

The Names of God

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Version 1.1

“The Names of God”

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Preface

This book is presented with the purpose of developing in the reader, through personal experience and understanding of the names of God, a more intimate knowledge of the persons of the Godhead. It is written in a devotional manner so that, by His grace, we may know and appreciate Him in a much deeper and fuller way.

We wish to show not only the significance of the names of God in the Old Testament, but also their fulfilment in the person and work of the Lord Jesus Christ in the New Testament. Through this, may we come to experience the fullness of each of these names through the person of Jesus Christ our Lord. This study goes forth with the hope and prayer that we may better know Him whose name is above every other name. Moreover, that some may find in Him salvation through the name of Jesus, apart from which *“there is none other name under heaven given among men, whereby we must be saved”* (Acts 4:12).

The importance of the name of God is emphasized by the Lord Jesus in John 17:6,26, *“I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word...And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.”* However, Shakespeare asked in *“Romeo and Juliet,”* *“What’s in a name? That which we call*

a rose by any other name would smell as sweet.” In marked contrast to what Shakespeare wrote, Holy Scripture shows us there is a great deal in a name since names are often an expression of character. Thus, before we enter into our study of the Names of God let us consider the care with which names were given to a number of biblical characters.

In some cases their names were changed to denote spiritual growth and new heights that they had attained in God. Many times these men and women of God were given names prophetically, or by a direct command of God Himself. The following are examples of this:

Methuselah—“at his death will the going forth of the waters be.” Thus the patriarchs knew that the time of the flood would be at the death of Methuselah.

Noah—“rest or comfort.” This name showed that the preceding generations understood that all their hopes of eternal salvation depended upon Noah’s fulfilling the will of God for his life. Because Christ descended through Adam and all the Pre-diluvial patriarchs enumerated in Genesis chapter 5 and Luke chapter 3.

Abram— “high father.” However, he was renamed Abraham— “a father of a multitude” because he pleased God. This confirms God’s promise from Genesis 17:5-6, “...*for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.*”

Sarai (the wife of Abram)—“domineering.” However, she had her name changed to Sarah, the submissive princess who became the “mother of many nations.” Only after both Abraham and Sarah had received their new names did God name the promised son, even before he was born.

Isaac—“laughter,” or as some theologians interpret this, “the Laugh of Faith.” Abraham laughed the laugh of faith believing that what God said He would do. May we have the same joyful attitude as father Abraham.

John the Baptist—“Jehovah hath been gracious” or “grace.” In the New Testament, John the Baptist was used to bridge the gap between the harshness of the Law and the grace and truth that our Saviour would introduce.

Jesus—“Saviour.” “...for he shall save his people from their sins” (Mt. 1:21).

Josef (who was surnamed Barnabas)—“Son of Consolation.” This was because of his kind compassion and caring for his fellow Christians. His compassion can be seen particularly, in his taking the Apostle Paul under his wing when the Apostle was first converted (Acts 9:27; 11:24-25).

Saul (of the tribe of Benjamin)—One who had been the wolf, the destroyer (Gen. 49:27, Acts 9:1), had his name changed to Paul, the worker who laboured more than all the other apostles.

We who attain to become overcomers receive the promise of Revelation 2:17: *“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”* Praise the blessed Name of the Lord! It is evident that God Himself sets great importance upon His name from the Third Commandment, given in Exodus 20:7: *“Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.”*

Let us with reverence and godly thankfulness seek to immerse ourselves in the study of His blessed names so that we may become more like our beautiful Lord and come to know Him as He wishes to be known.

Introduction

As the names of God speak of His nature, no one can ever rightly understand their significance unless they partake of His nature. Mere intellect will never open the secret truths intrinsic in these names. This is clear from the Apostle Paul's writings in 1 Corinthians 2:11: "*For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.*" It is by grace and grace alone that these truths are revealed to us. We receive this revelation as we humbly walk with our Lord.

It is the desire of the Father that all true believers may know Him. The prayer of the Lord Jesus for His disciples is recorded for us in John 17:3: "*And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*" Speaking of this, Paul writes in Philippians 3:10, "*That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death...*" All of Scripture is profitable to us for instruction and edification, yet many people do not know much about the person of God as revealed in His names.

We read in Exodus 3:13, "*And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?*" God responded by declaring, "*I AM THAT I AM:* and

he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you” (Ex. 3:14). The word “God” has the designation of “Supreme Being,” and “Sovereign of the Universe,” but it tells little of His character and ways. A name at times reveals the nature, character, and mission of that person; but how can one name describe the One whom the heavens cannot contain (1 Ki. 8:27)?

For example, we can hardly understand or appreciate Moses unless we see him in his many-faceted character. The Bible tells of Moses as an Egyptian Prince; a man of faith who fled from Pharaoh; a desert shepherd; a leader of men and the great Lawgiver; a saint unto whom the Lord appeared face to face; a prophet like unto the Lord Himself; a man filled with righteous anger, yet called the meekest of men.

We can know David, too, not only as the shepherd king, but also as a prophet and priest fulfilling the three ministries of the Lord. He was also called the sweet psalmist of Israel, and was so revered by his people as to be compared in his lifetime to an angel of God. To fully appreciate these two great men of God we would have to view them in all their above-mentioned facets and more. Therefore, to help us come to a deeper knowledge of God and who He is, we will study a number of names and compound names for God found in the Old Testament. These names reveal diverse facets of His character and His dealings with mankind.

ELOHIM - The Three in One

The first name by which God is revealed to us in Scripture is the Hebrew name of “Elohim.” This is the only name which is used for God in the first chapter of the Book of Genesis, and it is repeated in almost every verse. “Elohim” is altogether used some 3,000 times in Holy Scriptures, and in over 2,300 of these references the term is applied to God Himself. In the other cases it is used of heathen or gentile gods and idols. We, however, are confining our study of this word to its application to the one and only true God, the Creator of the universe.

Plurality In Unity

This name is a plural noun, and refers to the plurality of the God Head, which we see illustrated in Genesis 1:26: “*Let us make man in our image and after our likeness.*” This “Elohim” though plural is but One God.

The creation was the work of the three members of the Godhead: the Father (Gen. 1:27), the Son (Col. 1:16), and the Holy Spirit (Job 26:13, Gen. 1:2). The Father gave the command, the Son proclaimed His words, and the Spirit performed His will. Thus, from the account of creation in Genesis, we have the understanding of how the Three in One work together.

There is a certain warmth and assurance contained in this name, for as Elohim, He created the earth. “*For thus saith*

the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else” (Isa. 45:18). These verses give the sense of a covenant that the Three made to bring to pass their eternal purposes in the creation of man in their likeness and image. We, too, beloved, are created with an eternal purpose and our Elohim, as we faithfully walk with Him, will lovingly bring to pass His purposes for our earthly and eternal lives.

There is another verse in Scripture that helps us to understand the plurality of Elohim found in Deuteronomy 6:4: *“Hear O Israel, the Lord our God (Elohim) is one Lord.”* This verse states that Elohim is one Lord. However, in looking at this verse, “one” has a very interesting meaning. The Hebrew word for “one” is *“echad,”* whose meaning is not singular, but rather plural. It means “a component one, being united in one – altogether.” Here we see Plurality in Unity. The last two letters of the title “Elohim,” “im,” represent a plural ending.

In the first two chapters of Genesis, the name “Elohim” occurs 35 times in connection with God’s creative power. It is Elohim who by His mighty power creates the vast universe. This we know through the authority of the Holy Scriptures. *“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear”* (Heb. 11:3).

He is One; however, as His name declares, in Him there is plurality. In this plurality He has certain relationships, both in

and with Himself, which because He is God can never be dissolved or broken. The following examples shew how distinctly this name, “Elohim,” refers to and implies “*One who is in a covenant-relationship with one by an oath.*” We see this truth illustrated in the lives of the patriarchs.

In the following verses God (Elohim) makes and remembers His covenant with Noah: “*And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters [abated]...And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.*”

And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth” (Gen. 8:1; 9:8-17).

God (Elohim) remembered His covenant, and kept His word, an everlasting covenant. It is noteworthy that in Genesis 9:1-7 there is a reiteration of what God had spoken to Adam, to repopulate the earth and have dominion over the animals, with the added permission to eat animals (but not the blood, since the life of the animal is in the blood).

To Isaac, Elohim gave the promise of the Covenant that He made with Abraham as seen in Genesis 26:24, *“And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham’s sake.”* Thus the covenant-making and covenant-keeping God gave reassurance to the heir of the promise.

Jacob, although called the usurper, nevertheless receives the promise of the Abrahamic covenant through the predestination of God. *“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee*

and in thy seed shall all the families of the earth be blessed”
(Gen. 28:12-14).

The dying words of Joseph reveal his faith in the covenant God had confirmed with Abraham, Isaac, and Jacob. Genesis 50:24-25 reads, *“And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.”*

God spoke to Moses and remembered His covenant in Exodus 6:5-8: *“And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God (Elohim): and ye shall know that I am the LORD your God (Elohim), which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.”*

New insights concerning the Abrahamic covenant were given to Moses to shew the people how to conduct

themselves in their personal lives in the following two areas:

- 1.) Their relationship with God
- 2.) Their conduct towards one another

These are summed up by the two commandments which instruct us to love God with all of our heart and then to love our neighbour as ourselves (Mt. 22:37-40).

In his dedicatory prayer for the Temple, Solomon referred to Elohim as the “One who keepeth covenant.” This is recorded in 1 Kings 8:23, “*LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepeth covenant and mercy with thy servants that walk before thee with all their heart...*” This attribute or virtue of God is the foundation of the hope His people have in every extremity. Therefore, He says, “*Look unto Me and be ye saved, all the ends of the earth; for there is no God (Elohim) besides Me...*” (Isa. 45:22, 21). God said, “*My covenant will I not break, nor alter the word that is gone out of my lips*” (Ps. 89:34). This is God’s covenant with us.

Thus, whatever God has promised us, whether through His Word that He has quickened to us individually or through prophecy or through a Word to our hearts by His Holy Spirit, He will fulfil it provided we obey His commandments.

God declares to Israel through the Apostle Paul in Romans 11:23-27, “*And they also, if they abide not still in*

unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.”

The New Covenant was likewise given by Elohim when He promises to be their God in Jeremiah 31:33: *“But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God (Elohim), and they shall be my people.”* This is quoted by the Apostle Paul in Hebrews 8:10, *“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people...”* However, in Galatians 6:16 Paul applies this promise to the Church as we are also the Israel of God. This New Covenant accomplishes what the Mosaic Covenant could only point to.

Our Lord’s own teaching reiterates this selfsame truth of God’s faithfulness, first using a lost sheep and then a lost coin to

illustrate the joy of the Father at the return of one who went astray, thus quieting the objections of the Scribes and Pharisees to His receiving sinners (Lk. 15:1-2).

The name “Elohim” means all this and more. This name says, “God has sworn”; it declares, “*God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things (His will and His word), in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us*” (Heb. 6:17-18).

This gives such security and certainty for us, who were once lost in our sins. The prophet Balaam emphasizes this aspect of God’s character, although in so doing he uses an abbreviated form of Elohim—El—when he says in Numbers 23:19, “*God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*”

The idea conveyed by “Elohim” is always that of “One in covenant,” and implies “One who stands in a covenant-relationship.” In this instance, He is to Abraham “One in Covenant,” for the outworking of His purposes, as it is written: “*And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee*” (Gen. 17:7).

“Elohim” signifies a covenant relationship which He is ever faithful to keep. Shall we not pray for opened eyes, to understand all that is treasured up for us and for all creatures in “Elohim!” Psalm 91:2 declares, “*My Elohim, in Him will I trust.*” He loves us and is faithful to bring to pass that which He has promised to do for us, for He is the covenant keeping God. Praise His lovely Name!

EL - The Strong One

From Strong's Concordance we can understand the meaning and appreciation of the usage of this name; therefore, we quote:

El – Strong's #410 – shortened from #352; strength; as adjective, mighty; especially the Almighty (but used of any deity), - God (god), goodly, great, idol, might (-y one), power, strong.

Ayil – Strong's #352 – from the same as #193, strength, hence anything strong, specifically a chief; also a ram (from his strength); a pilaster (as a strong support); an oak or other strong tree – an oak, lintel, post, ram, mighty man, tree.

