORD is my Shepherd. Now doesn't that sound familiar? The most common instance where we see this name (Jehovah Rohi) used is in Psalm 23:1 (Read). What this name communicates and highlights is the personal nature of God to care so deeply and intimately for His sheep.

What's interesting is that David is the one who wrote this Psalm, and David Himself was a shepherd (and a very good one at that). David knew from personal experience what it was like and what it took to be a shepherd. He knew and experienced the joys and challenges of this occupation. He knew how vitally important it was to the well-being of the sheep that he personally lead, feed, and protect at all costs, even if that meant putting his own life on the line (1 Samuel 17:34-36).

Look at some other passages of Scripture where this name is used to highlight the personal manner in which God will lead and care for His people: (Jeremiah 31:10; Ezekiel 34:11-12;)

2. What Does This Name Teach Us (About God and us)

* Jehovah Rohi teaches me, shows me, reminds me how utterly useless I am apart from God (The LORD my Shepherd). In Isaiah 53, Isaiah the prophet reminds us that "We all like sheep have gone astray, each of us has turned to his own way." Like sheep, we are completely dependent upon our Shepherd for all things

* Jehovah Rohi teaches me how able and willing my Shepherd is to provide for my needs. As our Shepherd, the LORD is the one who gives us direction (Psalm 23:3) – He guides me in paths of righteousness for His name's sake. He will never lead us the wrong way, to harm, or down the path of wickedness. He knows the plan He has for us, and He seeks to guides us toward His good, pleasing, and perfect plan for our lives. As our Shepherd, the LORD is the one who gives us protection (Psalm 23:4) – Even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff, they comfort me. For those who are His He provides us with the comfort of His powerful presence in our lives that we don't have to fear our spiritual enemy or any earthly enemy because we know that our great God goes before us. Peter reminds us that we are spiritually protected as well and that our faith is shielded in Christ (1 Peter 1:3-5). As our Shepherd, the LORD is the One who seeks to keep us fed and nourished through His Word (Ez 34:14; 1 Peter 2:2). As our Shepherd, the LORD seek those who are going astray (Ez 34:11-16). In love for us (the sheep – those who truly know Him), God will only allow us to go so far until He draws us back to Himself. As our Shepherd, the LORD is willing to give up what matters most for the best of His sheep (Is 53:6b; John 3:16)

* Jehovah Rohi shows us what God desires between Himself and His people. He doesn't want mentally and emotionally detached children simply going through religious motions and exercises, He wants a close personal involvement in every aspect of our lives – so much so that we can truly depend on Him for all things

* Jehovah Rohi teaches us that God is greater than any earthly Shepherd, and how prone I am to fail (Ez 34:1-6)

* Jehovah Rohi points us to Jesus who is our Good Shepherd, the One who came to fulfill everything God said He would accomplish in (Ezekiel 34:11-16). Read (John 10:10-18 & 27-29)

3. How Should I Respond

* When Jehovah Rohi speaks, I need to listen. Because I am His sheep I can hear His voice, but its one thing to hear and another thing to listen. He speaks to me through His Word and through the prompting of the Holy Spirit. If I am His sheep, I must listen, especially when I am wandering

* When Jehovah Rohi leads, I need to trust and follow. Sometimes the places He leads might seem undesirable. They might even be painful at times. Even still, as Jehovah Rohi, He knows what good the pain or difficulty might bring about in our lives and in our relationship with Him (1 Peter 1:6-7). (Read Psalm 23:4)

* As a spiritual leader (a shepherd, rohi of the flock), I must look to Jehovah Rohi as my example (Ezekiel 34:11-16; 1 Peter 5:1-4). We look after, rescue from danger, welcome them into the fold, provide nourishment, counsel, tend to their needs, feed them, go after the stray, seek the lost, and help the hurting

* Since Jehovah Rohi desires such a deep and close relationship with me, I need to welcome that in my life. I should abide in His presence, I should be vulnerable with Him – pouring out my heart to Him – expressing my hurts, my desires, my burdens, and my shortcomings

* I need to praise Jehovah Rohi for leaving His place in heaven, for not considering equality with God something to cling to, for emptying Himself, taking the very nature of a servant, being made in human likeness, humbling himself, and becoming obedient to death – even death on a cross to die in my place as my sacrificial Lamb. Isn't it interesting how the Shepherd became the Lamb

Jehovah Jireh
The Names of God

Intro: Last week – Jehovah Rohi

1. Jehovah Jireh

* Its meaning - Very simply, the name Jehovah Jireh means the LORD will provide; The LORD my provider. In a little while we are going to look at the passage of Scripture where this name is used, and I will make this point then, but its important enough to say right now – notice how the name does mean God did provide, its God will provide.

“Provision isn’t a word that most Americans think about on a regular basis. Its usually a weightless word to us because we are one of the wealthiest countries in the world. We may use the word euphemistically when we stock up on provisions for a road trip, a day at the beach, or a long day of sports. We might use the word to refer to unexpected upgrades in life – The Lord provided us with a new car, or the Lord provided our church with a new mower. Some of us remember when God provided for needs in obvious ways like a check in the mail to cover rent or a surprise gift to cover the cost of food, utilities, or a massive hospital bill. We do recognize these as God’s provision, but we are less likely to depend on His provision in certain areas of our lives if we simply don’t NEED it since we are able to provide on our own.”

And while this is certain true, and this is a generalization, the truth is that there are many people even in one of the wealthiest countries in the world who are constantly in desperate need. My point is that we are best able to experience, embrace, and appreciate a name like this when we recognize our needs (our need for Him) and his ability and willingness to provide everything I need

* Its use in Scripture – **Read Genesis 22:1-14**

When God introduces Himself and when Abraham calls the LORD by this name, its not in the context of snacks or money. Its in the context of one of the most (if not, the most) profound physical needs a person can face – the loss of life (the loss of a loved one)

Before we look further into this passage, in order to fully understand the meaning and use of this name, we have to go back a few chapters to understand the magnitude of this account. **Read Genesis 15:1-6.** Then **Read Genesis 16:1-4 & 15.** Then **Read Genesis 17:1-8 & 15-19.** Now that we understand what took place previously and what God promised through Abraham and his son Isaac, a passage like Genesis 22 really comes to life

- **22:1** – Its starts by saying God tested Abraham, and then in verse 12 it says that the angel of the LORD said, Now I know that you fear the LORD because you have not withheld your son from me – implying that Abraham passed the test
- **22:2** – God told Abraham what to do – take your son, YOUR ONLY SON, THE SON WHOM YOU LOVE, and sacrifice him as a burnt offering
- **22:3-5** – Abraham obeys. He made all the preparations and went on his way, but makes a telling statement at the end of verse 5. On one hand Abraham

knows what God is asking him to do, and on the other hand it seems that Abraham is remembering God's promise. Read Hebrews 11:17-19

- **22:6-8** – On their way, Isaac realized that they had everything needed for a sacrifice except for the animal. Isaac asks and Abraham replies, God Himself will provide the lamb
- **22:9-13** – He reached out his hand and took the knife to sacrifice his son as God commanded, but the angel of the LORD told him to stop and he offered a ram as a sacrifice instead.
- **22:14** – Abraham called that place the LORD will provide

I can't begin to imagine all that Abraham must have been feeling as all of this was taking place. What's interesting is what Abraham chooses to call the place – the Mountain upon which this happened. He could have named it based on the trial, the emotional turmoil, or the difficulty he endured, but instead his mind went immediately toward what God did for him

2. What Does This Name Teach Us

*Jehovah Jireh knows our needs. Remember that we know of God and His nature that He is all knowing. As One who knows all things and who is all powerful to do all things, then He is the One who is able to meet my needs. In Philippians 4:19 Paul says, And my God will supply all your needs according to His glorious riches in Christ Jesus.

Just like a loving parent though, God differentiates between needs and wants. God knows what's best for us and will give us what He knows is best for our lives (James 1:17). There are times that we might want something that God knows will do harm for our physical lives or for our spiritual growth. There are times that we might even desire/want something good, but God says no because He knows what's best. God's intent is for us to develop Christ-likeness. He doesn't want us to view Him as a cosmic vending machine, a heavenly source of material possessions. He knows that where our treasure is our heart is also. This world is not our home and because of that we must live with a godly focus – a heavenly perspective.

*The magnitude/depth/degree to which Jehovah Jireh provides is sometimes beyond our comprehension. When Moses and the people of Israel needed the Lord's hand for deliverance, I bet they never thought that God would deliver them the way He did. God said, Be still and see the deliverance I will bring you today. Not only did God part the sea, so His people could cross on dry ground, but He swallowed up the enemy in the same sea that was parted for his people. When Joshua and the people were following God's command to enter the promised land, Jericho needed to be defeated (God said, See I have delivered Jericho into your hands). I bet the people, and Joshua, never thought in their wildest dreams that God would provide the way in which He did. When God chose Gideon to go into battle against the Midianites Gideon gathered the men and made the preparations, but God said he had too many men. With only 300 men, God said, Get up and go down against their camp because I am going to give them into your hands. God brought confusion to the Midianite camp and they turned on each other with the sword. **Ephesians 3:20-21**

*Jehovah Jireh points us to Jesus who became our sacrificial lamb – the One who provided our greatest need – deliverance from sins power and penalty. In Genesis 22:14 it says that Abraham called that place The Lord will provide. And to this day it is said, On the mountain of the Lord it will be provided. It was also on the hill called Calvary where Jesus bleed and died for me.

If we go back to Genesis 22 we see so many similarities between this account and of Christ as our eternal sacrifice:

- **In verse 2** – God made it a point to say that Isaac was his only son, the son he loved. We also know of Isaac that he was the child of the promise
- **In verse 6** we see that Isaac carried the wood to the place of his death
- **In verse 7** we see that Isaac is inquisitive, but he seems to have trust in his father and his father’s plan
- As far as we know Isaac didn’t open his mouth

When Abraham declared God Himself will provide the lamb, I don’t know that He knew exactly what he was saying to its fullest extent. What a prophetic statement by Abraham, who through this statement points us directly to Jesus. John the Baptist said of Jesus, Behold the Lamb of God who takes away the sins of the world. Because this name points us to Jesus it reminds us of God’s grace, love, and desire to provide our deepest and greatest needs

3. How Should I Respond

*I need to respond in faith to Jehovah Jireh, my sacrificial Lamb – the provider of my greatest need. If I’ve already responded to this grace in faith, then I need to praise Him for this provision

*I need to trust Jehovah Jireh’s hand to provide especially when I am in great need. Be reminded of how God personally cares for His creation (Matt 6:25). We know that He even cares for the smallest details of our lives. We need to trust his provision

*Since I know that Jehovah Jireh is my provider, then I need to pray thoughtfully. I need to pray according to His will and for His will to be done. I need to align myself with His Word and the direction of the Holy Spirit who points us toward God’s will **(Matt 6:9-13)**

*Since Jehovah Jireh has provided all things, I need to be a good steward. Everything I have is His, therefore I need to use it (live my life) in a way that will bring Him glory

Jehovah Shalom
The Names Of God

Intro: 2 weeks ago the name was Jehovah Rohi, which means The LORD my Shepherd. Last week the name was Jehovah Jireh, which means The LORD my Provider.

