

NAMES OF GOD NOTEBOOK

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Why study the names of God?

As we expose ourselves to these amazing names of the Lord, we see a revelation of the Lord that He desires to bestow on us.

With each name, the Lord is declaring something about Himself to His people. The Lord desires to be KNOWN.

A study of the names of God will bless your relationship with the Lord tremendously. You will learn to call on Him with His ancient names, used by the people of the Bible. You will focus on Who He is and What He is called in the Bible. There is no test at the end, so just enjoy getting to know the Lord through these names by which He calls Himself throughout Scripture.

- 1- Become familiar with these names of God.**
- 2- Share them with others. This will solidify your own possession of these names.**
- 3- Use these names in your prayer life. Speaking to the Lord in His own designated names will increase your appreciation of His greatness.**
- 4- Never feel that you must speak to the Lord in a particular name; these are offered for your growth and not for your anxiety. Whenever you feel pressured about remembering a particular name, just call out to “Abba” Father and that will give you all the comfort you need.**
- 5- Continue your study of these names by going online or reading books which will enhance your understanding of the names of God. This notebook is by no means exhaustive. Keep learning; keep digging.**

NAME OF GOD: Jehovah

MEANING: Lord, master and relational God

Verse: This is the account of the heavens and the earth when they were created, in the day that the Lord (Jehovah) God made earth and heaven. Genesis 2:4

THE JEHOVAH (YAHWEH) COVENANT NAMES OF GOD

God's Names reveal His nature and character. We know Him through His Names.

The two primary names in Hebrew are: (1) ELOHIM (The Powerful Creator), translated GOD and (2) YHWH = JEHOVAH or YAHWEH (Jewish pronunciation), translated LORD. Yhwh is His personal covenant name, that he uses with His friends, those who know him, who are in covenant with Him. This is similar to the difference between Mr. Walker and Derek. El (Elohim) is the name by which all people knew of Him. But Yah (Yahweh) is His Covenant Name, by which He revealed Himself more intimately to His Covenant people who know Him.

At the burning bush He revealed Himself to Moses as YHWH, which means the I AM, saying: "I AM that I AM, I will be who I will be." His name is 'Always'. He is the eternal unchanging one, who is faithful to keep His covenant Word.

In Covenants, the parties give themselves to each other fully, and so the Lord gives Himself to us. Thus the 8 Jehovah compound Names are covenant names which cover the 8 areas of our Covenant, revealing who He is to us in the Covenant. He says: 'I AM (Jehovah) your HEALER, VICTORY, RIGHTEOUSNESS' etc.

He is not just RIGHTEOUS, He is our RIGHTEOUSNESS! He makes us righteous, victorious and healed, with His righteousness, health and victory! That is His covenant commitment to be all in all to us, covering everything we need. If you come to know Him through His names, you will know the fullness of the Covenant, for we are PARTAKERS OF THE DIVINE NATURE!

God revealed His Names progressively in the Old Testament. He proclaimed each Name in turn in a situation that revealed the meaning of that Name. The Names were all prophetic, for they would only be brought into full manifestation through the Coming Messiah and His Atonement. Thus the situations formed Types of the fulfilment in Christ and His Atonement. When Jesus came, John recorded His claims to be the fulfilment of all these Names. JESUS = JAH-SHUA - the Lord my Salvation. Salvation is a big word that includes the manifestation of all the names.

Jesus made 8 'I AM' claims corresponding to the 8 JEHOVAH names. For example: 'I AM the GOOD SHEPHERD' = JEHOVAH ROHI. He was saying: 'I am Jehovah Rohi! All that God promised to give you is fulfilled in Me through the Covenant established in My blood. I am the Lord and the Covenant Names are fulfilled in Me through My Blood. If you believe in Me, I will be that to you.' He also confirmed each I AM claim with a SIGN. He is all things to us through the Blood of His Covenant. We must know His Name. We receive help from Him through knowing, praising and calling on His Name.

Let us look at each Name in turn, in order to come to know Him and receive His full covenant provision in each area of our lives. He provides (gives) Himself to us:

1. The first Name that was revealed was JEHOVAH-JIREH ('the Lord is our Provider or Provision') in Genesis 22 when Abraham offered up His son Isaac. "Abraham called the name of that place JEHOVAH-JIREH (The Lord is our Provider or Provision) as it is said to this day, 'The MOUNT where the LORD will be SEEN (or 'the

Mount of Manifestation'). As the first name it is foundational to the others. Jehovah Jireh signifies the God of MATERIAL MANIFESTATION, physical Provision! Supremely God was revealing that He will manifest His Son in the flesh to come and be offered up for us on Mount Moriah and on the basis of this every other blessing (name) of God is ours. "God so LOVED the world, that He GAVE His only begotten Son, that whoever believes in him should not perish, but have everlasting life" (John 3:16). "He who did not withhold His only Son, but delivered Him up for us all, how shall he not with (and through) Him also freely GIVE us all things?" (Romans 9:32).