From the above definitions supplied by Strong's Concordance we see that the root meaning of "El" is "to be strong." This name is used most often to express the strength of God, and is found throughout the Old Testament, especially in Job and in the Psalms. It was as "El" that God brought Israel up out of Egypt: "*God (El) brought them out of Egypt; he hath as it were the strength of an unicorn*" (Num. 23:22).

To emphasize the greatness of the power of God through His mighty acts in bringing Israel out of the land of Egypt and His judgments upon the company of Korah, Moses says in Deuteronomy 10:17, "*For the LORD (Jehovah) your God (Elohim) is God of gods (Elohim), and Lord of lords (Adonai),*

a great God (or El), a mighty, and a terrible...” Thus, “El” is used in a distinct fashion from His other names to portray the strength of God. The first mention of God as El in Scripture is in the description of the priesthood of Melchizedek in Genesis 14:18-19: *“And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God (El). And he blessed him, and said, Blessed be Abram of the most high God (El), possessor of heaven and earth...”*

It is interesting that El—the God of Strength—is used, for it reveals that it is through His strength that the Lord brings forth or resurrects the priesthood of Melchizedek for His own beloved son. Paul states in Hebrews 6:20 that Jesus was made a High Priest forever after the order of Melchizedek. This is the priesthood of New Testament believers because Jesus is our High Priest.

Melchizedek was a King Priest and we, too, are called to be kings and priests to rule and reign with Christ, as we read in Revelation 20:6, *“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”* May we know Him as “El,” our strength who alone can give us the strength to qualify for this blessing.

Hagar, the Egyptian wife of Abraham called God by this name in Genesis 16:13: *“And she called the name of the LORD that spake unto her, Thou God (El) seest me: for she said, Have I also here looked after him that seeth me?”* Hagar used

this name of God, shewing that she counted Him as being strong to bring to pass the promise of making Ishmael a mighty nation.

We should also contemplate the circumstances of the birth of Ishmael for it was not in the plan of God. Ishmael was a product of the fleshly reasoning of Sarah, and Abraham's agreement; but even this mistake God blessed. Although we make mistakes, beloved, God can turn them into a blessing. However, He does not always turn our sins into blessings. There is a point we should take note of – there were two lines. Ishmael was born of the flesh and immediately had twelve sons, but the godly line of Isaac had the intervening generation of Esau and Jacob in order to further purify (by separating the sensuous and slothful nature of Isaac from) the line of the Twelve Patriarchs.

Mistakes do not necessarily turn into masterpieces even under the hand of God. Remember, too, that Ishmael has been a thorn in the side of Israel from his birth, throughout the generations. Nevertheless, let us meditate upon the name El—the mighty God—who can bring to pass all that He has promised to do for us, and by His grace turn our mistakes into fruitfulness.

Moses knew God as “El,” the God of strength, when in his song of victory he said, “The LORD is my strength and song, and he is become my salvation: he is my God (El), and I will prepare him an habitation; my father's God (Elohim), and I will exalt him” (Ex. 15:2).

When we face what must seem insurmountable odds against a strong enemy let us realise that our “El,” our God of strength is stronger than our enemy and can overthrow him giving us the victory. Praise the Lord! This is the God that Moses knew.

Joshua, likewise, knew God as “El,” as is evidenced in his address to the children of Israel prior to the crossing of the Jordan: “And Joshua said, Hereby ye shall know that the living God (El) is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Gergashites, and the Amorites, and the Jebusites” (Josh. 3:10). Thus, when the Lord gives us a directive to go in and possess our inheritance, with the revelation of Him as “El,” we shall see His strength manifested in the defeating of those who oppose us.

David’s triumphant declaration displays his intimate knowledge of the name “El,” in 2 Samuel 22:33-35: “God (El) is my strength and power: and he maketh my way perfect. He maketh my feet like hinds’ feet: and setteth me upon my high places. He teacheth my hands to war; so that a bow of steel is broken by mine arms.” Beloved, let the God of Strength (El) make our way perfect so that we can skip as the hind from mountain peak to mountain peak, victorious in our El, even as the beloved King David!

“El” is used in Psalm 22:1 which foretells of the suffering of Christ upon the cross. In this Psalm, Christ appeals to El in His agony, “My God (EL), My God (EL).” Thus, in the New Testament crucifixion narrative we have Jesus crying with a

loud voice, “Eloi, Eloi” (Mk. 15:34), meaning “My Strength, My Strength.” Even as His life was ebbing away, He cried out in His agony for the God of Strength who had sustained Him throughout His life and ministry.

Let us indeed learn to know this aspect of the Divine Majesty on high, as we are so exhorted in Isaiah 40:31, “But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” Let us know the One of whom Paul speaks in Philippians 4:13, “I can do all things through Christ which strengtheneth me.” “El” is frequently combined with nouns or adjectives to express the divine name with reference to particular attributes or phrases. We will now consider the following forms or derivatives of His Name (El):

EL ELYON – THE MOST HIGH GOD

EL OLAM – THE EVERLASTING GOD

EL SHADDAI – THE ALMIGHTY, ALL-SUFFICIENT GOD

EL ELYON - The Most High God, Or God Most High

This name, too (as well as El), is first revealed through the ministry of the Priest King Melchizedek (Gen. 14:18-22). This title of God appears four times in these verses. *“And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God (El Elyon). And he blessed him, and said, Blessed be Abram of the most high God (El Elyon), possessor of heaven and earth: And blessed be the most high God (El Elyon), which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God (EL Elyon), the possessor of heaven and earth...”*

Melchizedek had the highest priesthood, higher even than the Levitical priesthood. The Apostle Paul develops this fact in Hebrews 7:4 where he says, *“Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.”*

Paul continues in Hebrews 7:7,9-10: *“And without all contradiction the less is blessed of the better...And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchizedek met him.”*

The order of Melchizedek is, as we have already stated, the Gentile priesthood of the Church Age. The Lord Jesus Christ Himself is the High Priest after the order of Melchizedek. Hebrews 7:1-3 declares, *“For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.”*

“Elyon” signifies “the highest of an order;” therefore, Jesus as the High Priest is the supreme member of the priesthood of Melchizedek. With respect to Israel, Deuteronomy 26:19 tells us that the nation of Israel is to be the highest of all nations in the earth. Likewise, in speaking of the Lord Jesus Christ Himself, Psalm 89:27 says, *“Also I will make him my firstborn, higher than the kings of the earth.”* Therefore, as the King of kings, He rules over all the earthly kings and kingdoms.

Applying this to God, He is the Highest, ruling over beings of like nature, because we are made in the similitude (image) of God and are after His kind. Thus does the word “Elyon” or “Most High” here applied to God reveal that He is the Highest and rules over those under Him, whom He endowed with like natures, thus in some way making them related to Himself. However, as the Highest, He has power to rule and turn them

as He will, should they be disobedient or seek to exalt themselves against Him.

There is a very clear example of this in the Book of Daniel regarding the testimony of King Nebuchadnezzar. This is recorded for us in Daniel 4:4-7: *“I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.”*

The king recounts his vision in Daniel 4:10-18: *“Thus were the visions of mine head in my bed; I saw, and behold, a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the*

tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: Let his heart be changed from man's, and let a beast's heart be given unto him: and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee."

Upon hearing the dream, Daniel was astonished (meaning dazed and bewildered) for one hour and his thoughts troubled him. Then Daniel gives the interpretation in Daniel 4:20-27, but let us consider verse 25: *"That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High (Strong's 5943 from 5946 "Elyon") ruleth in the kingdom of men, and giveth it to whomsoever he will."*

Then these things came upon the king, at the end of twelve months. We see the pride and arrogance in King Nebuchadnezzar when he said, *"Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?"* God's intent

for this punishment is revealed in Daniel 4:30: *“This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men... And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.”*

Now we see a remarkable event in the life of this king who on earth was so powerful and led the most powerful kingdom in the world at that time, yet it was revealed to him that he was nothing compared to “the Most High God.” Let us humbly consider the status of many nations today with their leaders who seem to be powerful, but in “one day” can become nothing.

Even after such a severe warning (and remember that Daniel had been proven to be accurate in dreams and visions), Nebuchadnezzar was still so absorbed with his own importance and pride that although the warning was repeated, judgment came. Nevertheless, God graciously gave this king restoration.

When, at the end of his judgment, Nebuchadnezzar’s thinking became clear, so did his understanding. Nebuchadnezzar then acknowledged, as recorded in Daniel 4:34-35, *“And at the end of the days I Nebuchadnezzar lifted up mine eyes unto*

heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

We have another clear example in Lucifer, the arch enemy of God and us. Ezekiel 28:2-19 gives a heartbreaking and chilling picture of one who thought he was superior to God, especially as recorded in Ezekiel 28:17: *"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee."*

Another example of the pride of Lucifer's heart is given in Isaiah 14:12-16, *"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God (El): I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High (El Elyon). Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms..."*

Perhaps we shall never be in such exalted positions as kings, queens, or leaders of armies. Nonetheless, those who occupy even menial positions can have very large egos and imagine themselves to be far greater than they are. Let us heed the exhortation of the Apostle Paul: *“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith”* (Rom. 12:3).

The Lord Himself spoke thus. Matthew 20:20-21, 25-26 says, *“Then came to him the mother of Zebedee’s children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom... But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister...”* On the thought of this name of God, we must consider authority. God has a hierarchy here on earth of which He is supreme, and we must be willing to obey and submit to that authority.

God has ordained this structure and He speaks to us through the authorities over us, whether it be a pastor, parent, teacher, manager, etc. The Lord Jesus emphasized this when He said in Matthew 23:2-3, *“The scribes and the Pharisees sit in Moses’ seat: All therefore whatsoever they bid you observe,*

that observe and do; but do not ye after their works: for they say, and do not.” Jesus gave honour to the office of the Pharisees, but condemned the men because they taught but did not obey their own commandments. We also see how God Himself acknowledged the position of Caiaphas, a wicked man, unto whom He granted a revelation through prophecy simply by virtue of his office as the High Priest.

“Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation...” (Jn. 11:47-51).

We ourselves must be very reverent and cautious in our actions and words to those in authority, heeding the admonition of the Apostle Paul who wrote in Romans 13:1-5, *“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:*

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.” In my lifetime, I have never seen those who have spoken or acted against authority prosper.

We should tremble and fear to speak against, rail, disobey, or take lightly our authorities—whether they are godly or not. God ordains each person’s position, and He is the Most High. Remember the words of King Solomon who taught, “*The king’s heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will*” (Prov. 21:1). Therefore, God is able to turn the hearts of those in authority to cause them to do whatsoever He wishes for our good and for His ultimate purpose. As Peter says, we ought to obey the king or ruler and commit ourselves to the King of kings who rules over all.

EL OLAM - The Everlasting God, The God of Eternity

This name of God, whilst appearing rarely in the Scriptures, does reveal a wonderful aspect of the nature and person of God. It portrays Him as the everlasting One, even as Moses declares in Psalm 90:1-2, “*A Prayer of Moses the man of God. LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.*” We read of this aspect of God’s character in Psalm 93:2: “*Thou art from everlasting.*” This verse reveals God as One who does not dwell in time, but governs time, for a day is as a thousand years to Him. He has always and will always exist.

We may with less difficulty look forward, and be able to comprehend somewhat that we ourselves can inherit eternal life, but we all had a beginning; thus, we have difficulty in comprehending that God had no beginning, but has always been. It is not something that our finite minds are able to understand. Before the foundation of the world He knew us and everything about us. In heaven our minds will be opened and transformed such that we will be able to comprehend this truth; for now we must accept it by faith.

The name “El Olam” first appears in Scripture at the “well of an oath” (Beersheba), for there “*Abraham called on the name*

of the Lord, the Everlasting God” (Gen. 21:33). It was here that Abraham made a covenant with Abimelech, the Philistine leader who had asked Abraham to deal kindly with his son and with his son’s son. The purpose was also to establish the fact that the well had been dug by Abraham and that it belonged to him. Having confirmed the oath with man, Abraham called upon God, the Everlasting God to confirm the oath, which would last for many generations.

Even today, some people say there is an obsession with the Jewish people with respect to eternity. They think in terms of hundreds of years even when it is a question of mineral deposits, water supplies, and the like, which is often foreign to the thinking of the Western world. Surely there is in this act of Abraham something praiseworthy, as he was considering his seed and his seed’s seed unto many generations. Abraham’s thinking was ever eternal as we are told in Hebrews 11:10, *“For he looked for a city which hath foundations, whose builder and maker is God.”*

Abraham walked with the “El Olam,” “the Eternal God of Eternity.” How refreshing it would be if each one of us thought in terms of eternity when considering our actions here upon earth. To walk in the light of eternity is the wisdom of the wise.