Today we look at the name Jehovah Shalom. Like all the other names we've looked at up to this point and every other name we'll look at going forward, we will understand what this name means, how its used in Scripture, what it teaches us, and how we should respond to God based on this name.

1. Jehovah Shalom

*Its meaning – Very simply, Jehovah Shalom means The LORD my Peace or The LORD is Peace

The Hebrew word for peace (Shalom) has rich meaning in Hebrew. It implies so much more than just the absence of conflict, which a lot of times is the way in which we think about peace (I will be at peace when this trial is done or when I feel better or when this troubling thing is over). According to the Strong's Exhaustive Concordance, shalom means completeness or soundness. Shalom is applied to external peace – peace between people or groups of people – and it can be applied to internal peace that someone experiences.

*Its use in Scripture – The Passage we will look at and read is Judges 6:1-24. Gideon doesn't call God by this name until verse 24, but I want to read the verses prior so you get a better sense for what is taking place. **Read Judges 6:1-24**

- Verse 1 – Explain the days of the judges. There was no king, so God would raise up a Judge, a leader of the people for a time. What we read about this time period is that it was very much like today in regards to truth – it was an age of relativism. People denied God and His commands as the standard for righteousness and truth, and it says that everyone did as they saw fit. God couldn't stand their wickedness, so he would send a foreign nation as His instrument of punishment against His people; the people would cry out to God for deliverance, God would hear and deliver by sending a Judge. Under the Judge the people would do well, but then they would fall back into their former ways of sin and rejection of God.

- Verses 2-6 – In these verses, you really get a sense for how ruthless Midian was, and also how afraid God's people were. Midian was a once defeated enemy who is now emerging from the East and they just begin to plunder like a mob (their power was oppressive, they invaded their country, it was impossible to count their men and camels, they invaded and ravaged like a swarm of locusts, and they greatly impoverished God's people). At the same, we see the affect this was having on God's people (they made shelters in mountain clefts and caves, which tells us that they were living in great fear – fear for their livelihood, their family, and their lives, - and they cried out to Yahweh for help)

- Verses 7-16 – The people cry out to Yahweh, and out of love for them (even in their disobedience) He hears and responds. Continuing with the fear that God’s people were experiencing, when the Angel of The Lord appeared to Gideon it seems like Gideon’s job was specifically chosen to keep him out of harms way. The Angel of the Lord appeared to Gideon and said that the Lord is with him. Based on the trouble he and his people were experiencing at the hands of the Midianites, Gideon questioned that statement. If the Lord is with us why is this happening? Why does it seem like you abandoned us? Its important for us to understand that its in this time of personal fear and national unrest that God appears to Gideon and says that He would be with him and his people. God responded to these questions directly to Gideon by letting him know that He is with Gideon. God also spoke through the prophet in verses 7-10 to remind the people of God faithfulness to them (He had been with them), but how they didn’t listen. Either way, God sends Gideon (an unthinkable hero, who was threshing wheat in fear, but who God would use and make a mighty warrior) and promises to be with him.

God is reminding Gideon that He is very much alive and invested in the well-being of His chosen people. Even more God was active in pursuing His people, seeking a close relationship with them, which was something that no other god could provide. Despite the many ways that God showed His presence, His people would turn away, grow weary by the surrounding powers and present circumstances, and forget what God had said and done.

- Verses 17-24 – Gideon asks for a sign that he had found favor in the eyes of the Angel of the Lord. He makes an offering, the angel of the Lord touches it with his staff, fire came from the rock and consumed the bread and meat, and then the angel disappeared. Gideon realized that it was the angel of the Lord, he was afraid because he had seen his face. But the Lord said, Peace, don’t be afraid. Gideon built an altar to the Lord and called it The Lord is Peace

In a time when there was no peace in Israel or in people’s hearts, God came offering relief from their troubles

2. What Does This Name Teach Us

*This name and a passage like this serves as a reminder to us that, like Gideon and God’s people, in this world we will have trouble. I don’t have to tell you this and honestly, we don’t need to read passages of Scripture like these to remind us of this fact. But Scripture does tell us that our lives, our bodies, and our world is stained by sin, and because we live in a sin stained world with sin stained bodies, we are going to experience the affects of sin on a daily basis. This comes in the form of broken relationships, distance from God, disobedience, pain, sickness, disease, disasters, war, hate, violence, etc. All of this could cause us to question, like Gideon did (Lord where are you, why don’t you do something about this?)

*This name reminds us that our answers to these questions are found in The Lord. God did do something about sin – He sent His only son Jesus to die on a cross, forgive us of our sins, and bring us to God.

God is doing something about this now by offering His free gift of salvation to all who would receive this wonderful grace. He forgives His children when we confess. He promises to be with us and surround us with His presence as we go through difficulties (**Psalm 23**). His love, that I have within me, expels all fear, so I don't have to fear judgment and condemnation. In Jehovah Shalom I have peace knowing that God is in control. I don't have to worry, fear, or be anxious about anything including my circumstances because I know that Jehovah Shalom is at work (**Phil 4:6-7**). I have peace knowing that I have been reconciled to Him – I am His and he is mine. I have peace knowing that in Him I am secure for eternity (**Phil 1:6 & 1 Thess 5:23-24**).

One day in the future, God will do something about sin – One day in the future, He will remove it and eradicate it all together. Sin, darkness, death, disease, sorrow, sadness will be no more. One day God will make all things new. Those who don't know Him will be punished to everlasting separation from God, but those who know Him will experience the joy of His presence for all eternity. He will be our God and we will be His people.

*This name points us to Jesus. 700 years before Jesus was born Isaiah the prophet wrote – **Isaiah 9:6** - For to us a child is born, to us a son is given, and the government will be on His shoulders. And He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. He, Jesus is the Prince or giver of peace because its through Him and His sacrifice alone that we can experience peace with God for all of eternity. In **Romans 5:1** Paul says, Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ. Its Jesus who pleads with people to come to Him because its in Him and through Him where we find rest (**Matthew 11:28-30**). It was also Jesus who reminded His disciples that in this world they would have troubles, but to take heart because He has overcome the world. Even though Jesus wouldn't be with them any longer, He said that in Him they would have peace. For them and for us today, in His presence through the promised Holy Spirit that we can experience this peace (**John 14:27**)

3. How Should I Respond

*Turn to Jesus for salvation – First we need to make peace with God, by receiving in faith the free gift of salvation He has offered

*Walk in step with the Holy Spirit – Sin often brings about the feeling of guilt and sorrow, which can absolutely wreck us. When the Holy Spirit convicts us of sin, we need to be quick to respond. Lingered sin creates a lack of peace and closeness in our relationship with God and other people. Walking in step with the Holy Spirit and experiencing His peace also has a lot to do with falling in line with God's will for your life

*Live with a heavenly perspective – Don't allow life and its trials to bring you down, cause you to doubt, lose faith, or waiver. Trust the Lord, Jehovah Shalom to give you peace in your trial. **Read 2 Corinthians 4:16-18**

Jehovah Rapha
The Names of God

Intro: What is so amazing about this study, especially now that we are looking at the primary names combined with a description, is that it reveals the personal nature of God to Shepherd, Provide, Give Peace, and Heal (and so much more going forward). Up to this point in Jehovah Rohi, we saw that The Lord is Shepherd who guides us and cares deeply for us; we saw that in Jehovah Jireh The LORD is Provider of our greatest needs; and last week we saw that in Jehovah Shalom, The LORD is Peace – the true source of lasting peace.

Today we look at Jehovah Rapha. Just as with every name, we want to identify what this name means, how/where its used in Scripture, what it teaches us, and how we should respond to God based on what this name teaches us

1. Jehovah Rapha

*Its meaning - Very simply Jehovah Rapha means The LORD who Heals. Something a little different about the account we are going to look at today and the accounts that we looked at for the 3 previous names is that in this account God is calling Himself by this name. In the other accounts the individual recognized God as _____, and called God by that name based on their experience and encounter with God

*Its use in Scripture – The account we are going to look at and refer to is Exodus 15:22-26. Its in verse 26 where God refers to Himself as Jehovah Rapha, the LORD who heals, but in order for us to get a better sense of this name and its use in this passage we will read some of the verses prior. Read Exodus 15:22-26

- Just prior to this account, God had just delivered His people from Egyptian slavery. Remember they had been enslaved in Egypt for about 400 years. God's people cried out to Him for relief. In Exodus chapter 3, it says that God heard their cry for help, and filled with compassion on those He loved, He sent Moses to assist in their deliverance. After 10 plagues, many discussions, and many displays of God's power and glory, Pharaoh finally agreed to letting God's people go. God's people crossed through the Red Sea on dry ground, and God used that same Sea to swallow up the enemy in defeat. By the grace, power, and mighty hand of God, His people are now free, they are redeemed. In the beginning portion of chapter 15 we see that Moses led the people to sing a song of praise to the Lord in gratitude for His deliverance. Then we come to 15:22

- The people begin their journey to the Promised Land. From the Red Sea they went into the Desert of Shur, and they hadn't had anything to drink in 3 days. They finally came to a body of water called Marah, which means bitter. Because the water was bitter – could have been just bitter in taste, or also bitter in the sense that it caused them to become sick – they couldn't/didn't drink it. Stop right there. Medically speaking, you can only last 3 days without water. Not only are the people tired and dehydrated, they are in a near death experience. To make matters worse, they come across a body of water that they couldn't drink from

- What was the response of the people? Did they reach out to and cry out to Jehovah Jireh as their true source of provision? No, they grumbled and complained against Moses (as God's spokes person) and to God just like they complained when they thought they were going to die at the hands of the Egyptians. Jehovah Jireh ended up providing by parting the Red Sea, but instead of trusting Jehovah Jireh, the people cursed the Lord for bringing them out of slavery. Here, it's a similar situation, instead of trusting the good hand of Jehovah Jireh to provide, they grumble and complain against Him

- Moses, God's faithful servant, does what the people should have done. He cries out to the Lord, trusting His provision.