Abimelech kept his part of the oath when he treated Isaac with kindness after the death of Abraham (Gen 26:1-12). However, we read of Isaac in Genesis 26:1-5 and 26:23-24, *“And there was a famine in the land, beside the first famine*

that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws And he went up from thence to Beersheba. And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake..."

God, from the beginning of time, had determined His purposes through Isaac, from whom Christ the Eternal Seed would come, as we read in Galatians 3:16, 29, *"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ...And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."*

Every commitment we make is tested. This is made clear in Genesis 22:1-2: *"And it came to pass after these things, that God did tempt [test] Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest..."* The purpose

of the test was to prove that Abraham truly feared God, if he was for Him or against Him.

Abraham proved by his obedience and willingness to offer up the promise seed that he did indeed fear God (Gen. 22:12). Abraham demonstrated that nothing stood between him and his commitment to the Everlasting God. God affirmed Abraham's faith and obedience in Hebrews 11:17-18: *"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called..."*

The Everlasting God who is not limited by time is revealed again by the Apostle Paul in Ephesians 2:7 and 3:9-11, as he looks into eternity when speaking of God's love and kindness toward us, creatures of time: *"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord..."*

Paul develops this thought of the eternal purposes of God (which were kept secret until the predetermined moment in time when God saw fit to reveal the mystery of which we

now read) in Romans 16:25-26: *“Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith...”*

When a truth is to be revealed, it is God in the whole spectrum of His plan and purposes who determines at what time a truth should be made known. Paul is saying this was “kept a secret” according to the commandment of the Everlasting God, but now is made manifest. God, who transcends time (Ps. 90:2), is still patiently working throughout all generations and dispensations that which He purposed through Christ the Eternal Seed, whose sons we are if we are born of Him. There is a time for everything (Eccl. 3:1)—a time for Jesus to come to earth as a Man; a time for Him to die on the cross and to be raised from the dead; and a time to return again to glory. El Olam is above time, yet working through time to accomplish His purposes. Psalm 90:4 declares, *“For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.”*

The people say, *“Where is the promise of His coming?”* (2 Pet. 3:4). We must be ready as God does not delay; He is never late or early, but moves only in perfect timing. This is emphasized by the Apostle Peter, who even in his day was experiencing opposition concerning the teaching of the Second Coming of Christ. *“But, beloved, be not ignorant of this one*

thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (2 Pet. 3:8-10).

As we are birthed by God and He has given us life, we, too, are eternal, known and chosen before the foundation of the earth; so, we shall dwell eternally in heaven or in hell. Since it is presumed that those who study this book are going to heaven, may we attain unto the place that God has ordained for us and receive the commendation from Matthew 25: 21, *“Well done thou good and faithful servant... enter into the joy of thy Lord.”* Let us by His grace strive to hit the mark of His high calling for our lives (Phil. 3:14), bearing in mind that as a tree falls there it shall be (Eccl. 11:3); likewise, as we die so shall we be for all eternity. Our eternal state depends upon our earthly life. Let us pray, therefore, the prayer of Moses from Psalm 90:12: *“So teach us to number our days, that we may apply our hearts unto wisdom.”*

EL SHADDAI - The Almighty, All-Sufficient God

In studying and meditating upon this name of our beloved Father, let us look at it in two parts: El and Shaddai. This will allow us to savour all of His wonderful nature as revealed in this name.

“El” is translated “God” in the Authorized Version and we have already looked at this earlier in our book. However, we need to refresh our minds so that we can link it’s meaning with the second part of this name. “El” primarily means “the strong one,” “might,” or “power,” and is used in this sense in many passages in Scripture. It is a common word for Deity, and is frequently used in circumstances which indicate the great power of God.

For example, in Numbers 23:22 we are told that it was as “El” that God brought Israel up out of Egypt. When the word is applied to the one True God, as it continually is, it always assumes His power. Take for instance Psalm 18:32: *“It is God (El) that girdeth me with strength, and maketh my way perfect.”* Again in Psalm 77:14 we find “El” being used: *“Thou art the God (El) that doest wonders: thou hast declared thy strength among the people.”*

The first mention of the name “El Shaddai” appears when God, as Jehovah, revealed Himself to Abraham and said, “I

am the Almighty God” (Gen. 17:1). The same title was used when Isaac blessed Jacob in Genesis 28:3: “And God Almighty (El Shaddai) bless thee (Jacob), and make thee fruitful, and multiply thee, that thou mayest be a multitude of people...”

Later, in Genesis 35:11, God (El Shaddai) confirmed this blessing to Jacob: *“And God said unto him (Isaac), I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins...”* “El” describes God’s power; however, when it is linked with “Shaddai,” the thought expressed in the compound name “El Shaddai” portrays “power to bless.” “Shaddai” primarily means “breasted,” being formed directly from the Hebrew word “Shad,” that is “the breast.” Thus, God is here shewn as the One who nourishes, supplies, and satisfies, which essentially are qualities associated with the breast of a mother. “El Shaddai,” therefore, may be interpreted as “The One who has the limitless resources to meet the needs of His children.”

“El Shaddai” also means “The One who has the power to do anything and everything, to bring to pass His will in the lives of His people.” This name portrays His ability to take His people who are barren and cause them to become exceedingly fruitful. A prime example of this is the Lord’s dealings with Abraham and Sarah, who were both beyond the age of bearing children, yet by the grace of God, amazingly fruitful (Gen.17-21).

Faith in El Shaddai enabled the saints of old such as Martin Luther, John Wesley, William Booth, and William Carey to

believe that what God had promised He was well able to do, and that He could transform them into fruitful men and women for the Lord in their individual fields of service.

Dr. Nathaniel Stone has noted that Abram had long been the heir of the promise recorded in Genesis 12:2, 7: *“And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.”* Abram, therefore, at the advanced age of 75, received promises of a land and posterity, both physically and spiritually.

As Abraham waited to see the fulfilment of God’s promise to Him, the Lord graciously confirmed it in Genesis 13:14-15 and 15:1-21. However, in the natural, it appeared that it would soon be too late for the fulfilment of the promise. Thus, when Abraham was 86 years old, he tried in his own strength and might to obtain the promise that God by His almightiness had confirmed to him. Sadly, because Abraham attempted in his own flesh to obtain the promises of God, he reaped the consequences of the flesh—Ishmael.

At 99 years of age, Abraham, in his humanity, could only think in terms of Ishmael, because his physical body was now incapable of having children (Gen. 17:17-18). However, at this time God revealed Himself as “El Shaddai,” the “Almighty God, mighty in sufficiency, giving of His bountifulness and blessing.” God is not limited by human weakness and inability.

We see from these accounts that Abraham was not always strong in faith and attempted to obtain the promise on his own. Nevertheless, we find in Romans 4:19-21 that his faith was not weak when he was one hundred years old. He had a progressive relationship with the Lord, and as he matured, God continued to reveal Himself in different ways according to Abraham's needs. It was by this new revelation of God as "El Shaddai" that Abraham and Sarah learned that only God Himself is able to bring His promises to pass (Heb. 11:11). Even as this revelation was necessary for Abraham and Sarah, the parents of our faith, we, too, must experience this revelation of "El Shaddai" and know that Christ and Christ alone is able to bring to pass His purposes in our lives. If we attempt to fulfil the promises in our own strength, we will reap an Ishmael, even as Abraham and Sarah did; yet God is ever faithful to those who wait upon Him!

When they knew their bodies were useless to produce the heir of God's promise, they understood that it was only by the grace and strength of God that His promises to them were fulfilled. They learned of their own insufficiency, the futility of relying on human efforts, and the danger in running ahead of God.

When we are emptied of our own efforts and strength, then El Shaddai—the God who sheds forth—can fill us with His might. Second Corinthians 3:5 declares, "*Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God...*" All that we accomplish for God is by His Spirit working and dwelling in us. In our own efforts

we will never obtain the promises; we would only produce an Ishmael, sorrow and trouble.

The Almighty God is able to bring to pass His purposes and promises in us. We can go from Abram's fruitlessness to Abraham's fruitfulness as we receive from "El Shaddai," "the God who sheds forth," and as we are emptied of our self-confidence and will, and filled with His almightiness. We want to be partakers of this aspect of God's nature.

When Jacob left to go to Padanaram, his father Isaac commanded a blessing upon him saying, "*And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people...*" (Gen. 28:3). However, years later when Jacob left Padanaram, God Himself appeared to Jacob and pronounced a blessing on him, as we read in Genesis 35:11, "*And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins...*"

Also at this time, God confirmed that He had indeed changed the name of Jacob to "Israel," meaning "Prince with God." Therefore, this revelation of the name "El Shaddai" brings tremendous blessing and an elevation to a higher realm in God.

Joseph received this blessing, as seen in Genesis 49:25: "*Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb...*" Joseph received the double portion

because he received the birthright (1 Chr. 5:1-2). After we have meditated, studied, and ruminated upon these truths we understand that in order to have abundant fruit in our own lives, we need to know experientially the blessing of our “El Shaddai.” It is essential to wait for His timing in pronouncing this blessing upon us, as we have seen through the life of Abraham, or the wrong work will indeed be multiplied.

I have seen during my own lifetime many godly ministers who did not wait for their “Isaac.” Instead, they produced an “Ishmael” with the result that many notable works which attracted numerous people into their ranks have been pronounced by the Lord to be a tree that was not planted by the Father (Mt. 15:13).

How many labour in vain all their lives in the fields of someone’s “Ishmael” only God knows; but the sad fact is that they have strengthened the wrong work which will in the end be only wood, hay, and stubble, consumed by the fire of His presence at the Judgment Seat.

In light of this truth, dear ones, may we ensure that by His grace our doctrines and fellowship are rooted in our El Shaddai, that when we appear before Him our works will be like precious metals that withstand the test of fire. Then shall we hear those blessed, sweet words from our Saviour’s lips, *“Well done thou good and faithful servant, enter thou into the joy of thy Lord.”*

JEHOVAH - The Self-Existent One

This name is first found in Genesis 2:4: *“These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens...”* It is the second name for God in Scripture after Elohim, and is the most frequently used, appearing over 7,000 times. “Jehovah” is revered as the national name for God in Israel.

The Rabbis of old called “Jehovah” – “The Name,” “The Great and Terrible Name,” “The Separate Name,” and “The Unutterable Name.” It was also known as “The Name of Four Letters” because the English transliteration from Hebrew is spelled YHVH. The pronunciation is “Jahveh” or “Jahweh.” The definition of “Jehovah” is “the Self-Existent One,” and can be understood by the description of Jesus, who is Jehovah, from Revelation 1:4: *“John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne...”*

“Which Is” –	the ever-existing One,
	His relation to the present
“Which Was” –	the One who always was,
	His relation to the past
“Which Is To Come” –	the One who always will be,
	His relation to the future

The name “Jehovah” is derived from the Hebrew verb *havah*, “to be” or “being.” This is a very sacred name, applied only to God; it never applies to anyone else, and there is no secondary sense as with the name “Elohim.”

The origin and meaning of the name “Jehovah” are especially brought out in relation to Israel. This revelation is recorded in Exodus 3:13-14: *“And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”*

The words of these verses could be rendered “One who is what He is.” This name reveals God as “the Being who is absolutely self-existent and who, in Himself, possesses essential life and permanent existence.”

When Jesus was challenged in the Garden of Gethsemane as to whether or not He was Jesus of Nazareth, He replied, “I AM...THAT I AM.” *“They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way...”* (Jn. 18:5-8). In verse 5, He says, “I AM,” and in

verse 8, “THAT I AM” (“he” is not in the original Greek). The crowd fell to the ground, for no sinner is able to stand in the revealed presence of the Name of Jehovah. This is demonstrated in Psalm 1:5, *“Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.”*

“Jehovah” is the expression of God’s being. After Moses pleaded to see the glory of the Lord, God expressed His being unto Moses upon Mount Sinai. Exodus 34:6 says, *“And the LORD (Jehovah) passed by before him, and proclaimed, The LORD (Jehovah), The LORD (Jehovah) God (E1), merciful and gracious, longsuffering, and abundant in goodness and truth...”* But this kind and loving nature is also tempered with righteousness and justice; therefore, Jehovah continues by declaring in Exodus 34:7, *“Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that (Jehovah) will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.”*

Again, in declaring His character in Psalm 45:7, the psalmist speaks of Jesus: *“Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.”*

“Jehovah” is the expression of God’s own being, not towards other people, but Himself. We must also know Him as Jehovah. He is not only love, but He is also truth and

righteousness; He must hate evil and iniquity. Where iniquity is found there is definitely a breach or separation between God and the sinner.