- God answers Moses, shows him a piece a wood that He commanded Moses to put into the water. When Moses did this, the water became sweet. God then told His people that if they were careful to listen to His voice, and do what is right in His eyes, that He wouldn't bring the disease He brought upon the Egyptians (10 plagues). He told them that He is their Healer. "I am the LORD, who heals you.

2. What Does This Name Teach Us

*This name, Jehovah Rapha, reminds me of the fact that I am sick and in need of His healing, mending, restoration. The Bible tells us that we all like sheep have gone astray, and that we have all sinned and fall short of God's glorious standard. I'm reminded that even as one who has trusted Jesus as Savior at times my relationship with God could use some mending. Because of my sinful tendencies and the sin of others around me, I might be in need of His mending and restoration of my relationships. Because I haven't received my glorified body yet, I am still prone to sickness and disease, so I might be in need of His healing touch on my health. Due to all the sin, corruption, violence, and conflict going on around me, I might need Jehovah Rapha to heal my broken heart and mend my anxious mind

*This name teaches me that He alone provides the way to healing because He is The Healer.

- At the Bitter River, God promised to bring healing and restoration to His people if they remained faithful to Him. And that promise is repeated in the Old Testament. The Lord heals the brokenhearted and binds up their wounds (Ps 147:3). If my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sins and will heal their land (2 Chron 7:14). The Lord is my shepherd I shall not want. He makes me lie down in green pastures, He leads me beside quiet waters, He restores my soul (Ps 23:1-3). I will heal my people and will let them enjoy abundant peace and security (Jer 33:6)

- He provides the way to healing – Healing is found in Him. In 2 Kings 5:10 God provided the way, through Elisha the prophet for Namaan to be cleansed – Go wash yourself 7 times in the Jordan and your flesh will be restored and you will be cleansed. Namaan thought he could be cleansed his way or the kings way, but Elisha told Him the one way – God's way. When the Israelites were wondering and grew impatient and once again grumbled and complained against God, God brought venomous snakes to bite the people. Many of the people died and the rest cried out to Moses for help. God showed Moses the one way – His way to healing (Numbers 21:8-9)

- Jehovah Rapha has the power to heal. The healing of the water in Exodus 15 was a demonstration of God's power to overcome impurity, contamination, or corruption. Jehovah Rapha, alone, has the power to heal physically (Namaan – 2 Kings 5:10), emotionally (Psalm 34:18), mentally (Dan 4:34), and spiritually (Psalm 103:2-3)

- Jehovah Rapha cares enough to heal

*This name points us to Jesus, who is Jehovah Rapha, the God who heals. It was Jesus who specified that His mission was to seek and save the lost. When Jesus went to Matthew's house for a great banquet in Jesus's name the Pharisees saw that Jesus was eating and drinking with tax collectors and sinners and they didn't like it. They complained to the disciples and asked, Why does He eat with tax collectors and sinners. Jesus responded by saying, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance." (Luke 5:31). Matthew tells us that He took up our infirmities and carried our diseases (Matt 8:17). Isaiah the prophet tells us that He was wounded for our transgressions, He was bruised for our iniquities; the punishment for our peace was upon Him, and by His wounds we are healed (Isaiah 53:5).

Jesus spent a lot of His earthly ministry healing people physically (paralyzed man, blind man, demon possessed, lepers, etc). In fact it says, And wherever He went they placed the sick in the market places. They begged Him to let them touch even the edge of His cloak, and all who touched Him were healed

Jesus also healed people spiritually. He forgave people of their sins (Luke 5:20-21), and He is able to give those who believe in Him eternal life (John 10:28-30)

3. Our Response

*I need to trust Jehovah Rapha for healing. In a day with so much technology and the advancing of science especially in the medical field, it might easier to rely on the science then it is to rely on God. I'm not saying that we ignore our doctors, or stop taking medicine, but I am saying that we need to use wisdom. I'm also saying that we need to trust and rely on the One who is over and above science and medicine, the One who gives the doctors wisdom to do their job, and the One who still performs miracles today

*I need to rejoice in Jehovah Rapha, at all times (whether He heals or not)! When He heals and restores, its much easier to respond with praise. But what about the times He doesn't heal (1 Peter 1:6-7)? Did you know that there are instances in Scripture where people aren't healed (Paul, thorn; Timothy, stomach; John 5, a great number of disabled at the pool of Bethesda but Jesus healed one)? How about all the people you have prayed for and pleaded to the Lord about, but either remain sick, or passed away? Can you still praise God?

*I need to live with an eternal perspective, knowing that one day, whether healed in this life or not, that we will be made whole, we will be renewed. God will take our lowly, corrupted bodies and make them like unto His glorious body, fit to live in His presence forever. God might not bring healing in this life for reasons we might never know or understand, but we can know that God promises to redeem and restore all who are His one day. The deaf will hear, the lame will walk, the blind will see – we will be made new and whole. All of creation will be restored back to its original order

Jehovah Tsidkenu

The Names of God

1. Jehovah Tsidkenu

*Its meaning – Very simply this name means The LORD our Righteousness. Again, there is a combination of YAHWEH or Jehovah (one of God’s primary names), mixed with a description – the Hebrew word tsidkenu, which means righteousness.

*Its use in Scripture – this name occurs only twice in the Bible and both are found in the book of Jeremiah – Jeremiah 23:5-6 & 33:15-16. Lets read Jeremiah 23:1-8 & Jeremiah 33:6-16

- At the point that Jeremiah the prophet is writing, God’s people are already in Babylonian captivity. It was Jeremiah who prophesied that God’s people would be in captivity for 70 years, after which time Cyrus, King of Persia would make a decree for the people to return back home. This captivity was something that God warned the people would happen, even as far back as the book of Deuteronomy (Deut 4), if the people weren’t careful to live according to God’s standard and not turn aside to the right or to the left. God gave them His commands, God used many spiritual leaders, and prophets, and kings to help keep them on the path of righteousness, or to help steer them back to the Lord, but in stubbornness of heart, they continued to go their own way. In His love for them, He provided opportunities for them to return – He longed for them to return, and when they did, He accepted their contrition. But they continued to rebel and go their own way. God brought the Assyrians as His instrument of punishment against the Northern Kingdom and then He brought the Babylonians as his instrument of punishment against the Southern Kingdom. Yes, God’s people would return, God would not abandon them, but until their return, they would suffer at the hands of their enemy. The Temple was completely destroyed, Nebuchadnezzar laid waste Jerusalem, and took the people captive

- This message from God through Jeremiah to His people was a message concerning their future that would have given them hope in the midst of their misery. The people would return back home, God promised to be with them, and He would bring restoration.

- It’s interesting how many times The Lord said, “I will.” I will...and then you will...because I am The LORD Your Righteousness (23:2, 23:3, 23:4, 23:5, 33:6, 33:6, 33:7, 33:11b, 33:14, 33:15)

2. What This Name Teaches Us

*This name teaches us that God is righteous. He is the One who sets the requirements for right living. All throughout the Old Testament, it was God who (in love) set the standard for His people. Right in the very beginning God commanded them not to eat from a certain tree, and that if they did, they would surely die. In Deuteronomy 5 and 6 we see that Moses reminded the people of god’s commands and how they needed to walk in His commands, not turning to the right or to the left. The Ten Commandments were a set of instructions that God laid out for the people. When we follow God’s righteous requirements, we experience the blessings of that decision, but when we turn against Him we experience the consequences of that disobedience (blessings and curses - prosperity and prolonged life in the good land

God provided; or punishment, enemy take over, and being driven from the good land to a land not their own).

*This name reminds us that we can't meet His righteous requirements and that we fall short of His righteous standard. In Romans 3:23 the apostle Paul tells us that all have sinned and fall short of the glory of God. Isaiah the prophets tells us that we all like sheep have gone astray, each to his own way. In Romans 3:10-12 Paul says that there is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one. Jeremiah the prophet tells us that our hearts are deceitful above all else and beyond cure. In Romans chapter 5 Paul tells us that sin entered the world and all men through one man, Adam. And because of that sin we inherited, we reap the consequences – a disposition that is bent toward sin. Because of our sin nature, we are naturally bent toward doing what is wrong and what goes against God's righteousness

*This name teaches us that we have no righteousness of our own and that we can't achieve righteousness on our own effort. What makes matters even worse than the simple fact that we fall short of God's righteous standard is that there is nothing on our own that we can do to achieve His standard. All of our efforts fall short. Isaiah the prophet tells us that even our good deeds (our best deeds) are like filthy rags before God. In Romans chapter 3 the apostle Paul reminds us that even our efforts to do good by observing the law cannot make us righteous – He said, But now a righteousness from God, apart from the law, has been made know to which the Law and the Prophets testify. This righteousness is from God and comes through faith in Jesus Christ to all who believe. For all have sinned and fall short of the glory of God, and are justified freely by His grace through the redemption that came by Christ Jesus (Romans 3:21-24). The purpose of the law was not to make us right in God's sight through obedience to it (that's impossible), but rather to make us aware of our sin and inability to attain righteousness through it

*This name teaches us that as the righteous One, God will only steer us toward what is right. Psalm 23:1-3; Proverbs 3:5-6; Proverbs 4:18-19

*This name points us to Jesus who is the source of our righteousness. Lets look back to Jeremiah 23:5-6 & 33:15-16. In both of these instances when God uses this name, what God said He would do was going to be fulfilled in Christ. Jesus is the righteous Branch who would come from the house and line of David. He is the One who came to seek and save the lost. Jesus, our righteous One, did for us what we couldn't do for ourselves. We were helpless and lost in sin, with nothing on our own to get us to God, but Jesus came as our way to God. **Read 2 Cor 5:21, 1 Peter 2:24, and 1 Peter 3:18.** The Bible tells us that God placed our sins upon Jesus, who knew no sin, and gave over to us His righteousness, who had no righteousness of our own. It is only through Jesus, and faith in Him that we are declared right in God's sight (Romans 5:1 and Acts 4:12).