When Moses asked for God's name, He replied, "I AM THAT I AM" – a title that not only expresses His self-existence, but also His unchangeableness of character. "I am what I am" is the actual meaning in English. He is saying, "I am what I'm saying I am." With Him there is no variableness or shadow of turning (Jas. 1:17). He is a God of love, and He comes to us this way; but as we go on and there is a deeper revelation of His character and nature, we find that He hates sin, and we are introduced to Him as Jehovah.

We find a natural example of this through the relationship of a baby and his parents. At first, a baby simply knows his parents as love, but later when the baby touches things he should not, the parents will discipline him. This exemplifies our relationship with Jehovah. He manifests Himself as the God of Love, but then He has to discipline us because Love hates sin in any form. However, many people cannot understand this dual aspect of Jehovah – He is the God of Love and desires that we may spend eternity with Him in Heaven, yet will cast the unbelievers and the wicked into hell, which was prepared for the devil and his angels. The very nature of Jehovah is life and, therefore, separate from sin that leads to death.

God appreciates and wants quality in the character of His people and He desires us to have that same high standard of

excellence. He is true and righteous altogether the Scripture says, and He looks for righteousness in His creation. This is the character trait that we will see through His title “Jehovah Tsidkenu” – the Righteous God.

From the very beginning, in Genesis 2:16-17, we have the record of “Jehovah,” *“And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”* In the Garden He put man under law, saying both “Thou shalt” and “Thou shalt not,” every detail of which shews the consistent revelation of this name. From the very beginning God made a difference between good and evil, and He expects us to make a difference. After creating Adam the Lord gave him dominion, with the warning that disobedience would bring drastic results. God specifically told Adam that disobedience would bring judgment, with the ultimate result of death. Of course we know that they did eat, first the woman and then the man, and they were sent away from the Garden of Eden (Gen. 3:17-19).

Yet, our gracious and merciful Lord, even in the midst of judgment, never left us without hope. In the very judgment there is a promise of deliverance. They had sinned, and God could not tolerate iniquity, yet in the midst of that disobedience we find Jehovah’s provision and hope in His judgment upon the serpent: *“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel”* (Gen. 3:15).

There is a blending and intermingling of His natures. Jehovah offered life and perfection to Adam and Eve, just as He has to us; yet we were all born with a free will to obey or disobey, and must bear the consequent judgments of disobedience. His desire is to bless us, but if we disobey and iniquity is found in us, He must judge us because He is a holy God and cannot tolerate sin.

However, His creation is given the choice to accept or reject His commandments. These two aspects of His character are not contradictory, but complementary, blending with one another. This same truth is demonstrated again and again throughout Scripture.

This aspect of the nature of God is shewn again in the days of Noah: *“And the LORD (Jehovah) said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years...And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD”* (Gen. 6:3, 7-8). Because of the judgment He would bring upon the earth, God (Elohim), as the Blessed Three in One, ordained that an ark be built for the preservation of Noah and his family.

Jesus has always been Jehovah. He reveals Himself to us in the present tense. However, the Lord chooses which aspect of His nature to reveal to us at specific times. To Abraham, Isaac, and Jacob he revealed Himself in His covenant relationship as

“Elohim” – the Covenant-Keeping God (Ex. 6:2-3). He renewed His covenant personally with each one.

It was not until Israel left Egypt that God gave the Law through Moses and said, “...and ye shall be holy; for I am holy:...” (Lev. 11:44). Only at that point did the full revelation of the meaning of Jehovah begin. Adam and Eve had experienced this revelation in the Garden, and Noah had known because he had witnessed the flood; but we must progress far in our life of faith, sonship, and service before we understand fully the revelation of this name “Jehovah.”

We see from the life and ministry of the prophets that the witness of Jehovah is always the same. In Isaiah 58:1-14 the cry of God was to shew the house of Jacob (Israel) their sin. The longing of Jehovah’s heart was that Israel would turn to Him; then He could guide them continually and satisfy their soul in drought, making them like a well-watered garden.

In Ezekiel 18:1-4 the Word of Jehovah comes to the prophet: “Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die” (Ezek. 18:4). Yet we see the love of Jehovah for His disobedient people in the End Times in Jeremiah 30:18: “Thus saith the LORD; Behold, I will bring again the captivity of Jacob’s tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.” The mercy of the Lord is also shewn in Jeremiah 30:24; 31:3, 6: “The fierce anger of

the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it...The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee...For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.” We see very clearly from Ezekiel 18:4, 20 and Ezekiel 33:10-11, 18-20 that there is no neutrality or gray area with God. Each soul must give an account to God.

In the following verses of the Law we have an explanation of why Jehovah could not tolerate sin: *“Thou shalt not bow down thyself to them, nor serve them: for I the LORD (Jehovah) thy God (Elohim) am a jealous God (El), visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments”* (Ex. 20:5-6). God must deal with sin, yet He still declares, *“I will shew mercy...”* Throughout history Jehovah has shewn Himself as a loving God, and mercy is the first and foremost desire of God. Nevertheless, if there is sin, a choice to transgress, then He has to deal with iniquity because the very essence of His nature is holiness.

We read in Psalm 11:5-7, *“The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous LORD loveth righteousness; his*

countenance doth behold the upright.” He shews how entirely opposite the righteous and the wicked are.

The name “Elohim” involved a covenant relationship which could never be broken. However, “Jehovah” shews One whose nature is both love and holiness, and who must judge evil wherever it exists, no matter the cost to the Creator or creature. He is inflexible when it comes to judgment, though it grieves Him to inflict it. He suffers when His children are disobedient.

In the Book of Judges this truth is repeated again and again in the terrible cycles of sin, rebellion, slavery and oppression, deliverance, and then a return to sin, beginning the whole process again. God was grieved for the misery of Israel, having always to correct and judge them for their sin, seeking by this to turn them back into the way of the truth (Jdg. 10:6-7,13-16). We see the heart of God in Hosea 11:8-9: *“How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.”* God takes no pleasure in executing judgment; He grieves at the necessity of chastening His people.

In the New Testament Jesus Christ truly reveals Jehovah. Jesus is the fullness of God, the Brightness of His Glory, and the express Image of the Person of God (Eph. 1:23, Col. 1:15,

Heb. 1:3). Christ's sufferings and death upon the cross shew us that sin always brings sorrow and trouble on Jehovah.

The Father endured great anguish in seeing His own Son suffer judgment for the world He loved. This also is Jehovah – He still carries our sorrows, for the revelation of Jehovah is present tense, and He suffers with us in all our afflictions (Isa. 53:4; 63:9). Though He has to inflict judgment, it does not please His heart to do so.

In Luke 19:41 Jesus wept because Jehovah's own people rejected Him. The anguish of His heart was not for what He would endure, rather He wept because those whom He loved and longed to gather to Himself had turned away from Him and would suffer severe judgment (Mt. 23:37).

The Lord desires full and unbroken communion with His people, yet this desire and the full revelation of His righteousness cannot be fulfilled until we, too, are made righteous and cleansed from sin. Sin separates us from Him because we are unrighteous and wicked, and He is holy. His purpose and desire is to make us holy and righteous in order for our fellowship to be unbroken. The New Covenant of grace, as introduced in the New Testament and based upon the death of Jesus, is Jehovah's Covenant and was made with us through salvation.

This Covenant, first spoken of in Jeremiah 31:31-34 and repeated in Hebrews 8:8-12, is available to us now in the Church Age: *“Behold, the days come, saith the LORD, that I will make*

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

His righteousness is not complete if it only judges and condemns, for the devil can do that. The highest righteousness then is the ability to make the sinner righteous; thus, although sin must be judged, that is not the end of the matter.

We have no righteousness of our own, but it is imparted as clearly stated in Romans 7:18-20 and 8:2-4. Therefore, His purpose is to work out His righteousness in us, that His life may truly flow through us.

God is the same God, whether seen as Jehovah or Elohim; but Elohim gives us only one view. We must know Him as Jehovah also, if we would know ourselves or what it costs the Blessed God to make us “*partakers of His holiness*” (Heb. 12:10).

ADONAI - The Lord Our Ruler or Master

“Adonai” means “master, lord, or owner,” and it is the plural of the Hebrew word, “Adon.” When speaking of God it is always in the plural meaning, “my Lords.” Thus, like “Elohim,” this name portrays the Holy Trinity.

However, when the word is used of men it is translated “master,” “sir,” and “lord,” but for the most part as “master.” This is illustrated very poignantly in Genesis 24 when Eliezer, the servant of Abraham, speaks of “my master Abraham.”

The form that Eliezer uses is in the singular “Adon,” whereas in addressing God, Abraham uses the plural form, “Adonai.” We see in the name “Adonai” the beautiful truth of the loveliness of the character of God, as Abraham affectionately calls Him, “Master.”

We first find mention of this name in Genesis 15:1-2: *“After these things the word of the LORD (Jehovah) came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord GOD (Adonai Jehovah), what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?”*

Abraham was acknowledging God as his Master; it is especially clear from the context that Abraham was looking

at God in this manner since Abraham refers to Eliezer, who had similarly declared that Abraham was his master. We find this again in Genesis 24:27: *“And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master’s brethren.”*

Certainly Abraham understood what this relationship meant, perhaps better than we nowadays understand it, for those were days of slavery. Lordship meant complete possession on the part of the master, and complete submission on the part of the servant. In addressing God as “Adonai” he acknowledged God’s complete possession of and perfect right to all that he was and had. For ourselves, this name, when used of God, implies ownership and mastership.

There was a difference in Israel between those who had been purchased, and therefore had become the property of the owner, and one who was simply hired for his services. The purchased slave stood in much closer relationship than the hired servant. The hired servant was free to come and go as he might wish. In Israel the hired servant, who was a stranger, could not eat of the Passover or the holy things of the master’s house, but the purchased slave, as belonging to his master and thus a member of the family, possessed this privilege (Ex. 12:43-45, Lev. 22:10-11).

There is a provision made in the Law whereby the servant who loved his master could remain with him forever, as we now read, *“Then his master shall bring him unto the judges;*

he shall also bring him to the door; or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever” (Ex. 21:6).

Piercing the ear of the servant indicated that the servant chose to obey his master lovingly and completely. As we come to appreciate the beauty and loveliness of our Jehovah, this will also become our desire. Returning to the truth of the distinction between a purchased slave and a hired hand we realize that for us the question becomes, “Do I honor and obey and love Him as my Adonai?”

Hudson Taylor was apt to say, “*If He is not Lord of all, He is not Lord at all.*” Our Lord Himself pronounced severe judgment upon those who called Him “Lord, Lord,” but never recognized His lordship in their lives (Mt. 7:20-23). “Adonai” expresses a personal relationship, involving rights of lordship and possession. Thus, if redeemed by the blood, we are not our own (1 Cor. 6:19-20).

We must realize this relationship of servant to master exists between us and the Lord. Psalm 123:2 brings this out beautifully: “*Behold as the eyes of servants look unto the hand of their masters and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that He have mercy on us.*”

In the world today the word “servant” is not something people want to be identified with. In our upwardly mobile society, people are selfishly motivated. This is one of the great

differences between the world and the church. The world cries out for its rights (civil, women's, gays', etc.), and does everything according to its own will. Psalm 12:4 declares, *"Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?"*

This is in direct contrast to God's saints. Our cry must be that of the Lord Jesus Christ in John 4:34: *"My meat is to do the will of him that sent me, and to finish His work."* The Almighty God, Everlasting God, God Most High has purchased us with the sacrifice of His own Son. Why? To fulfil His purpose in His Kingdom, of which we are servants. Is not this the hallmark of a great servant, obedience to the will of the master?

In Philippians 2:7-8 we have a picture of the Lord as a servant when He came to the earth. *"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."* Our Lord took steps down, and this shews us the reality of this relationship of a master and servant.

Teaching His disciples, He gave many parables of servanthood. Examples of these are Luke 22:24-30 (especially verses 26-27), which asks, "Who is the greatest?" Also, Matthew 20:26-28; 25:19-23 speaks of this with the key phrase, *"After a long time the lord of these servants cometh, and reckoneth with them,"* thus indicating that our relationship to Christ is one of a servant to his Lord. We must understand that

we have been given a great responsibility; what are we doing with what the Master has entrusted us with? This is true, especially in the ministry, for we are entrusted with people. To a certain extent, if we are in positions of authority we are the “Adon” of others.