Passages like the ones we read in Jeremiah also remind us of a day when Jesus will come again to restore Jerusalem and His people, those who are called by faith. This will be a day where He will reign on earth in true righteousness and justice. As those who have received the righteousness of Christ, we will dwell with Him forever (Rev 22:1-5 & Isaiah 9:7)

3. How Should I Respond

*I should never forget the sacrifice it took to make me right with God. I should never forget that miserable state I was in before I knew Jesus as my Savior – what a wretched man I was; God’s grace was extended even to me, the worst of sinners. At the same time I rejoice in what God did for me in Christ Jesus. That even when I was a sinner, Christ died for me to purchase my freedom from death

*I need to live as one who has been made right (received the righteousness of Christ). In Jeremiah 33:9, God said that this city would bring Him renown, praise, joy, and honor before all the nations of the earth that hear of the good things He did for it. We too need to live in such a way where we bring Him praise, glory, and renown as people look at us and see the righteousness of Christ (all the good things He has done for us)

Jehovah Nissi
The Names Of God

1. Jehovah Nissi

* Its meaning – Jehovah Nissi means The LORD my Banner. Without going into too much detail because we will see it in the passage, but this name proclaims God's leadership, victory, and protection over His people. A military flag is sometimes referred to as a banner. As these flags bear the insignia of their country, the soldiers are reminded of who they are fighting for as they fight under that banner. These banners were a way of identifying the soldiers, unifying the soldiers, and rallying the soldiers in their declaration of victory.

* Its use in Scripture – This name is only used in Exodus 17:15. We are going to see that the hands and staff of Moses were held up in the same way that soldiers hold up their flags in the time of battle. Just as soldiers fight for their country and under the direction of their commander, the Israelites fought for and under the direction of Jehovah Nissi. It was under the LORD's banner and with His power that they fought and conquered the enemy

Lets Read Exodus 17:8-16:

- A couple weeks ago we looked at Exodus 15:26. We saw that it was there at the bitter river that God called Himself Jehovah Rapha – The LORD who Heals. We saw how God just delivered His people from the oppressive hand of the Egyptians after being in slavery for over 400 years. Almost immediately after being released from slavery God shows His power and protection over them by leading them through the Red Sea on dry ground and swallowing up the Egyptians behind them. They came to that bitter river in the start of their journey to the Promised Land
- In chapters 16 and 17 we see a lot more grumbling. Just as the people grumbled at the bank of the Red Sea and at the bitter river, we see that they also complained in chapters 16 and 17
- In 17:8 we see a continuation of their journey to the Promised Land after they had been released from slavery. It says that they camped at a place called Rephidim and they were attacked by the Amalekites. The Amalekites were a local, warlike group of nomads who didn't like the Israelites passing through their land. So Moses put Joshua in charge of leading the forces while Moses would stand on top of a hill with the staff of God in his hand. This staff, by the way, was the same staff that He used at God's direction to perform many miracles. Some of the most recent were the parting of the Red Sea (chapter 14) and water from the rock at Horeb
- Joshua fought the Amalekites as Moses ordered, and Moses, Aaron, and Hur went to the top of the hill. It says in the passage that as long as Moses held up his hands (with the staff of God in it), the Israelites were winning, but whenever he lowered his hands the Amalekites were winning
- When Moses's arms grew tired Aaron and Hur would hold one of his arms so that his hands remained steady till sunset. With that staff raised high, Joshua overcame the Amalekite army with the sword. At the close of the battle, Moses built an altar and called it, The LORD is my Banner

- By building an altar there and calling the LORD his Banner, Moses recognized that the mighty hand of the LORD was the source of their victory. The staff of God was like a banner flying over the army, identifying them as God's people, and unifying them as one people who had experienced His victory. That place would stand as a reminder to the people of what Jehovah Nissi accomplished for them

God is only called Jehovah Nissi in this passage, but there are other passages in the Old Testament that speak of His banner as a reference to His protection and salvation. **Read Psalm 20:5-8; Psalm 23:1-4; Psalm 60:4-5**

2. What Does This Name Teach Us

* This name teaches us that Jehovah Nissi fights our battles for us and is able to provide the victory. The strange way in which the battle was won left no doubt as to who was responsible for the victory. The battle wasn't won by military might or superior battle plans, it was won by the power of God. God is the One who provides the victory for His purpose and glory. What's amazing about this is that often times God will use His people (even those who exhibit no human might or those who feel that they are weak) to accomplish that victory. He can overcome our weaknesses, inability, and strength of the enemy with His power and for His glory.

- God told the people that it was by His power and mighty hand that they were redeemed (Deut 4)
- God used Gideon to be a mighty warrior to deliver God's people
- God used David, a shepherd boy, to defeat the giant and gain the victory for his people
- God used Jehoshaphat to defeat Moab and Ammon (**2 Chron 20:14-17**)
- God used Hezekiah to encourage the people (**2 Chron 32:6-8**)

* This name, Jehovah Nissi, points us to Jesus

- Isaiah the prophet said that there will be a Root from Jesse who will stand as a banner to the people (**Is 11:10-12**). The apostle Paul quotes Isaiah and applies His words to Jesus (**Romans 15:9-12**)

- Just as Moses raised His staff as a sign of God's saving protection for the army of Israel, Jesus was lifted up on a cross for us. As long as we look to Him alone, in faith, for what He did for us on that cross, we will experience victory from sin's power and penalty (**1 John 5:3-5**). Jesus died to purchase our freedom from sin and death. He rose again three days later declaring victory over sin and death (**1 Cor 15:54-57**).

Read Lift High The Cross

- For us who have trusted Jesus as Savior, Jesus and the cross are our victory banner. Satan can no longer overcome us. Peter tells us that we are secured by His power until the day of Christ (**1 Peter 1:3-5**). The apostle John tells us that greater is He that is in us than he that is in the world. The apostle Paul tells us that we are more than conquerors through Him who loved us and gave His life for us (**Romans 8:31-39**)

- Those who have trusted Jesus as Savior are identified as God's people through faith in Him, and are unified under His purpose for us. Just as a military banner would identify the soldiers – reminding them of where they belong or who they belong to, the cross is a reminder to us that we belong to Christ, we are His **(Ephesians 2:11-18)**. The military banner would also unify the people for the common good. The cross reminds us of God's purpose for us in this world, and keeps us united with His people toward that purpose **(Phil 2:1-2)**

3. How Should We Respond

* Seek the Jehovah Nissi in prayer especially in your moments of weakness. Too often we find, like the disciples, that the spirit is willing but the flesh is weak. We experience this weakness in flesh in regards to sin and temptation, and in regards to circumstances of life. When we try to tackle these issues on our own, apart from Jehovah Nissi, we will often find that our efforts to gain a victory fall short. Be reminded of Jehoshaphat and Hezekiah who sought the Lord in their weakness and the Lord gave the victory

* When we do seek Jehovah Nissi, He will provide the way to victory. Trust His way and cooperate with Him for that victory. Sometimes His way might seem unclear, different than what we expected, or more than what we wanted. Especially in regards to a sin struggle, we need to daily lean on Jehovah Nissi in order to experience the moment by moment victories that are necessary for growth

* We need to come alongside others to help them experience victory. We also need to be willing to allow others to come alongside us in our moments of weakness. Remember from the passage that Moses wasn't alone. Yes, God gave the victory, but God used Aaron and Hur to help Moses accomplish God's will in order to experience that victory. Who in your life can you help in their weakness? What help can you receive from others?

We need to remember and celebrate the victory that Jehovah Nissi has given. Moses built an altar at Rehidim, the place where God provided the victory, in order to commemorate and never forget what God had done. What has God done for you? Never forget it

Jehovah Shammah

The Names Of God

1. Jehovah Shammah

*Its meaning – Jehovah Shammah means, The LORD is There. This name speaks to God's presence – that He is among us and with us. There is a lot to be said about this name and we will get into it in a bit, but before we do, I think its unfortunate that a lot of times we think of God's presence (and are aware of His presence) either through our best times or our worst times. In this we forget and lose sight of the fact that God is with us at all times – our highs, our lows, and every mundane, nonsense event that happens in between. Here's how it usually happens – we experience something great and naturally think that God was there only because something good happened, so we praise Him. We also experience something not so great, something very painful and we naturally think that because this situation is so bad there is no way God was here (Gideon), and as a result we get mad at Him. Other times we get so caught up in the day, our chores, our lists that we forget that the Lord is there even in the smaller, day-to-day things that take place at home, at work, or in the car. In the passage we are going to look at God was reminding the people through the prophet Ezekiel that God had been there in the past, He was there in their present difficult, and he would continue to be there for their future

*Its use in Scripture – The passage of Scripture where this name is used is Ezekiel 48:35. I am going to read a few other verses leading up to this one so that we have a good understanding of what is happening and why/how God uses this name

- Ezekiel 40 1:4 – Here in this passage we read that Ezekiel receives a vision from the LORD. Its revealed to us in this passage when the vision takes place, what had taken previously taken place, what the vision pertained to, and what Ezekiel was to do concerning the vision. Verse 1 lets us know that this vision took place in the 25th year of their captivity in Babylon. Jeremiah the prophet (and others before him) specified how this was going to take place and for how long (Jeremiah 25:8-11). If the people where going to remain in captivity for 70 years then at the point of this vision they are only about a third of the way through, which means that they are in the thick of it. Jeremiah let us know what would take place – that Nebuchadnezzar would come as God's servant to destroy the temple and Jerusalem, and take the people captive. In verse 2 it says that the Lord (in a vision) took him back to Jerusalem where all of this had taken place and was still in ruins. The Lord was going to reveal to Ezekiel what Jerusalem, this place of ruin and desolation, was going to look like in the future. The Lord told Ezekiel to listen carefully and watch closely (v. 4) so that he could tell God's people everything that was revealed to him. Through the vision the Lord showed him what a fully restored city would look like, and the detail is absolutely impressive.

- Ezekiel 43:4-7a – Here in these verses, the Lord takes him to the temple

- Ezekiel 48:30-35 – And at the very end of the vision it says that the name of the city will be: The LORD is there.