May we be like Abraham who was beloved of his servants. Why was he so beloved? Because he was “the Friend of God.” (Jas. 2:23) and those with whom we walk we become like, taking on their nature. Likewise, there is the beautiful example of Boaz, for when he came to his servants, he greeted them with the phrase, “*The LORD be with you. And they answered him, The LORD bless thee*” (Ruth 2:4). What a wonderful example of the relationship of an “Adon” to his servants! May we, too, by example, cause others to desire to be the bondslaves of Jesus so that they may also cry out to their God, Adonai. When we rightly obey and relate to our Master, we will have tremendous joy.

The Compound Names of JEHOVAH

There are many derivations and compound names associated with Jehovah, some of which we deal with in this section; these we will, by His grace, now seek to appreciate.

<i>Jehovah Gmolah</i>	The Lord of Recompenses
<i>Jehovah Hoseenu</i>	The Lord our Maker
<i>Jehovah Jireh</i>	The Lord our Provider
<i>Jehovah M'Kaddesh</i>	The Lord doth Sanctify
<i>Jehovah Makkeh</i>	The Lord shall Smite
<i>Jehovah Nissi</i>	The Lord our Banner
<i>Jehovah Rohi</i>	The Lord my Shepherd
<i>Jehovah Rapha</i>	The Lord our Healer
<i>Jehovah Sabaoth</i>	The Lord of Hosts
<i>Jehovah Shalom</i>	The Lord our Peace
<i>Jehovah Shammah</i>	The Lord is There
<i>Jehovah Tsidkenu</i>	The Lord our Righteousness

JEHOVAH GMOLAH – The Lord of Recompenses

This title of God is found in Jeremiah 51:56 where He is called “*the Lord God of recompenses.*” The context of this passage refers to the destruction of Jerusalem by the Babylonian army. Here Jeremiah the prophet is declaring, “*As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth*” (Jer. 51:49). Even as they afflicted Israel and destroyed Jerusalem, so shall it be done to them.

This is a principle that flows through the whole of Scripture with familiar passages and declarations such as Deuteronomy 32:35: “*To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.*” This also alludes to the Babylonian invasion which was prophesied through Moses even before Israel had entered the land of Promise.

Before continuing with our study on this name, there is a very important truth that we should not overlook. The Babylonians were raised up by God and even Nebuchadnezzar their king was called the servant of God (Jer. 25:9). However, although they were fulfilling the will of God in destroying Jerusalem, they would be judged for this very act. The Lord did not judge the generation that committed these atrocities but a later generation. Thus, one can suffer the vengeance of God for

the sins of previous generations. This is confirmed by the Lord when He stated in Luke 11:49-51, *“Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.”*

Christ’s generation committed the greatest sin of all in that they crucified the Son of God. Therefore, that same generation would suffer the just recompenses of a Righteous God, not only for the atrocity of crucifying the Messiah, but for slaying the prophets throughout the previous generations.

There are other instances where later generations have had to bear the recompenses for the evil of their predecessors. There is the case of which we read in 2 Samuel 21:1, *“Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.”* This sin of Saul’s occurred more than 20 years previously.

It is a principle of God that He uses to test the hearts of mankind, as we read in Ecclesiastes 8:11, *“Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.”* The

Lord delays His judgment of the wicked to allow them the choice – to repent and turn to Him, or to set their hearts fully upon doing evil.

There are a number of lessons that we need to learn and appreciate from this particular name of God.

1. He is the God of the Recompenses; therefore, what we sow we shall reap (Gal. 6:7). The Apostle Paul states, *“For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God”* (Heb. 10:30-31).

With respect to those who have wronged us, we must remember that Paul warns in Romans 12:19-21, *“Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.”*

2. Generally speaking, God does not move quickly in judgment for He is longsuffering, not willing that any should perish (2 Pet. 3:9). Therefore, we must learn to suffer injustices, patiently, even as the Lord Jesus did, awaiting the Lord’s day of recompense when He will deliver us and deal with those who have wrongfully oppressed us.

3. The Lord's recompenses sometimes come upon the children of the offenders and we have personally known of many cases where the Lord has taken through death the children of those who have done wickedly.

I have known of several pastors who had been unfaithful to their wives, having the children they had loved the most, die in accidents. Beloved, the wheels of God turn slowly but surely. Let us reverently fear, yet ever adore our Jehovah Gmolah.

4. On the positive side of this aspect of the name of God, "The Lord of Recompenses," we may say that the righteous are never forgotten. There are many examples of this in Scripture, a few of which are listed below:

Sarah, who was barren, had to endure the mockings of Hagar who had borne Ishmael to her husband Abraham. However, God recompensed Sarah with Isaac who received the promises of God, whereas Ishmael was cast forth out of the land of promise.

Hannah, who was also barren, had to endure the cruel torments of her husband's other wife, Penninah, who had borne many children. However, after many years of weeping, God gave to Hannah a son, Samuel, who became the great prophet in Israel.

Isaac, who was driven by the Philistines and other enemies from the wells of Abraham that he had dug again, was

eventually given a well which became the city Beersheba, unto this day.

David, who was persecuted by Saul, when he had opportunity to kill his enemy, feared to take vengeance upon him, and was eventually rewarded when Saul was killed by the Philistines and David became king in his place.

Mordecai, the uncle of Esther, had an enemy Haman, who erected gallows upon which he purposed to slay this righteous man. God, however, reversed the situation and by order of the King, Haman was hung on the very gallows he had prepared for Mordecai. Mordecai then took the exalted position that Haman had enjoyed as next to the King himself.

May we encourage our souls, beloved, as King David did in Psalm 43:5: *“Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.”* Our God is Jehovah Gmolah who will requite the wicked who persecute us, and reward the righteous as we steadfastly put our trust in Him.

JEHOVAH HOSEENU -

The Lord Our Maker

This title of God – “The Lord Our Maker” – is found in Psalm 95:6 and expresses the thought that He is in the process of making and fashioning us into the vessels of His choice. Therefore, we should, as the psalmist says, worship and bow down, kneeling before the Lord our Maker. In contriteness of heart and brokenness of spirit, we need to plead with Him to mould and fashion us into His image.

We need to realize that we are His workmanship; we want to be pliable in His hands so that we do not mar His workmanship in our lives. If through disobedience, stubbornness of heart, or downright obstinacy, we have become like the vessel of clay that was marred in the hands of the Master Potter, remember Jeremiah 18:4: *“And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.”*

Let us remember that He is our Maker and He can make something beautiful of our lives even if we have resisted Him shamefully in the past. King David develops this thought also in Psalm 139:14-16, *“I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance,*

yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.”

Let us return to the theme, the Lord our Maker. This became such a reality in my own life when He appeared to me as Wisdom. Jesus explained that He had a Kingdom to run and that in order to do so He needed men and women to fulfil certain duties. I then saw, as in a vision, the world with men and women performing all kinds of different duties; sweeping the streets, others driving buses, whilst others were teachers, scientists, or administrators. The Lord emphasized that in His Kingdom all would be satisfied as they were occupied in the work for which He had created them. Also, Jesus said He had not created all men equal.

Some weeks later, I was in New Zealand with some dear friends who were directors of a day care centre. They invited me to visit and I was shewn the different rooms. In one room a lady was rocking a newborn baby in her arms, in another room two girls were seeking, very happily, to control a group of two to three year olds. And so it went on and in whatever age group of children I was shewn I noticed that their supervisors were all so happy. However, when I left the Lord asked me how I felt and I replied that I was glad to leave. “Yes,” He said, “because I did not create you to look after little children.”

While ministering in the Philippines, one morning I was awakened early to see the Lord there surrounded by angels.

Nearest to Him were the smaller angels who cared for the children. There was a progression such that the angels standing further from the Lord became larger and more majestic and I understood that their responsibilities were greater. Some had charge over villages, towns, cities, nations, and continents.

Then the Lord said, “If an angel who was created to watch over a city was told to guard a baby, he would not feel satisfied. Likewise, an angel who had been created to look after a baby would feel inadequate to look after a city. Each angel flows perfectly and joyfully in the position for which he was created.”

Likewise, before the foundation of the world, He knew us and in His book He wrote His purposes for our lives. For Paul, it was to be an Apostle preacher, but also to be a pattern of longsuffering for the Church. Moses was ordained to be a leader, lawgiver, prophet and the meekest of all men. Solomon was ordained to portray Christ as Wisdom and of him the Lord said, “I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.” His reign was a time of peace. David, his father, however, was a prophet, priest, and king who portrayed Christ as the warrior who overcame his enemies.

It is very important to ask Jehovah Hoseenu His purposes for our lives. Then, together with the Lord, we may walk through life’s paths and at the end, stand perfect and entire, wanting nothing. We will have fulfilled His purpose and portrayed

that aspect of His character that He wrote in His book for you to manifest.

JEHOVAH JIREH - The Lord Our Provider

This title – “Jehovah Jireh” – was given to God by Abraham and means “The Lord our Provider,” “The One who literally sees our needs and will provide for them.” Let us examine the circumstances in which the name first occurs.

In Genesis 22, the Lord tested Abraham concerning his consecration to the will of God, commanding him to offer his only son Isaac through whom all the promises of God would be fulfilled. Abraham did not hesitate, but arose early, taking his servants and his son to Mount Moriah. When Isaac asked where the sacrificial lamb was, Abraham replied in faith, saying that God would indeed provide Himself a lamb for the burnt offering. Upon being ordered by the angel of the Lord to stay his hand and not slay Isaac, Abraham lifted up his eyes and saw a ram caught by its horns in the thicket. Thereupon Abraham called the name of that place “Jehovah Jireh,” “The Lord will provide in this Mount Moriah.” “Moriah” means “Seen of Jah,” and it is fitting that upon this mountain the Lamb of God was provided by God for the sins of the world.

Mount Moriah, or the mountains of Moriah (Gen. 22:2), is also the Temple Mount where the sacrifices were offered to the Lord for generations. Christ fulfilled all of these Old Testament sacrifices when He offered Himself as the spotless Lamb of God upon the cross. This name “Jehovah Jireh,” “The

Lord our Provider,” applies to all circumstances in our lives. The Lord Jesus in His sermon on the mount speaks of God’s provision for our lives in the realm of the needs of mankind such as food, drink, and clothing. *“Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?... (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you”* (Mt. 6:25-33).

Although there are other provisions that we in this modern generation need, whatever those needs may be, there is this all-encompassing promise given by the Apostle Paul in Philippians 4:19: *“But my God shall supply all your need according to his riches in glory by Christ Jesus.”*

There is a lesson from this episode in the life of Abraham upon which we should meditate. The Lord did not provide until Abraham had reached the extremity of his own human limits. Abraham could not provide the ram, only God could. He did so only after Abraham had been tried to the limit. Likewise, there are tests which God passes us through to see whether or not we do indeed trust Him to provide. I have seen many examples of this in my lifetime.

Recently in New Zealand, two very godly pastors needed to sell their homes in order to move to locations that were more accessible to their churches. In both cases they were tried to

the limit, but they trusted the Lord to provide. Because of their faith, both of these pastors obtained not only houses in the right localities, but houses that were infinitely better than the ones they possessed before. Moreover, God provided the extra money that both needed for their new houses from unexpected sources.

Needing a car myself, as my own was on its last legs, the Lord spoke that I should wait and not go searching for one. I admit that I was sorely tried, but after many months I was given one which was a much better one than I would have been able to buy.

There are many testimonies concerning God's provisions for meeting places or church buildings for His people in which to worship their benevolent Creator. Just recently I have become aware of some pastors who had been challenged by God to build or enlarge their present properties. In each case, through trusting the Lord, they have been able to build debt free. When the bills came in, the money was there and they did not need to borrow. However, I have seen those who built out of presumption, who had not been directed by the Lord to build and did not have His specific promises, become mired in debt and despair. To illustrate that the Lord sees and hears even our smallest needs we would like to include the following testimonies:

A young girl, 10 years of age, in our Church was attending a Christian school where she was required to wear a regulation school uniform, including a skirt that was to come below her

knee. However, as children do, she had a growth spurt with the result that her skirt now only reached to above her knee. Her mother let down the hem but still it did not go down below her knee, and it left a permanent crease where the hem had been unstitched.

The parents did not have the money to buy her a new skirt, so mother and daughter prayed and exposed the problem to the Lord. The next morning, the young girl bounded out of her room to greet her mother who was making breakfast. “Look, mother, what Jesus has done!” she exclaimed. There, the astonished mother looked at the skirt her daughter was wearing. It had been lengthened and the hem crease was no longer there. Jesus heard, saw, and provided for the young girl.

I was in France being entertained by a poor family who found they had not sufficient stew for the meal. However, when the wife prayed, she found that the pot in which she had cooked the stew did not run out, and so she and her husband, their six children, and I all ate until we were very well satisfied.

A missionary in Switzerland was relating this experience. He asked the Lord for money and the Lord replied, “What do you want the money for?” The missionary replied that he wanted to buy some shoes. The Lord said, “Why don’t you ask Me for a pair of shoes, then?” So, the missionary changed his request and said, “Lord, please give me a pair of shoes.” The next day, someone brought him a box in which there was a pair of new shoes of far superior quality than he would have bought with the money that he was asking of the Lord. The

person who brought the shoes simply said, “I bought these and they do not fit, would they fit you?” They fitted perfectly. The Lord is our Provider.

Beloved, the name of God, “Jehovah Jireh,” was revealed through Abraham’s obedience to God’s direct command. We shall only come to know His provision as we humbly walk in obedience to His Word and if we, like Moses of old, “*make all things according to the pattern shewed to thee in the mount [His presence]*” (Heb. 8:5). To try to do what God has commanded another to do is presumption and God is under no obligation to provide. However, whatever He commands us to do, may we declare with Paul in 1 Thessalonians 5:24: “*Faithful is he that calleth you, who also will do it.*”

In the trials of life, “*Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)*” (Heb. 10:23). He is able to do exceedingly, abundantly above all that we may ask or think. Praise the wonderful Name of our Jehovah Jireh, the Lord our Provider!

JEHOVAH M'KADDESH -

The Lord Doth Sanctify

The verse which introduces the Lord our Sanctifier is Exodus 31:13 where God says to Moses, *“Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you (Jehovah M’Kaddesh).”*

God uses His name here, “Jehovah M’Kaddesh,” meaning that the Holy God desires us to be holy as He is Holy. God Himself cannot be *made* Holy, for He alone *is* Holy. This is emphasized in Leviticus 21:8, *“Be holy...for I the LORD, which sanctify you, am holy.”* The truth of this verse and its application to us is borne out by 1 Peter 1:15-16: *“But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.”*

The very essence of His being is expressed in Isaiah 6:3, speaking of the living creatures around the throne of God, *“And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.”*

The Lord repeats this truth many times to shew us how essential it is to our own lives and spiritual walks: *“Sanctify yourselves therefore, and be ye holy: for I am the LORD your God (Jehovah Elohim). And ye shall keep my statutes, and do*

them: I am the LORD which sanctify you (Jehovah M'Kaddesh)" (Lev. 20:7-8). The truth concerning sanctification, as the Hebrew word "qadash" is so often translated, can be used for "appoint, dedicate, or separate," as we read in Isaiah 13:3, "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness."

The sanctified ones here mentioned actually refer to the Medes who were under no circumstances holy. They were dedicated, however, for the purpose of destroying Babylon who was to be punished for destroying Jerusalem, even though they did so in the will of God. Likewise, the people of Gog will be used of God to come against Israel in the last days, though they, too, are not holy. Ezekiel 38:16 declares, "*And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.*"

However, when the Lord joins His name "Jehovah" together with "M'Kaddesh" and speaks of His people, it signifies that He is separating them or ordering them to separate themselves and to become holy for His purposes. Thus we see He commands them in Leviticus 20:8: "*And ye shall keep my statutes, and do them: I am the LORD which sanctify you.*"

Summarizing these facts, we may say that the Lord sanctifies us through the keeping of His Sabbath, which for us as Christians has a spiritual connotation of entering into the rest

of God where we cease from our works so that the Lord can be all in all to us (Heb. 4:10). Moreover, He sanctifies us through the keeping of His statutes, which for Christians is to have His laws written upon the fleshly table of our hearts (Heb. 8.10). So, dear ones, let us know experientially the Lord our Sanctifier through entering into His rest and having His laws inscribed upon the fleshly tables of our hearts.

In concluding the study of this name, we may say that we, too, are sanctified or set apart by God for His purposes, perhaps many times in our own lives. We are conscious that His hand is upon us for a specific task. Some Christians are called to be worship leaders and so must devote their time and energy to that end to fulfil this calling. Perhaps some saints are to be nurses, and therefore, must spend time in study to become those gentle, caring but able souls who can bring healing and encouragement to the sick.

In this matter of sanctification the key lies in prayer, through which we know God's plan and purpose for a given time in our lives, to perform a certain task or to go to a certain place. When we flow with the will of God we qualify for greater tasks in the Kingdom.

Christ Himself said in His High Priestly prayer to the Father on the last night before He was betrayed, "*Sanctify them (His disciples) through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth*" (Jn. 17:17-19).

He was setting Himself apart to go to the cross so that His disciples might be sanctified by His sacrifice, and thus able to fulfil the God-given plans for their lives. This is illustrated by Paul's comments in 1 Corinthians 6:19: "*What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*" Thus, as the Temple and even its furniture were anointed to be sanctified and set apart for God's purpose, likewise, we as His living temple must be sanctified wholly.

We need to seriously approach the tasks that the Lord has appointed for us to accomplish. As Paul says of soldiers, they cannot encumber themselves with the things of this world so that they please Him who has called them. Therefore, when we realize that God is requiring us to perform some ministry for Him, we should make sure that we are separated from other things that can hinder us. Paul, using another analogy, likens our walk of faith to a race whereby the Christian should lay aside every weight and the sin which does so easily come upon us.

Let us, in the truest sense of the meaning, sanctify, separate, and set ourselves to the task that He has given us so that we are not hindered or diverted from His work that He has entrusted to us. The frivolities and even the good things must be pruned from us so that we bring forth not just fruit, but more fruit and then much fruit in the ministry.

JEHOVAH MAKKEH - The Lord Shall Smite

This aspect of the nature of God revealed through His name “I am the Lord that Smiteth Thee” is given to us in Ezekiel 7:9: *“And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth.”*

The context in which this name is revealed declares God’s great displeasure with the abominations of His people Israel. Because of their iniquities, the Lord, in His capacity of the Chastiser, had determined to smite the people and the land (Ezek. 7:2-8). In reality it was an act of love, *“For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth...For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness”* (Heb. 12:6, 10).

The other heathen nations around Israel were not corrected by the Lord for they were not His sons as Israel His Firstborn. For us it is a privilege to be smitten of the Lord for correction, as Paul tells us, *“But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons”* (Heb. 12:8).

In my life I have seen many people, even Christians, who were not corrected by God, but just left to walk in their own

ways. Why? Because they are illegitimate children and not sons. May we heed this further admonition of Paul from Hebrews 12:11-14: *“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord...”*

Remember the words of Jeremiah spoken prophetically of Christ: *“I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light...But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men”* (Lam. 3:1-2, 32-33).

During times of affliction let us call upon the Lord for grace to bare His smitings and in so doing, *“Let us search and try our ways, and turn again to the LORD”* (Lam. 3:40). For even as we read in Hosea 6:1 and 3, *“Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up...Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.”* **If we are willing to endure chastening, we will indeed be among those used of Him in revival power during the latter rain.**

When we are enduring His smittings as He comes to us or our neighbours as Jehovah Makkeh, let us help one another. May we lift up the hands that hang down and strengthen the feeble knees, making straight paths for our feet and not permitting that any man or woman should fail of the grace of God during these times. Let us become better, not bitter, through the chastening.

Let us love Him when He comes as Jehovah Makkeh. Some may have difficulty with this aspect of God's character as revealed through this name. If we would consider that we are His children, then how do we treat our own children? If we spend time as good parents and diligently correct them when they stray or are disobedient, then we will have children who are pleasant and obedient.

Others will enjoy their presence and we will receive compliments from others. Consider the words of the wise as Solomon says in Proverbs 13:24, "*He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.*" Solomon warns that we are not to withhold correction from a child, for in so doing we shall deliver his soul from hell (Prov. 23:14). "*The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame*" (Prov. 29:15).

Certainly, this was adequately illustrated in the family of David. Adonijah, his eldest son, was never rebuked nor corrected by David and he rebelled against his father whilst Solomon, who was carefully trained by both David and Bathsheba, inherited the throne, wisdom, and great wealth.

We are promised in Proverbs 22:6 that if we will but train up a child in the way he should go, when he is old he will not depart from those paths of righteousness. Viewing God's name, Jehovah Makkeh, in the light of a parent, we can see that He smites to redeem his children from hell.

JEHOVAH NISSI - The Lord Our Banner

This title “The Lord our Banner” was revealed by Moses in Exodus 17:15-16: *“And Moses built an altar, and called the name of it Jehovah Nissi: For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.”*

Banners (or standards) were flags tied to spears or poles and displayed the emblems of the army or commander to which they belonged. They were rallying points in time of war and the standard bearer represented the strong point of the army. Our rallying point is Jehovah Nissi – The Lord our Banner.

The context of this event was the battle that took place between Amalek, the grandson of Esau (Gen. 36:9-12), and Israel. Amalek essentially portrayed immorality and the works of the flesh, as it is written in Hebrews 12:16: *“Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.”* This fact gives us tremendous encouragement, for God said that He would war against those works of the flesh that do so easily beset His people from generation to generation.

We should study this battle, because it will be of great help in our own lives to understand how we may have victory over the flesh, especially immorality. Amalek was born of the union

between his father Eliphaz (who was the son of Esau) and his concubine. Rephidim, the place where the battle took place means “refreshment” and was near Mount Sinai in the desert. This natural example of a battle teaches us of a victory over the flesh in the midst of dry desert experiences, something we will all go through. The study of this victory will bring such refreshing and encouragement to our own souls.

Joshua was ordained to be Israel’s captain and he, with chosen men, went to fight against Amalek, which spiritually represents the lusts of the flesh. “Joshua” is the Hebrew name for “Jesus,” meaning “Saviour.” However, for Joshua to succeed, Moses had to hold up his hands as he overlooked the battle from the top of the hill. When Moses held up his hands, Israel prevailed, but when his hands hung down, Amalek prevailed. While not wishing to stretch this type too far, we have to understand that it has significance for us in our battle against immorality and the lusts of the flesh. As long as we pray, the Lord Jesus will give victory, but when we flag in prayer, the appetites of the flesh become stronger.

So important was this battle that the Lord decreed a memorial should be written of it in a book, the events to be rehearsed in the ears of Joshua so that the account would be told to the future generations. An altar was also to be built, the name of which was “Jehovah Nissi,” “The Lord our Banner.”

Banners speak of victories. That Warrior-King David declared in Psalm 20:5 that as we set up our banners, we give honour and glory to our “Joshua,” the Lord Jesus Christ, who gives us

the victory again and again. As Paul declares in Romans 8:37, *“Nay, in all these things we are more than conquerors through him that loved us”* and has given His life for us. The Victorious One upon the cross who was lifted up on high so that we, too, may raise our banners of victories won through our Jehovah Nissi. Praise unto His wonderful Name!

Paul exhorts us in 1 Corinthians 10:13, *“But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”* We are intended to win each battle in our lives by the grace of our Jehovah Nissi, as Joshua, when about to fight against Jericho found that the Lord came to him to give him the victory. Therefore, beloved, when we are tried and sore oppressed by our besetting sins, let us remember His name, “Jehovah Nissi,” for there has no temptation taken us but such as is common to man.

The results will be that we and our congregation will become terrible, awesome in the sight of the enemy as an army with banners (Song 6:10). As an army marches towards its enemy with banners unfurled, fear is struck into the hearts of the enemy, for they would perceive that this is an army that has won victory after victory. Thus, as the Church marches with it’s banners flying, Satan and his hordes know that the gates of hell shall not be able to withstand the victorious army of the Lord.

JEHOVAH ROHI - The Lord My Shepherd

This is one of the titles and ministries that the Lord loves the most. As Peter writes, He is the Chief Shepherd of our souls. He is introduced as Jehovah Rohi in that well known and beloved portion of Scripture, Psalm 23. In this psalm David uses many titles for the Lord, which we will look at, for they reveal the delightful variety of the nature and beauty of His excellency that we find nowhere else in Holy Scripture. Written near the end of his life, this psalm displays the compound titles by which David most certainly knew His Jehovah. For this method of presentation we are indebted to Dr. John Macbeth, but the comments are our own.