This revelation to the people, after Ezekiel received this vision, would have had special meaning for the exiles. They felt forsaken and abandoned by God, feeling like God is not there (just like we do at times, through our difficulty, even if its brought about by our own doing). Through this message the people would be reminded that God had been there (they forsook Him to go their own way), God is there even in their exile, and God will continue to be there in their restoration

2. What This Name Teaches Us

*Jehovah Shammah teaches us that God is omnipresent. Each one of us can say that God is there in every aspect of our lives and at all times. If this is the case for all people, then He must be all-present, and He is. To say that God is omnipresent or all present simply means that He is everywhere at all times. This isn't to be confused with pantheism, which believes that God is in all things. God's presence is continuous throughout all of creation, though it may not be revealed in the same way at the same time to people everywhere. At times, He may be actively present in a situation, while He may not reveal that He is present in another circumstance in some other area. The Bible reveals that God can be both present to a person in a manifest manner (Psalm 46:1; Isaiah 57:15) and present in every situation in all of creation at any given time (Psalm 33:13-14). God is in a special way attentively present to those who call upon His name, who intercede for others, who adore God, who petition, and who pray earnestly for forgiveness (Psalm 46:1). Supremely, He is present in the person of His Son, the Lord Jesus Christ (Colossians 2:19), and mystically present in the universal church that covers the earth and against which the gates of hell will not prevail. Just as God is sometimes separated from His children because of sin (Isaiah 52:9), and He is far from the wicked (Proverbs 15:29) and orders the godless subjects of darkness to depart at the end of time to a place of eternal punishment, God is still there in the midst.

*Jehovah Shammah teaches us that God is always with us and that His presence goes before us. Our problem is that we either forget this or doubt this especially as we are going through great difficulty. And that's why we have to hold onto what Scripture says and recall the ways that He has been with you even when things were hard. READ these passages (Psalm 23:1-4; Psalm 46:1-3 & 7; Psalm 139:7-10)
- God has been there – God has always been there, even before the foundation of the world. At creation God was there (Gen 1:1-3a). All throughout the Old Testament God reminded the people that He was there (that He was with them), either for the entire nation or individuals. Isaiah 12:6 is just one instance where God reminded the people that He is there (He is among them). When Gideon doubted his ability to defeat the Midianite army, God, through the angel of the Lord promised Gideon that He would be there (I am with you). When Moses and the Israelites were wondering through the wilderness and Moses cried out to God for help and direction, God said He would be there. His presence went before them by day in a cloud, and by night through a pillar of fire. God was there, and His presence went before the people to comfort, guide, and direct. Many times in the Old Testament and through many prophets, God reminded the people that One would come in the power and glory and image of God to dwell among the people (Isaiah 7:14). We know that over 2,000 years ago Jesus came as the fulfillment to that prophecy. He is the One who came from the Father full of grace and truth, the exact representation of the Father's being, the preexistent Son of God who made His

dwelling among us (God was there). READ John 1:1-4; Colossians 1:15-17; Hebrews 1:3. In talking about God's presence – the fact that God is there – there is and has been no greater way that God has shown that He is there that through His Son Jesus.

- God is there – The Bible reminds us that, not only was God there for the people of the Bible, but God is still there/here for us today. Before Jesus ascended into heaven He commanded them to go and make disciples of all nations. Jesus promised to be with them even to the end of the age. Jesus promised to be with them, and still promises to be with believers today through the Holy Spirit. The writer of Hebrews reminds us that He will never leave us nor forsake us

- God will continue to be there – The city and the temple that Ezekiel saw in his vision never became that literal reality in Ezekiel's day. Yes God did restore His people, and the city and the temple were rebuild, but never to the degree in which he envisioned in the closing chapters of Ezekiel. This vision is still not a reality today, but it will be a reality one day in the future after Jesus returns to earth (Read Revelation 21:1-4). In this chapter, John goes on to describe what the New Jerusalem will look like, and one of the main things John says is that God will be there (v. 3)

3. How Should I Respond

*If Jehovah Shammah is always there, always with me, then I need to watch how I live. There is nowhere we can go to hide from God (Ps 139:1-4 & 11-12). He knows every thought before we think it and every action before we do it. When we do try to hide our sin from Him, we will experience the consequences. So we need to watch how we live our lives, knowing that He is always present. And when we do slip up, we have to be ready and quick to confess

*I need to be aware of Jehovah Shammah's presence in my life and follow His lead. He is always working, moving, and active. If I get too focused on a task or my own stuff, I can easily miss what He wants for me in the moment

*Since Jehovah Shammah is always there, not only do I need to trust Him, but I can have comfort. Even if I walk through the darkest valleys, I don't need to fear because I know that the Lord is with me. Instead of fear or worry, I cast my cares upon Him

*I need to praise Jehovah Shammah for His presence and work always in my life. I praise Him for what He's done in the past, and I am hopeful for what He will accomplish now and in the future

Jehovah Mekoddiskem

The Names Of God

1. Jehovah Mekoddishkem

*Its meaning – Jehovah Mekoddishkem (or Mekadesh) means The Lord who Sanctifies; The Lord who makes you holy; The Lord who sets you apart. In the NIV the passages we will read say The Lord who makes you holy. When we talk about holiness its important to understand holiness as it relates to God and holiness as it relates to us. Again, the passages say (and this name means) the Lord who makes you holy, not the LORD is holy. As far as God goes, when we speak of His holiness and righteousness, this means that God is perfect, pure, and undefiled. Because of this perfect aspect of God's nature, He cannot be in the presence of anything impure (sin), He can't stand sin, and He punishes sin. As far as we go, when we speak of holiness, this means, like some of the other translations put it, that we are sanctified or set apart by God and for His purpose. It doesn't mean (like God) that we are perfect and pure and undefiled. It means that we are set apart by God – holy unto Him.

*Its use in Scripture – Exodus 31:12-13 & Leviticus 20:7-8

-Read Exodus 31:12-13 – In the verses and chapters leading up to this, God gave Moses instructions on how to build the Tabernacle and what it was supposed to look like, including everything Moses needed to include. Part of God's instructions to the people are seen in the verses we just read – not so much in how they were to build or what the Tabernacle was to look like, but how they would live and observe God's commands. Here God commanded His people to observe the Sabbath Day and the Sabbaths (special days throughout the year where God commanded them to rest). God reminded them that just as He rested on the 7th day of creation they too were to rest, for they were set apart by Him

-Read Leviticus 20:7-8 – In Leviticus 20, God talks to the people about the punishment for sin – how they were to handle their own sin and sin among their people. In the middle of that we read verses 7-8. God tells them to consecrate themselves. There is an element of consecrating that means to get ready, to prepare yourself to meet with the Lord or to prepare yourself for what God is about to do through you and among you. The other element to consecrating is to set yourself apart, to separate yourself from anything unclean that might negatively affect your relationship with God. They were to separate themselves because they were holy, set apart by God. If they were to engage in the sins of those around them, they would be distinguished as God's people – holy unto the Lord – they would, instead of resembling Him, would resemble their world, which is what they were called out of

Israel was God's chosen nation (**Deut 7:6-8**), they were a people He chose to be His very own. With that came much blessing and much responsibility. The responsibility was that as His people they needed to live His way and according to His commands, distinguishing themselves as God people. The blessing was in that covenant relationship, which they could never lose regardless of how often they turned from Him to go their own way.

They still remained His people, and He continued to love them regardless of their repeated failures. Its important to understand that their being chosen by God was not dependent upon their merit, worth, or goodness. Their position as God's nation could not change because God established that. What did change was how they functioned and lived as His people because they was partly up to them – would they follow, consecrate, keep, observe, serve and worship?

2. What Does This Name Teach Us

*The name Jehovah Mekadesh teaches us that God is the One who makes us holy. This lesson is actually in the name – God sanctifies, makes holy, and sets us apart. Under this first lesson are a number of points to make. **The first** is that we need to consider who God is making holy. If we think back to God's people Israel, the Deut 7 passage reminded us they God chose them out of all the nations of the earth to be His. It's the people God chose that He is making holy, sanctifying, and setting apart. The same could be said of Christians today – God is the one who chose us, extended His grace to us, and saved us through faith in His Son Jesus. We who have trusted Jesus as Savior are the ones who God is making holy. **The second point** is that just like with His people, Israel, grace was not extended to us because we deserved it – there was nothing we did to earn our salvation, it was all a work of God. **The third point** is that since this was a work of God (not our own), there is nothing we can do to lose our position or standing with God. Once we weren't His people, but now we are by His grace, love, and mercy. Once we stood guilty before God because of our sin, but now we stand justified – right with God because of His grace. We can't lose that position based on our lack of ability to perform properly or measure up. **The fourth and final point** here is that we grow in holiness by God's work within us. God has given us His Spirit, who dwells within those who have truly believed in Him. The Holy Spirit is the One who steers us down the right paths, He guides us toward God's truth, and He convicts us when we are doing wrong

*Jehovah Mekadesh teaches us that we have a part in our growth toward holiness. In both of the passages we read earlier, God uses the name, The Lord who makes you holy, which would have let them know very plainly that God is the One who does this work. But also in both passages are commands by God to the people to consecrate themselves, to follow, observe, and keep His commands, and to serve and worship Him. This indicates to me that while its true that God is the One who makes people holy, He chooses, He makes them right in His sight, and sets them apart as His own, we too have a part in our growth toward holiness just as God's people did in the Old Testament.

A key passage to look at is found in **Philippians 2:12-13**, which says to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to His good purpose. Yes, we've already been save, yes this is by God, and yes nothing can take that away from us. But, and especially because we've been saved, we have a responsibility to grow in that salvation, to grow toward holiness. While God, by the power of the Holy Spirit is doing His work, we are joining Him/cooperating with Him through this process.