Psalm 23

“A Psalm of David. The LORD is my shepherd; I shall not want” (Ps. 23:1). From this supreme title, “Jehovah Rohi” – “The Lord my Shepherd” – we have the aspects of a shepherd’s ministry in caring for His sheep, which also reveals Jehovah Jireh, the One who sees and provides for our needs.

“He maketh me to lie down in green pastures: he leadeth me beside the still waters” (Ps. 23:2). Jehovah Shalom is exemplified in this verse – the Lord our Peace who, as with His disciples of old, says to us at times, “Come aside and rest awhile.”

“He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake” (Ps. 23:3). Here in particular we see Jehovah Ropheka, the Shepherd Divine. As with shepherds in the natural, our Lord heals His sheep in all areas of their needs, even our souls, the emotions that have perhaps become so distraught due to the battles of the day. Jehovah Tsidkenu, the Lord our Righteousness, is ever a lover of righteousness and of those who are righteous. As our Shepherd, He seeks to bring us into those paths in which we walk with uprightness and integrity.

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me” (Ps. 23:4). Here we can see Jehovah Makkeh as the one who bears the rod of correction.

“Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over” (Ps. 23:5). Jehovah Nissi is the Lord who goes before us, giving us the victory.

“Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever” (Ps. 23:6). This is El Shaddai who abundantly blesses us with His goodness.

We have treated Psalm 23 in such a manner to manifest the multifaceted character of a shepherd. He is a provider, Jehovah Jireh. He is one who must emanate peace so that the sheep may with confidence feed and lay down in green pastures. He

must comfort and restore the souls of the disheartened as Jehovah Ropheka. The shepherd must be a man of righteousness and integrity, as manifested by Jehovah Tsidkenu. However, he must also correct the erring sheep; therefore, he must incorporate all qualities intrinsic in Jehovah Makkeh. Truly, too, the shepherd must be able to ward off the enemy as David fought and delivered his sheep from the bear and the lion and thus portrays himself as Jehovah Nissi, who is the victor. Finally, the good shepherd is one who blesses his sheep as the El Shaddai.

Certainly, all of the above we readily associate with Jesus the Lover of our souls. In this psalm we are presented with our Shepherd who tenderly cares, guides, and provides for all of our needs.

He leads us, as He led Moses and the children of Israel in Isaiah 63:11-14: *“Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.”*

Another aspect of our glorious Shepherd and His tenderness is expressed through the prophecy of Moses concerning

Benjamin in Deuteronomy 33:12: *“And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.”*

May we, too, dwell in the safety provided by our beloved Jehovah Rohi, dear ones, for we must never forget that *“we as sheep have gone astray”* and need to return to the Shepherd of our souls” (1 Pet. 2:25).

JEHOVAH RAPHA - The Lord Our Healer

One of the great blessings Jesus obtained for us in His passion was healing through His stripes, or as the Apostle Peter says, *“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed”* (1 Pet. 2:24). Here Peter uses the past tense to signify a fact that has already been accomplished. Therefore, we should seek to appropriate this blessing when we are sick.

The revelation of the name “Jehovah Rapha” was first given during the wilderness journey to the children of Israel when they had come to the bitter waters of Marah. When Moses cried out to the Lord, he was shewn a tree (Ex. 15:25-26) and commanded to cast it into the water. Upon casting in the tree, which speaks of the cross and the redemptive work of Christ upon the cross, the waters became sweet. However, the Lord followed this healing of the waters with the following conditional promise and the revelation of His name as “Jehovah Rapha.”

The Lord declares His name unto Moses in Exodus 15:26: *“And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I*

have brought upon the Egyptians: for I am the LORD that healeth thee (Jehovah Rapha).” The Lord’s desire and will to heal His people is clearly indicated in Psalm 103:3, “*Who forgiveth all thine iniquities; who healeth all thy diseases;*” This healing was bought by the price of those stripes falling upon the back of our Saviour. A description of these stripes is given in Psalm 129:3, “*The plowers plowed upon my back: they made long their furrows.*” The excruciating pain that Jesus suffered when He was marred like no other man surely speaks of His desire to heal His people.

Our healing was purchased at great cost. It is indeed His will to heal, as the following passage illustrates: “*And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed*” (Mt. 8:2-3).

The work of the cross with respect to healing is again beautifully illustrated in the Old Testament passage where God sent a plague on the children of Israel because of their disobedience. For when Moses cried out for God to have mercy on them, the Lord instructed him to raise up a brazen serpent on a pole, and all who looked thereon were healed (Num. 21:9).

We who know the Lord Jesus as our Saviour know that He forgives all of our sins. Should we not seek to know Him as the One who heals *all* of our sicknesses? Healing encompasses not only the afflictions of our bodies, but our

souls, too, as we read in Psalm 147:3, “*He healeth the broken in heart, and bindeth up their wounds.*” Those who have been wounded by divorce, rejection, or the unjust acts of others can have their spiritual hearts gloriously healed by Jehovah Rapha. We have a wonderful Healer in our blessed Jesus who is Jehovah Rapha, “*I Am The Lord that Healeth Thee.*” Only believe, dear ones. He has borne our sicknesses upon His back so that we may know the glorious healing stream that flows from Calvary.

We have also a glorious lesson in Mark 10:46 and onwards, where we are told that Jesus, passing through Jericho, heard the voice of blind Bartimeus, “*Oh thou Son of David, have mercy on me.*” The compassionate Christ of God stopped and commanded that Bartimeus be brought to Him. Then as the blind beggar came, Jesus asked, “What wilt thou that I do unto thee?” “That I may receive my sight,” the blind man promptly said. Then Jesus replied, “Thy faith has made thee whole.” Here, we see two very important lessons associated with healing.

Be specific, beloved, and believe. In like manner the Apostle James says, “*Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord...*” (Jas. 5:14).

If any doubt that Jesus desires to heal let us consider the words of the beloved Apostle John who, addressing his beloved son in the faith, Gaius, says in 3 John 2, “*Beloved, I wish above all things that thou mayest prosper and be in health even as*

thy soul prospereth.” In considering this verse let us realize that this would be the wish of any father for his son. 1.) That he prosper in life. 2.) That he enjoys good health. 3.) That he is spiritually blessed.

Does our Heavenly Father wish less for us? Certainly, he wants us to prosper in this life and be fruitful as He says in Psalm 1:3, “...*whatsoever he doeth shall prosper.*” He also desires that we should enjoy good health. That is why He endured the pain of afflicting His Beloved Son with those stripes, that He may let healing virtue flow when our bodies become sick. Only believe, beloved, and embrace Him as Jehovah Rapha, and receive your healing.

JEOVAH SABAOTH -

The Lord of Hosts

The Lord revealed Himself first to Joshua in this capacity, as recorded in Joshua 5:14-15, *“And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD’S host (Jehovah Sabaoth) said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.”*

This name, meaning “The Lord of Hosts,” occurs when it is invoked by His people in times of great need, conflict, and sometimes, in their failures.

Hannah, the wife of Elkanah, cried out to Jehovah Sabaoth in desperation because of her battle with Peninnah, her adversary, that she might have a son as we see in 1 Samuel 1:11, *“And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.”*

It was a humanly impossible situation, for she was fighting what appeared to be a losing battle with her adversary; so it

demanded the supernatural intervention of the strong and terrible One, Jehovah Sabaoth. It is important to realize that believers receive the understanding of this name in times of deep desperation, when they are seemingly overwhelmed by a strong enemy or situation where their strength is of no avail. As we see from the history of Israel, it is only when God's people have failed Him and repentantly turn back to Him for help to overcome their enemies that they implore and lean upon their Lord of Hosts.

This was true in the days of Hannah's son Samuel when the Philistines came out against Israel, and the Lord allowed Israel to be smitten by their enemies. Only then did they send for the Ark of the Lord of Hosts, the Lord of the armies of heaven. However, because of their wickedness the Lord did not fight for them and the Ark of the Covenant was taken captive by the Philistines.

It was by the Lord of Hosts, through Samuel, that Saul was directed to destroy the Amalekites (1 Sam. 15:2). We see another example of this in the life of David. When he went out to battle against Goliath the giant, he came in the name of the Lord of Hosts, the God of the Armies of Israel (1 Sam. 17:45).

Thus we see that the name of the Lord of Hosts is used in battles. David's greatness in battle is ascribed to the fact that Jehovah Sabaoth was with him (2 Sam. 5:10). But David acknowledged it was as the Lord of Hosts that God had promised to build his house (2 Sam. 7:26-27).

Both Elijah (1 Ki. 18:15) and Elisha (2 Ki. 3:14) acknowledged that they stood before the Lord of Hosts when confronting their enemies.

These statements portray a beautiful picture of the intimacy that both the prophets enjoyed with the Lord, and also their holy dependency upon Him for their orders, and the power of Heaven's armies that He commanded to carry out His wishes. Let us, by His grace, appreciate these truths and seek to ever wait upon Him to fulfil His will upon earth as it is done in heaven above.

Later in the history of the children of Israel the beloved Holy City of Jerusalem was surrounded by the forces of the Assyrian Army. Isaiah the prophet declared a remnant would escape the Assyrian King Sennacherib (2 Ki. 19:31), *“For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.”*

The Lord delivered the meagre forces of the godly King Hezekiah in Jerusalem by the angel of the Lord slaying 185,000 of the choice troops of the Assyrian king who were besieging them. Oh the infinite power of God! When He chooses to move, who can bid Him nay?

The lessons which this name conveys are only learned through a deeper relationship of God's people with Himself. They come through being placed in seemingly impossible circumstances that are too great for them. It is in these times when the enemy appears to be on the point of triumph that the name of Jehovah

Sabaoth sounds forth in the courts of Heaven's glories and the all-powerful One reveals His power and moves with His hosts on behalf of His loved ones here below.

The Psalmist declares in Psalm 46:2-3, 7, *"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah...The LORD of hosts is with us; the God of Jacob is our refuge. Selah."* The earth is very sure and secure, yet even if it was removed, we need not fear, for He is our refuge.

It is the Lord of Hosts who smites the adversary and brings full deliverance. After He has dealt with His people and accomplished the purpose of His dealing, He deals with the enemy and nations who caused distress (Isa. 10:12, 24-27).

It is particularly when His people are captive, and have no strength to help themselves that this name is most often repeated by the prophets for comfort. Jeremiah, in the destruction of Jerusalem, uses it nearly 80 times, and Haggai constantly repeats it in his exhortation to the remnant who had gone up out of Babylon to rebuild the house of the Lord (Hag. 2:4-9).

Beloved, our Saviour wants us to know Him by His name "Jehovah Sabaoth," so that in our extremities when all seems lost and hopeless, as the saints of old, we will turn our eyes heavenward and call upon the Lord of Hosts. Then with a cry

as a man awoken from a deep sleep He will arouse Himself on our behalf and we shall see the Captain of the Lord of Hosts give us the victory time and time again. Praise His wonderful name which is above every name—the name of Jesus, our Jehovah Sabaoth! Then shall we shout with them of old, “Victory, victory shall be mine!”

JEHOVAH SHALOM - The Lord Our Peace

How often at the blessed time of the year when we celebrate the birth of our Saviour do we hear “Peace on earth and goodwill to men?” Peace is a virtue we all greatly desire, and the Prince of Peace, our Jehovah Shalom—“The Lord is Peace”—is the One whom we want to know and become like, no matter the circumstances. Upon earth He was ever the Master of every situation, never hurried, always at ease. Even in the most violent of storms upon the Sea of Galilee He could stand at the side of the boat and declare “Peace, be still,” and at His command those mighty waves abated (Mk. 4:35-39).

We are first introduced to His name Jehovah Shalom in Judges 6:24: “Then Gideon built an altar unto Jehovah and called it Jehovah-shalom,” which means “Jehovah is Peace.”

However, the spiritual, moral, and political climate in Israel at the time of this revelation was such that the land was conquered and divided; there was no central worship or government and “everyone did that which was right in his own eyes” (Jdg. 21:25). Israel corrupted themselves with idols and abominations; they lost their purity, prosperity, liberty, and peace.

Because of Israel’s disobedience to the Lord’s command to subdue all the nations of the land of Canaan, the enemy instead

subdued Israel, sweeping over the land, reaping what Israel had sown, and driving the people to hide in the caves and among the rocks. Every apostasy brought judgment. This was the time of the Book of Judges when the children of Israel brought upon themselves the “vicious cycle” of sin, rebellion, slavery and oppression, deliverance, then turning back to sin again, repeating the whole process.