There are also a few important points to make here also. **First**, we should never feel that because this (sanctification) is primarily of work of God that we could just sit back, coast through the Christian life, without ever lifting a finger or doing this for God. On the contrary, with the right attitude and perspective, we should so completely blown away and in awe over the fact that God saved such a sinner like me that I should want to do whatever I can to grow in Him. I love Him so much that I can't get enough of Him – I want to learn as much about Him through His Word that I possibly can, I want to serve Him however I can, I want to give back to Him a portion of what He blessed me with, and I can't help but tell others about Him. I don't sit back, coast, and just receive. I strive/labor/work to grow toward godliness, to become as much like Him as I can. I know this is what He wants from me and I want to make my Father proud. **Second**, as one who has been saved by God's grace, I can't just live however I want now. Even though I know that my position (justified) doesn't change based on my merit, effort, or goodness, I can't continue to live for myself and look like the world around me. In **1 Cor 6:19** Paul says, Don't you know that you have been bought with a price, therefore honor God with your body. This goes back to the passage in the book of Leviticus where God told them people to consecrate themselves. The Bible tells believers to be a holy people, separate from the world: "Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you" (**2 Corinthians 6:17**). Being consecrated is a critical component in our relationship to God and to those in the world. Paul tells us, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will" (**Romans 12:1-2**). In other words, as true believers in Christ, the act of consecration involves our lives being a living sacrifice to Him; we are totally separated from the defilement of the world. Each day, we are to live out our lives as a "holy" and "royal" priesthood to the glory of God, for we are now God's people (**1 Peter 2:9-10**). **Third**, growing toward holiness is a life long process. It's a process that involves daily submission to the Holy Spirit as He leads us, obedience to God and His Word, faithfulness to persevere through all things, and intentional effort to grow in Him. During this process we will experience highs and lows – some steps forward and some steps back.

3. How Should I Respond

*Jehovah Mekadesh has set me apart to live for Him and represent Him in this fallen world. Its my responsibility to reflect Him through all areas of life and at all times (work, home, church, community). I represent Him and show that I am set apart by the way I believe, think, speak, act

*Jehovah Mekadesh has set me apart to serve Him, so I should seek to serve Him and be used by Him however I can. In the Exodus passage it said that God gave people the skill to do various jobs. God still gives His people the skill and ability to be used by Him in a special way in His body

*Jehovah Mekadesh has set me apart to tell others about Him

Jehovah Sabaoth

The Names Of God

1. Jehovah Sabaoth

*Its meaning – This name for God combines His personal name (Yahweh or Jehovah) with the Hebrew word sabaoth, which means host or multitude or armies. Other ways to say Jehovah Sabaoth (ways you will see the name used in various translations) are The Lord of Hosts, The Lord Almighty, or The Lord of heaven’s armies. The name ultimately means that He is ruler of all things both on earth and in heaven. He is all powerful God who fights for and accomplishes victory for His people.

In addition to this name meaning that God is all powerful God who rules over all things, the word sabaoth also has a military connotation, and that’s why we say that He is all powerful God who fights for His people. For example, in 1 Sam 17:45, David said to Goliath that he comes at Goliath in the name of the Lord of hosts, the God of the armies of Israel. Other times, like 1 kings 22:19, sabaoth refers to the hosts of heaven (the multitude of angels serving the Lord)

Many times when this name is used, we see God (or trust in God by use of this name) coming to the aid of an individual or His people to provide some kind of victory. Even in their weakness and even as their enemy was breathing out threats, they could trust that Jehovah Sabaoth had their back – He was on their side fighting to provide for them what they couldn’t provide on their own

*Its use in Scripture – This name is used over 250 times in the Old Testament.
- The first time this name is used is 1 Samuel 1. Read 1 Samuel 1:2-11. This is the story of Hannah, who remained childless, was barren, and was being ridiculed by her husband’s other wife. Hannah was in despair – going to the Tabernacle at Shiloh year after year to worship the Lord was a constant reminder that she had no children, that the Lord wasn’t providing her greatest need. Year after year, she went before the Lord and earnestly sought Him in prayer. She vowed that if the Lord of hosts (the God who hears and is powerful enough to come alongside her in her greatest need) provided her a son, she would give him back for the service of the Lord all the days of his life. She sought the Lord of hosts and persisted in prayer and worship to the Lord of hosts especially in times of greatest need. This has to speak magnitudes to us. Sometimes when we think about God, especially with a name like this – He is the Lord of heaven’s armies and the armies of Israel – why would He hear my prayer and consider my need

Majority of the 250 times this name is used its during the time of the major and minor prophets. Its used in many instances when the spiritual condition of the people isn’t good, like during the time of the prophets, before and after their exile, and even during the time of the judges.

- Another time this name is used is 1 Samuel 4:3-4 (Read verses 1-7). The Israelites were just defeated pretty badly by the Philistine army and they asked why the Lord had defeated them, or why has the Lord allowed their defeat. In response they went to Shiloh to retrieve the Ark of the Covenant of the Lord of hosts to bring it to their camp. In this act they were acknowledging their weakness, which is good, however, because their spiritual condition was not good, it seems that they put their trust in the Ark itself to deliver them then they did God Himself. They thought that if they had the ark of the covenant with them, they would win instead of thinking that if God is with us we will win. Ultimately because of their lack of faith in the Lord, He allowed them to be defeated again, and the ark was taken from them

- The other passage we'll look at is 1 Samuel 17:45. David, without fear, and complete trust in His God, went before the mighty giant, his enemy to declare that his God, the Lord of hosts, would use David to gain this great victory. David acknowledged and professed that it wasn't by his might, but by the mighty hand of the Lord of hosts that Goliath would be defeat

2. What Does This Name Teach Us

*Jehovah Sabaoth teaches us that God is all powerful God who has authority in heaven and on the earth. His power and authority are seen in creation (Gen 1 and 2) and over creation (the plagues), over nations and kingdoms (1 Sam 4 & Daniel 2 and 4), and over individuals. As all powerful God who has authority over all things, He is able to move and act in people and situations to accomplish His will for His glory

*Jehovah Sabaoth reminds us of our need for God to provide victory in all things. We are constantly being tempted by our enemy who tries his hardest to pull us away from God. We constantly face trials and difficulties and many times struggles with sin, that we realize we can't gain victory on our own and by our own strength. While Jehovah Sabaoth is the all powerful militant God who has authority over all things, He is available to hear our prayers and respond according to His will in our lives. We see this in individuals like Hannah who poured out her heart to the Lord. He heard her cry for help and came to her aid. With Jehovah Sabaoth at our side we don't have to fear because we know that He goes before us to fight our battles

*Jehovah Sabaoth points us to Jesus. Through this need I come to realize that my greatest need is a spiritual one, regardless of how much I might be struggling physically. When I come to understand God's Word, I understand that I am a sinner separated from God and I deserve His punishment – death. I also understand that God loved me so much that He sent Jesus to purchase my freedom from death. He died on the cross to pay the penalty for my sin and then rose from the dead declaring victory over sin and death. Therefore anyone who believes in Him and His sacrifice to purchase their freedom will be delivered from sin's power and penalty – we have victory through our Lord Jesus Christ. He is our Lord of Hosts – He fought our sin battle for us so that we can have victory in Him (Read Is 44:6; 47:4; 54:5).

When Jesus came here on earth, He repeatedly demonstrated His power over creation (Matthew 14; calming the sea); power over the forces of Satan (Matthew 4 and healing demon possessed); over people's lives and circumstances (healing, raising from the dead

One day when Jesus comes again, the armies of earth will declare war over the armies of heaven. And Jesus, Jehovah Sabaoth will defeat the armies of the earth, put down all rebellion forever, cast over enemy into the lake of fire forever, and punish sin and wickedness (Reve 19:11-20). All of this before He establishes His kingdom here on earth where He will reign with His people forever

3. How Should We Respond

If I know that Jehovah Sabaoth is the all powerful, militant God who fights by battles, and through whom I experience victory, then I need to trust Him

- First I need to trust Him alone for salvation
- I need to trust Him with my life (my career, my family, my future)
- I need to trust Him with my finances
- I need to trust Him at all times, especially when things are hard, uncertain, and out of our control

El Elyon
The Names Of God

Intro: So far, other than the 3 primary names for God, all of the names we've studied had Jehovah as the primary name joined with a description (example: Jehovah Jireh). Today, and with the remaining few names, we will look at names that have El or Elohim as the primary name joined with a description.

The name we look at tonight is El Elyon

1. El Elyon

* Its meaning – El is a form of the primary name Elohim, which is the basic/general name for God in Scripture. It means that God is the ultimate being, strong creator and sustainer of all things. It communicates His strength, the fact that He is infinite, and all powerful. The Hebrew word Elyon means Most High. When the two words (El and Elyon) are joined together it is translated God Most High, Most High God, The Most Exalted God. This name focuses on God's exalted position over and above all things and it expresses the extreme sovereignty and majesty of God. One commentator wrote, "It describes that which is highest or uppermost."

When God first revealed the name by which He would be called, He told Moses I AM that I AM (YAHWEH). God's self-description means that He is incomparable and self-sufficient – He simply IS. He is not similar to anyone or anything – He is the possessor of heaven and earth; over and above all things; there is nothing in heaven or on earth that compares to Him (none greater, higher, more powerful, smarter, or wiser). We are going to talk about this later, but the clear implication is that He is the highest object of our worship. Man-made gods cannot compete with Him on any level and should not be worshiped.

* Its use in Scripture – This name is used about 28 times in the Old Testament and about 19 times in the book of Psalms alone. Let's look together at a few of the places where this name is used.

- Genesis 14:18-23 – This is the first time this name is used in Scripture. Abram had just rescued his nephew Lot and recovered goods that were stolen by an alliance of kings. When Abram returned from defeating those kings, the king of Sodom and Salem (Melchizedek) came to meet him and thank him. **Read Gen 14:18-23.** Melchizedek identifies God as El Elyon – God Most High, the creator of heaven and earth. A better translation for creator there is, possessor – not just implying that He inhabits heaven and earth, but that He is owner/ruler over heaven and earth. Abram recognizes God as Most High as well. His understanding of Most High directly impacted his use of what God gave him and his commitment to his vows

- The Book of Daniel – Interestingly, because of the influence of Daniel, Shadrach, Meshach, and Abednego, wicked king Nebuchadnezzar, king of Babylon identified God as El Elyon; God Most High. What started off as Nebuchadnezzar speaking of God as the God of these 4 men, ended up with him recognizing El Elyon as his God and Lord. **Read 3:26-28; 4:31-34.**

- Isaiah 14:12-15 – Interestingly, even Satan recognizes God as Most High and identifies Him by that name. Satan knows and desires power. He knows that there are powers on earth, that the powers of angels are higher, but that the power of God is highest. Satan and his demons are great in power too, but God’s power is greatest of all, and they recognize that. Before the fall of Adam and Eve, Satan referred to God as The Most High. After being one of the most esteemed angels, he rebelled against God and sought after God power and rightful place as Elyon. **Look at what he said in Isaiah 14:12-15**, what was in his heart, and what happened as a result. In the New Testament demons even recognize Jesus as the Son of the Most High God.

- 1 Samuel 5:1-8 – Here God shows that He is God Most High. After the Philistines captured the Ark of the Covenant, they put it beside their god, Dagon, in the temple they made for him. The next day Dagon was seen fallen over – a picture of bowing before the Lord Most High. They put him back and the next day he fell again, but this time with his head and hands broken off. El Elyon is proving to these people that no god could stand beside Him

In addition to these, some other notable places where El Elyon is used are:
Psalm 57:2 & 11; 78:34-37; 91:1-2; 97:9

2. What This Name teaches Us

* El Elyon teaches us that God is sovereign, ruler, author, and owner of heaven and earth. As creator and sustainer of heaven and earth, everything in heaven and on earth are His. **Isaiah 66:2; Deut 10:14; Psalm 24:1**

* El Elyon teaches us that there is no power in heaven or on earth that is greater than Him. As the Most High, there is none wiser, stronger, or greater than Him. This is certainly portrayed in the account of the Philistine god, Dagon falling over. **Read 1 John 4:4; Romans 8:33-39**

* El Elyon teaches us that God demands and deserves our worship and praise. This is actually implied in His name. Because He is ruler/creator/owner of all things, including my very life, then I need to worship Him with my life and be careful not to put anything before Him. He commands us to keep Him first in our lives (**Ex 20:1-3**). Scripture tells us on many occasions that He is a jealous God

* Through this name and its use in Scripture, we learn that while God is great (greatest) in all things, He also works personally in our lives. Specifically in the passages we read from the book of Psalms where the Psalmist identifies Him as the Most High God, we see our Most High God providing shelter, protection from the enemy, direction, vindication, rest, deliverance, and comfort. Its like the Psalmist feels safe knowing the El Elyon is with Him to provide for His needs. He also knew that El Elyon is a God who doesn’t delight in sin and He would punish sin

* El Elyon teaches us about Jesus who is God Most High who came from His place on high to make His dwelling among us. **Read John 1:1-4. In Colossians 1:15-17** Paul tells us that He is the first born over all creation; By Him all things were created; all things were created by Him and for Him; and that He is before all things and in Him all things hold together. Throughout the book of Hebrews, the writer of Hebrews makes the point that Jesus is superior to angels, Moses, OT priests, and all things. He starts off by saying that He is the heir of all things and through Him the universe was made. He is the radiance of God's glory and the exact representation of His being, sustaining all things by His powerful word.

One commentator wrote, "The highest of all became the lowest of all, in order to become the sacrifice and propitiation we needed." No one else but the highest of all could absorb the punishment that we deserved – the full wrath of God. Only the perfect, spotless Lamb of God could be the sacrifice we needed

3. Our Response

*If I know that while El Elyon is greatest in everyway, yet He still works personally in my life (whether I'm aware of that fact or not), I should seek to get to know Him. The first step is to recognize that He exists and acknowledging His position in relation to everything else. I can come to know Him most fully through His Son Jesus, by trust Jesus as God Most High who offered His life so I can be set free from sin. Once I've trusted Jesus as Savior, I come to know Him more through His Word

*I need to live as though God is first in my life. He is God Most High – the one who demands and deserves highest praise and worship. I need to live my life as a reflection of the fact that He does sit as Lord and Ruler of my heart. I need to live a life of faithful obedience even and especially when its hard. My life should be lived as a sacrifice, and I should be willing to sacrifice things that I hold dear if that is what God Most High wants from my life. Since He is the owner/ruler of all things, including my life and my possessions then I should be willing to give back to Him my time, effort, gifts, talents, and money for His use – through serving Him and giving toward His work

*I need to guard my sinful heart against anything at any point in my life that might push God away and receive more of my love, attention, thought, and worship (Psalm 139:23-24)

El Olam
The Names Of God

Intro: Tonight we continue looking at a name that has Elohim or El as the primary name with a description. Remember, El, a form of Elohim in the general name for God. In Scripture we see this Hebrew word used as a general name for a deity. Even false religions called their false god, el or elohim. But when this Hebrew word is used in Reference to the One true God, Elohim, it refers to God as the ultimate Being, the strong creator and its highlights the fact that He is infinite and powerful, especially in creation.

1. El Olam – The name we look at tonight is El Olam

* Its meaning – We’ve already established the El is a form of Elohim, meaning that God is the ultimate being/strong creator. The Hebrew word Olam means time or age, communicating that God is without time or age. He is Everlasting God or God Everlasting

* Its use in Scripture – In a little while I will put up several passages of Scripture where this name is used, as it is used many times in Scripture, but the one I want to focus on most is found in Genesis 21:33. Let’s **read Genesis 21:22-33**, some of the verses prior to the use of that name so we can get a better understanding of the circumstances surrounding its use.

- The only water at Beersheba was a well that Abraham had dug. It was the last well a traveler would pass before entering the desolate peninsula, making Beersheba a strategically located place.

- It had been taken by the servants of Abimelech, commander of the forces of the Philistines. Abraham confronted Abimelech about this, and as a result the two made a treaty of peace. The agreement between the two was symbolized by an animal sacrifice and accompanied by an oath. Abraham also planted a tamarisk tree, and there he called upon the name of the LORD, the Everlasting God (El Olam).

- Scholars have questioned why the name, El Olam was used by Abraham here and not somewhere else. What was it about this occasion that caused Abraham to use this name? One commentator made an interesting point. He said that on this occasion and at this place is where Abraham was exercising his rights in the future Promised Land. Giving Abraham and his descendants the land of Palestine was part of the original everlasting (olam) covenant that God made with Abram (**Gen 17:7**).

- When Abraham dug that well and possessed Beersheba, it was an act of faith in God’s eternal promise. In calling Yahweh, El Olam (Everlasting God), Abraham was expressing faith in the God of the everlasting covenant. Abraham was calling on the One who had always been and forever will be available to him. He called upon the omniscient, omnipotent, and omnipresent God – the God who doesn’t change like shifting shadows, the One who remains the same today, yesterday, and tomorrow

- Abraham, in his recognition of God as everlasting, understood God’s personal activity in his life. He experienced God’s sovereignty, power, love, grace, mercy, provision, and protection. And part of this calling out to El Olam was crying out to God for the immediate and long term protection of this well

Other notable places where this name is used: Isaiah 40:25-28, Psalm 90:2, Deut 33:27

2. What Does This Name Teach Us?

* El Olam teaches us that as Eternal God, there is none like Him. We saw this two weeks ago as we looked at the name El Elyon. We saw that He is not similar to anyone or anything – He is the possessor of heaven and earth; over and above all things; there is nothing in heaven or on earth that compares to Him (none greater, higher, more powerful, smarter, or wiser). When we looked at the primary name Yahweh, we saw similar attributes – we said that He is self existing/self sufficient. It means that God is the uncaused Cause, the uncreated Creator. He is the source of all things, the One who originated everything and who sustains everything that exists. It means that He is the One in whom all other things find their source, existence, and continuance. He is the ever-present Power that sustains all life. There is no other source of life and none other like Him: “For I am God, and there is no other; I am God, and there is none like Me” **(Isaiah 46:9)**.

This aspect of God’s nature is expressed in **Exodus 3:14**. When Moses asked the Lord about His name, God replied, “I AM WHO I AM.” God is the eternally self-existent Being who always was and always will be. He is completely independent - He has no need. He is complete in and of Himself and always has been. God did not create man because He was lonely or because He needed to create. He is and always has been complete and self-sufficient in and of Himself.

* El Olam teaches that as everlasting God, He sees all things, knows all things, and is able to act according to His will. If He is the absolute authority who is in control of all things then He has to be all knowing, all wise, all powerful, and present at all times and in all places. Good things are purposed with divine pleasure. Bad things are allowed with divine displeasure. God is self-determined meaning His thought, feeling, and volition is not determined by external forces. He determines them. He is **all powerful** (Jer 32:17; Mark 14:36; Luke 1:37). He is able to do whatever He wills in the way He wills it, while remaining true and consistent with Himself. Some events He wills to come to pass unconditionally, and some conditionally, through the obedience of people. Not only does He have the power to affect all things in the way He wants, but He also has the authority to do so.

His intellectual capabilities are unlimited and He uses them fully and perfectly. He is omniscient. God knows the inward thoughts and the outward acts of everyone (Psalm 139 & Heb 4:13). Nothing in all creation is hidden from His sight. God knows everything, and nothing can come up that was not already taken into account. In addition to knowing all the relevant information about every subject, God selects ends with discernment and acts in harmony with His purpose (He is wise). Although we might not always understand His wisdom, we can trust it (Romans 16:27 & Rom 11:33).

* El Olam teaches me that because He is from everlasting to everlasting, He alone is able to provide my needs. In this I have confidence, knowing that He is the one to provide, and peace knowing that he is the One who is always there for me. In Philippians 1:6, Paul speaks of the confidence we can have as Christians. He said, being confident of this – that He who began the good work in you will carry it on to completion until the day of Christ Jesus. This confident assurance in the work of God to save, sanctify, and bring to completion the work He began bring peace and security to the believe.

* El Olam teaches us that God doesn't change. Its in the name – Everlasting God. From everlasting to everlasting He is the same God. Same in nature and same in His activity. He doesn't change His mind, and He doesn't change His way. This has to be a source of comfort for all people because everything in this life is bound to end or change. People change their minds, people are constantly changing as they grow, and sometimes we change based on the circumstances of life. Our circumstances are always changing – sometimes things are going great, and other times it seems like we can't catch a break. With so much around us constantly changing, we can take heart, knowing that God doesn't change

* This name teaches us about Jesus who is Everlasting God. In Isaiah 9:6, Isaiah calls the Messiah the Everlasting Father, who reign and kingdom would have no end. In Revelation 1:8 Jesus said I am the Alpha and the Omega, the One who is, and who was, and who is to come, The Almighty. In Revelation 22 Jesus said, Behold I am coming soon. My reward is with Me, and I will give to everyone according to what He has done. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. This Jesus, El Olam, came from His place in heaven, made His dwelling among us, in order to die for us a death that we deserve, and is one day coming again and His name will be praised forever **(Rev 5:13)**

3. How Should I Respond

* Since He is Everlasting God who does not change and is the only One who is able to work on my behalf – personally available to meet my needs, keep His promises, etc then I need to praise Him for who He is and what He does

* Since I know that El Olam knows all things and is able to accomplish all things, then I need to trust His work in my life

* Since El Olam is Everlasting God who is faithful to provide my greatest needs then I need to live with confidence and comfort. Even when people and situations around me are failing, I need to live with confidence in the work God did to save me, the work He wants to do to sanctify me, and the work He will complete in me one day in the future

El Gibbor
The Names of God

Intro:

1. El Gibbor

*Its meaning - Mighty God. El in Hebrew is God, and Gibbor is mighty. This name Mighty God communicates to us His power, strength, and might similar to a great warrior ready to go to battle for his people. What comes to mind when you think of a mighty/great warrior (show pictures of Maximus and William Wallace). In Scripture certain men might come to mind like Gideon, Samson, or King David, all of whom were mighty warriors.