At such a time, whilst Gideon was threshing his wheat by the winepress to hide it from the Midianites, the Angel of the Lord appeared and said unto him, “*The LORD is with thee, thou mighty man of valour...Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?*” (Jdg. 6:12, 14).

Gideon had received a clear call to undertake the deliverance of Israel. He pleaded his unfitness and unworthiness, but with the assurance that God would be with him, he accepted the promise and called upon Jehovah Shalom. This implies that Jehovah alone is the Author and Giver of peace, that He Himself is Peace. Peace is not something but Someone, not just a virtue but a Person. Scriptural examples include Romans 15:33, where He is called the God of Peace, and likewise Hebrews 13:20, and 1 Thessalonians 5:23. In Ephesians 2:14 He is called “our Peace.” Here we have striking evidence of the Personification of Peace. Christ not only preached peace and made peace by His shed blood, but He Himself is Peace.

There are various meanings and uses of the word “Shalom.” Several translations of this word are “whole,” as in

Deuteronomy 27:6, “finished” in 1 Kings 9:25 and Daniel 5:26, and “full” in Genesis 15:16. It is used in the sense of “making good a loss” and is translated as “make good” in Exodus 21:34; 22:5-6, and in other similar passages. It is also translated as “restitution” or “repay.” In the physical or material sense of wholeness it is translated as “welfare” or “well” (Gen. 43:27). Joseph enquired concerning the welfare of his brothers, and used the same word again in the same verse, asking if their father is well. It is quite frequently used as “render” and “pay” or “perform” in the sense of “fulfilling or completing obligations.” This is particularly true of vows rendered to the Lord (Deut. 23:21, Ps. 50:14).

About 20 times it is translated “perfect,” as seen in 1 Kings 8:61, “*Let your heart therefore be perfect with the Lord our God...*” and 1 Chronicles 29:19, “*...a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things...*” In these verses, “perfect” might also be interpreted “*let it be in wholeness or in harmony with God.*” This is the basic idea underlying all the various translations of this one Hebrew word – a harmony of relationship or a reconciliation based upon the completion of a transaction, the payment of a debt.

In the light of this thought that He has paid the debt our sins incurred, we should look very clearly at this aspect of the sacrifice of Christ upon Calvary’s tree. Our sins had built a wall between us and the Father, but as Paul states, it is Christ who has broken down every wall and united us once again with the blessed and beloved Heavenly Father (Eph. 2:14).

“Shalom” has the sense of “being at one” or “oneness with another,” in this case with the Father.

However, to know and experience Christ as our Jehovah Shalom we need to realize that there are some very positive steps that we must take. These steps are found in Philippians 4:6-7 where we are told, *“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”* The foregoing command, and a command it is, was made very clear to me once when I was preaching on these very verses.

As I was encouraging the saints to give their burdens and requests to the Lord I saw Him standing in the pews with a basket. When this congregation prayerfully gave their petitions to Him, He collected them in this basket so that He could take care of them, lift their burdens, and leave them with a song. Do so now, beloved, and see how your burden will lift and the Peace of God will flood your soul.

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Phil. 4:8).

This verse was also shewn to me in a vision. I saw a path into a believer’s ear. A demon with a distressing thought

sought to walk down that path and put it into the ear and mind of the believer. However, there were eight gates that he had to pass through named True, Honest, Just, Pure, Lovely, Good Report, Virtue, and Praise. This thought could not pass by these gates for the believer actively caused it to be examined by these tests. It was found to be false, and was not accepted into that believer's mind. Beloved, make certain your gates are closed, that the devil's thoughts do not trouble or sadden you. Your life will become infinitely more joyous and fruitful.

Another key through which we receive and keep His peace is revealed by Paul in Romans 5:1: "*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ...*" This truth of justifying is very important. A natural example of this may be seen when an author types a manuscript. The left hand side of the page will be perfectly straight because the carrier of the typewriter returns to the same column. However, the right side of the page is very uneven, with some lines being overextended and others too short.

Thus, before the manuscript is printed, the printer will straighten the right side in order to make all lines on the right side as straight as those on the left side. Spiritually, the left side represents the life and character of the Lord Jesus, while the right side presents our depraved nature. Line by line, God puts His hand on things in our lives that need to be justified. As long as we work with God in submitting to His adjustments of those areas in our lives that He wants to work upon, we will have peace with God. However, when

we resist, we will lose our peace. May we submissively yield to the gentle working and wooing of His Holy Spirit until we come into conformity by His Grace to the righteousness of the Lord Jesus.

We find the promised blessing of submitting to the Lord's dealing in John 14:27: "*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*" As we put these principles into practice, we shall find that our Prince of Peace will tabernacle with us and we shall be clothed upon with our Jehovah Shalom.

JEHOVAH SHAMMAH -

The Lord Is There

“Jehovah Shammah” has such a beautiful meaning—The Lord is there. This name is found as such only once, in reference to the name of the City of Jerusalem that the Prophet Ezekiel saw in a vision (Ezek. 48:35). This city shall be the rebuilt Jerusalem after the second coming of Christ, the dwelling place of God throughout His millennial reign.

In our day and age, surely the desire of each congregation is to know and feel that Jehovah Shammah is in their midst. Is it not our goal as individual believers to have His presence with us wherever we go?

His presence is made manifest to us often in very unexpected circumstances. Let us look at some Scriptural events, beginning with Jacob who, leaving his father Isaac’s home came on the first night to Luz. There he slept with a stone for his pillow and had a remarkable dream, of which we read in Genesis 28:10-19: *“And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the LORD*

God of Abraham thy father; and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel: but the name of that city was called Luz at the first.”

Thus, this place in the dry and undesirable desert became known as “Bethel,” – “The House of God.” There is a beautiful truth here that when the presence of God comes into a place, whatever that place may be, whether a shop front or a warehouse, it is transformed into a place of beauty, desired and sought out because of Jehovah Shammah.

One can see throughout the world the most elegant buildings dedicated to God, yet some are nothing but mausoleums, for they lack the presence of the God of light and are instead the habitation of the prince of darkness and his cohorts. Let it never be said that the building in which we worship God is a

“Sardis,” having a name that we live, but in truth are dead. I have known of churches who moved from humble buildings inhabited by His presence to ornate structures. However, when the congregation entered their new building, they found that the Lord was still residing in the old building and His glory and presence had not moved with the them.

Apart from the physical building, the Psalmist speaks of a permanent spiritual dwelling place of God in Psalm 132:13-14, *“For the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it.”* No matter what building the church abides in, as pastors, leaders, and members of the congregation, we should earnestly desire that our church comes to spiritual Zion, the place of His Holiness, as the Apostle Paul says in Hebrews 12:22: *“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels...”*

Nonetheless, we cannot escape, in one sense, from His presence, for David aforetime wrote, *“Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there”* (Ps. 139:7-8).

He is indeed everywhere, yet we want to be those of whom David wrote in Psalm 24:4: *“He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.”* shall stand in His Holy Place, and abide in His Tabernacle. Many churches have the presence of the

Lord in their services, yet the Lord has given a higher call – to be changed fully into His likeness and abide with Him in the Holy of Holies upon Mt. Zion, the dwelling place of God.

It has ever been the thought of God that He should dwell with mortal man whom He created. In the Garden of Eden, He communed with our first parents in the cool of the evening. However, when they rebelled He had to drive them from that garden filled with all pleasant trees. Ever since that time, He has sought to make our hearts His beautiful garden, filled with the fruit of His Spirit, into which His presence can come. Let us therefore, seek to be as the Songs of Songs 4:12-16 declares, a garden filled with the nine fruits of the Spirit and into which, as the Shulamite said, “*Let my Beloved come into His garden.*” For the Lord desires not so much to inhabit the temples made by the hand of man but rather that He, as Jehovah Shammah, may inhabit the living temples, which are the hearts of His sons and daughters.

JEHOVAH TSIDKENU - The Lord Our Righteousness

The context in which we find the revelation of “*The Lord our Righteousness*” is in Jeremiah 23:5-6: “*Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.*”

Again, in Jeremiah 33:16, this characteristic of the Lord is made manifest: “*In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness.*”

Both of these passages deal with God’s promises to a generation that was far from righteous. Because of Judah’s iniquities Jerusalem was to be razed to the ground. Yet the dear Lord is looking beyond that generation to the time of the ultimate restoration of Jerusalem which will take place after His second coming.

The word “Tsidkenu” gives the sense of “straight” or “right,” thus signifying as from Jeremiah 25:5 that Jehovah Tsidkenu will bring to pass His desires for Israel. Leviticus 19:35-36 brings this out: “*Ye shall do no unrighteousness in judgment,*

in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt."

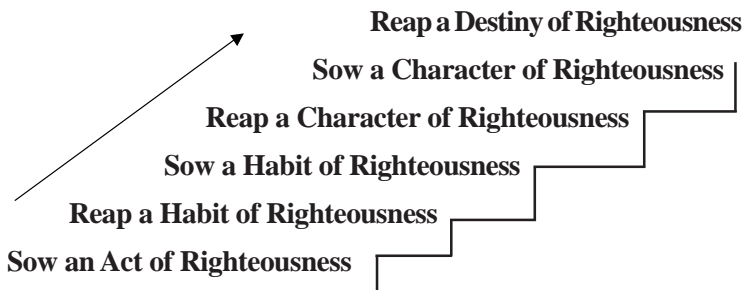
Our relationships with one another must be strictly just and right. Sadly, this certainly was not the case with the inhabitants of Jerusalem in the days of Jeremiah. Appealing sorrowfully to the wicked King Jehoiakim, the Lord, through the lips of Jeremiah, says, "*Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work...*" (Jer. 22:13).

Then the Lord reminded Jehoiakim of his godly father Josiah when He said "*Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD*" (Jer. 22:15-16). I well remember that upon my own dear father's deathbed the Lord spoke of him as a righteous and just man. May God grant that we may know Jesus as our Jehovah Tsidkenu.

When we consider the virtue of righteousness, we must remember that our righteousness is as filthy rags, as the Lord spoke in Isaiah 64:6. The Apostle Paul writes in Philippians 3:9, "*And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith...*" In his epistle to the Romans, he develops this truth

about righteousness, for when we accept Christ as our Saviour by faith, the righteousness of God is imputed to us, and we are counted righteous in God’s sight. Nevertheless, the Lord does not stop there; God wants to work in us His righteousness, line upon line as we have discussed already in Romans 5:1, in our section on justification. Therefore, we need to know how to be filled with His righteousness. How do we go about this? The answer is given to us by the Lord in His fourth Beatitude, Matthew 5:6: *“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”* Let us ask God for that holy hunger and thirst for His righteousness that He may come to us as Jehovah Tsidkenu.

In contemplating this truth of the Lord our Righteousness, we have to firstly understand that as the Beloved Apostle John said, *“Little children, be not deceived, he that doeth righteousness is righteous”* (1 John 3:7). Therefore, we come to know Jesus as our Righteousness by placing our own feet firmly in the pathway of the just. As we by His grace seek to put things right in the past and each day walk uprightly before God and man, we shall find that His righteousness will be worked out in us.



In so doing our lives will become like the lives of the just, as King Solomon says, “*But the path of the just is as the shining light, that shineth more and more unto the perfect day*” (Prov. 4:18). Then, when we see Jesus, we will be clothed upon with fine linen, which speaks of the righteousness of Jesus worked out in us by our Jehovah Tsidkenu.

Conclusion

In closing this short devotional on the Names of God, we trust, gentle reader, that you have come to appreciate something more of the diverse, awesome, yet beautiful character of the blessed Three in One.

May the desire of the Apostle Paul in Philippians 3:10 be the cry of our hearts, “*That I may know Him.*” This is only possible as we allow Him to lead us into experiences in which we must desperately call upon His many names. We must be poured from vessel to vessel whereby new experiences introduce us to Him in His diverse nature as revealed through His various names. Our hearts’ longing is that it might be said of us, as it was of Jesus, “He knew My Name.”

Beloved, never fear when your nest is broken up, for it is the Lord preparing you for a fresh situation into which He desires to plunge you, with the ultimate purpose of knowing Him by a name that you have not yet experienced, or of a deeper knowledge of a name that you have already experienced to a lesser degree. Fear not, but trust the Lord as He leads you into the glorious spiritual adventures that will reveal His wonderful names to you. Amen!

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