*Its use in Scripture. The passage of Scripture where this name is used that I want to focus is Isaiah 9:6. Lets read Isaiah 9:1-7 to get a better idea of the use of this name in this passage.

- This was a time of darkness and despair. The Assyrians were on the move, marching against Israel as the growing dominant world power. They were brutal in their treatment of people and they were taking people into captivity in droves. This is all happening because of the continual disobedience of God's people. Isaiah pronounces God's judgment against the people because of their wickedness, and how God will use the nation of Assyria as His instrument to accomplish His will.

- In the midst of this turmoil and darkness, Isaiah also prophecies about a time of salvation, restoration and hope. The names given to us for this King bring out His wisdom, His power, His fatherly love for His people, and His reign of peace. God Himself was going to bring the hoped-for time of justice and peace. The Messiah was going to be God's instrument in achieving God's purpose.

- This name El Gibbor (Mighty God) would have been especially meaningful for the people of Israel during this time and the time they were about to face. Remember, Isaiah says there would be a time of despair and darkness, but that out of that darkness a light would shine, a child would be born. This child, Mighty God, is one who would be for them a warrior, a deliverer, a Savior in their time of need. Wouldn't this name also be especially impactful for us as we experience the difficulties of life?

Other notable instances where this name is used: Isaiah 10:20-21; Jeremiah 10:6; Zephaniah 3:17; Psalm 24:7-8

2. What This Name Teaches Us

*El Gibbor teaches us that God is mighty in power, in fact we know that He is all powerful. Because He is all powerful, He can accomplish whatever He desires for His honor and glory, while staying true to all of His other attributes at the same time. And nothing is too difficult for Him (**Jeremiah 32:17-18**).

- He is mighty to create - the One who spoke the universe into being (Genesis 1)
- His power is unlimited (Psalm 115:3)
- He is mighty to perform awesome wonders and deeds (Job 9:10 & Deut 10:21)
- He is mighty to defend (Deuteronomy 10:17-18)
- He is mighty to deliver (Isaiah 10:21)
- He is mighty to save (Zeph 3:17)

He can do immeasurably more than all we ask or imagine according to His power that is at work within us. (Eph 3:20).

A problem with us is that we tend to rely on our own strength and our own abilities. And the problem with this is when we succeed we get puffed up with pride and arrogance. Why not, after considering all of these passages about God, rely on Him and His strength in all of your circumstances.

* El Gibbor teaches about Jesus who is Mighty God (Is 9:6). Don't forget, the name El Gibbor is given to the King Messiah, the child that would be born - the light shining in a time of darkness. This Messiah, Jesus is God.

He has always existed with God. This is what John says in John 1:1-4
He is equal to God because He is God. This is what Paul says in Colossians 1:15-17

The incarnation was an act of the preexistent Son of God voluntarily assuming a human body and human nature (it was an outward manifestation of an inner reality). Without ceasing to be God, He became a human being. His name is Jesus/Emmanuel.

In submission to the Father's will, He limited His power and knowledge - He was now subject to time and space and other human limitations.

He didn't just have the appearance of a man, He actually became man. He became one of us (hungry, thirsty, sad, in pain, etc), identified with us, and is able to represent us before God because He was without sin (Hebrews 4:14-15).

Though He was God, He became man to fulfill God's plan of salvation for all people. As the supreme bond servant, Jesus carried a burden that no other man could carry. The sins of us all were on Him. "The Creator took on the form of the created. The Infinite became finite, the Sinless took sin upon Himself." Paul says in 1 Corinthians 5:21 that the Father made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God. Through Christ, we can have forgiveness of sins and a right standing with God.

- As our Mighty God He is mighty to save

-As our mighty God He is able to dispel our fears and doubts

The disciples were afraid for their lives on the sea and Jesus calmed the storm. When Thomas doubted the words of his brothers that they saw Jesus, Jesus showed Himself to Thomas in a mighty way, and who can forget the apostle Paul's words in (Romans 8:31-37)

-As our Mighty God He has the power to overcome sin and evil – He defeated sin and death when He died and rose from the dead (1 Cor 15:54-57; Rom 6:10-11). And because He won the victory, we as His children can live victoriously in Him

-As our Mighty God He will come again – He will put an end to all His enemies (Revelation 17:14 & 19:11-21). And all people will bow in His presence (Phil 2:10-11).

3. How Should We Respond

If He is our Mighty God, and all of these things are true about Him,

*Then turn to Him for deliverance

*Then fix your eyes upon Him (the author and perfecter of your faith) the One who is mighty to keep you

*Then trust His mighty hand to provide and go before you – power over your sin struggles, power over your circumstances, power over your relationships, power over your life. Give your life and your situations fully to Him

El Shaddai
The Names of God

Intro: Seeing God more clearly so we could respond to Him appropriately

1. El Shaddai

*Its meaning – El is the Hebrew word for God, and Shaddai is a Hebrew word that means Almighty. So when you put the two Hebrew words together, we get the name God Almighty. Sometimes you would see it in your Bible as LORD Almighty, which means Yahweh Almighty.

For the most part commentators agree on the fact that Shaddai is Almighty in a general sense, but specifically there is some discrepancy over what exactly almighty means. Some focus on the aspects of that word that pertain to His power – He is Almighty God, mighty in power, all powerful God who could accomplish all things. Others focus on the aspect of the word that implies that He is all sufficient or more than enough – that in His power and presence who find that all of our needs are met in Him. He is more than enough. None of these are wrong, by the way. When talking about, thinking about, and even reading about God Almighty in Scripture, you certainly see all of these different aspects of that name.

There have been many names we looked at where we talked about God’s power. The LORD of Hosts, The LORD My Banner, Elohim, Mighty God are just a few of those names. And while, God Almighty certainly speaks of the fact that God is all powerful God, the aspect of the name that I want to draw special attention to is how God is strong enough to supply our needs and the keep His promises. I think this focus brings all of those other aspects into consideration. As all powerful God, who is more than enough and all sufficient, He alone is able to keep the promises He makes.

*Its use in Scripture – That is exactly what we see in the passage that we will focus on. The name El Shaddai is first used in this passage – Genesis 17:1-8

- When Abrahama was 99 years old, He needed reassurance of what God had promised; that he and his descendants would be a great nation, that he would inherit the Promised Land, and that from him all the nations of the earth would be blessed. The Lord appeared to Abraham and gave him these promises when Abraham was 75 years old – about 25 years before God reaffirmed that promise, which is what we just read.

- Read Genesis 12:1-3 – At this point Abraham and his wife Sarah were old and Sarah was unable to have children, but it still seems like they fully trusted God’s promises to them – to be with them, to provide for them, and to bless them. Just look at all the times God told Abraham, “I will” in 12:1-2. God said he would do it and Abraham trusted God to provide

- Part of the problem here is that time – a lot of time – went by. Its said, and I agree, that time is a test of faith and so are trials. How will we trust the Lord through trials over the course of our lives. Over time, we see that Abraham grew impatient and took matters into his own hands. Almighty God was sensitive to Abraham and his need, and He was strong enough to do something about it (More than enough – All Sufficient).

- In chapter 17 God not only revealed to Abraham a new name (God Almighty), He also reaffirmed His promise. God reaffirming that promise with Abraham brought joy and praise to Abraham's life and situation. El Shaddai has kept His promise, and has provided for His faithful servant.

- Through Abraham's life and faithfulness to God Almighty, he was able to experience El Shaddai's hand upon him – that El Shaddai was more than enough. Because of this experience and his love for God Almighty, Abraham passed his knowledge of God to Isaac, the son of the promise. And then when Isaac was old, he too passed on his knowledge of Almighty with his son, Jacob

The name God Almighty is used many other times in Scripture. Its used over 30 times in the book of Job. In the midst of Job's pain and trouble, he knew that only God Almighty could deliver him (Job 5:17-18; 8:5-6)

2. What This Name Teaches Us

*El Shaddai teaches us that God loves us enough to consider and communicate His promises to us. God chose the nation of Israel to be His very own, out of love for them. As the people of God, they occupied the promises that came along with that blessing. Same with Abraham – God chose Abraham out of love, and in love God spoke His promise to Abraham. I will...I will...I will

*El Shaddai reminds us that we are human. First, we are human in the sense that we so easily forget the promises that God has made us. Second, we are human in the sense that we can only see with a limited view and from a limited stand point. We often view our circumstances, especially the really hard one as so big and so hard (too big and too hard, in fact for even God to be at work). And because the situation is so big, we forget (as we're going through the difficulty) what God has promised and what God has told us about Himself. Not only do we tend to forget His promises and His character, but because we feel that the situation is even too big for God, we doubt His ability to be More Than Enough/All Sufficient God who is bigger than all our troubles and faithful to provide even in our difficulty. Third, we are human in the sense that when we don't understand what God is doing or why God is taking so long, we go ahead and take matters into our own hands

*El Shaddai teaches us that God sees all things and knows all things, and is therefore able to uphold His promises, even when it seems impossible. When we trust God Almighty, focus on His hand at work, and remember His promises our perspective changes – we are able to see the circumstance from a godly perspective (Job, Abraham, etc). This leads to praise and obedience

*El Shaddai points us to Jesus who is God Almighty. He is The All-Sufficient One - The One whose sacrifice was sufficient enough to make atonement for our sins (to satisfy God's wrath). As Almighty God, He is faithful to His promises. His promise to save those who are His, His promise to forgive, His promise to provide eternal life, His promise to prepare a place for those who know Him, His promise to send the Holy Spirit, and His promise to come back again

3. How Should I Respond

*Trust El Shaddai and His promises even when its hard

*Walk in obedience to El Shaddai's promises even when its hard

*Praise El Shaddai for being faithful to His promises