Jesus claimed in John 6: "I AM the Bread of Life" (v32,33,35,41). He would be offered up to God and be broken and multiplied as God's provision to feed the world.
See also 3John 2, 2Corinthians 8:9,9:8, Philippians 4:19, Matthew 6:33, Psalm23:1.

2. Then He revealed Himself as JEHOVAH ROPHE = 'I AM the LORD your HEALER' (Exodus 15:26) in the incident of the bitter waters (a picture of humanity under the curse). God revealed how He would provide Healing to us: "The LORD showed Moses a TREE, which when he cast into the waters, the waters were made sweet." On the Tree of Calvary He exchanged our sicknesses for His Health.

Jesus claimed to be the one who would reverse the curse and heal all sickness when He said: "I AM the RESURRECTION and the LIFE" (John11:25,26, 1Peter2:24), and proved it by raising Lazarus from the dead after 4 days, reversing his sickness.

3. The next revelation was JEHOVAH NISSI ('the Lord is My Victory') in Exodus 17:15, which was the name of the sacrificial altar built after a battle with Amalek where victory came through Moses holding up the rod of God (the Name). God promises to be our victory over all our enemies in our fight of faith as we use the sword of the Spirit, trusting in His blood and holding up (declaring and calling upon) his Name as our banner of victory (Rev12:11, Jehoshaphat).

Jesus proved Himself to be our Victory when He rose triumphant from the dead saying:
"I AM the First and the Last. I AM the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades" (Rev1:17,18).

4. The book of Leviticus contains the revelation of JEHOVAH MCKEDDESH "The Lord our Sanctifier, who makes us holy" (20:8, 21:8,15,23, 22:15,32). He separates us from sin and unto God, transforming us into the image of Christ from glory to glory.
Jesus: "I AM the Way, the Truth and the Life" (John 14:6) turning the water into wine (1Thess 5:23)

5. JEHOVAH SHALOM -our PEACE (restored FELLOWSHIP with God bringing WHOLENESS (Judges 6:24-Gideon). Jesus: "I AM the true Vine" (John 15:1, Eph 2:14).

6. JEHOVAH ROHI -the Lord is my Shepherd (Psalm 23:1). Jesus - John 10:11.

7. JEHOVAH TSIDKENU -the Lord our Righteousness (Jer. 23:5,6; 33:15,16).
Jesus: "I AM the DOOR (into the Kingdom)" (John 10:7,9). See 2Cor 5:21,1Cor 1:30.

8. JEHOVAH SHAMMAH = THE LORD is THERE - His overflowing Presence within and upon us, His Temple (Ezekiel 48:35). Jesus: "I AM the LIGHT" (John 8:12).

Adonai

“O Lord, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens”(Ps. 8:1).

- Psalm 8

Jews to this day will say “Adonai” whenever they see the tetragrammaton (*YHWH*) in the original Hebrew text of the Old Testament. But *Adonai* does not reflect the proper pronunciation of the tetragrammaton, it is in itself another one of the names for God in Scripture. In fact, it is one of the most frequently used names for the Creator in the entire Bible.

Adonai is typically translated into English as “Lord.” If we look at today’s passage, we see the English term repeated, but *Adonai* is not behind both uses of the term. Most translations of the Old Testament render *yhwh* with “Lord” (note the small capital letters) and *Adonai* as “Lord.” The passage really reads, “O Yahweh, our Adonai....”

If *Yahweh* reflects God’s faithfulness and self-existence, *Adonai* refers mainly to His sovereignty. Biblically speaking, sovereignty is related to the concepts of omnipotence and authority. When we say God is omnipotent we mean that He has all power to do whatever He purposes. The Lord allows His enemies to war against Him for now, but He is ultimately unstoppable and His might backs up His sovereignty. God can do whatever He pleases, and so He rules over all.

The biblical authors were well acquainted with the concept of authority, because they were familiar with monarchical rule. Most of the prophets and apostles lived in societies where the king was absolute and his word was law. Disobedience would mean imprisonment or worse. Kings most often exercised their authority through their royal decrees (2 Chron. 30; Est. 8; Dan. 3:29). These concepts are all inherent to the Lord’s sovereignty as well.

It is vitally important that we remember our Father’s sovereign authority today. He alone has the absolute right to define good and evil, and His decree (as found in Scripture) is the supreme law. We must not negotiate this point, for we live in a culture that wants to throw off all authority and define for itself what is right and wrong.

Finally, the title *Lord* for Jesus comes from the Greek *Kurios*, a translation of *Adonai*. Its frequent usage (Acts 7:59; Rom. 5:1; Heb. 13:20) is one of many indications of Jesus’ power and authority.

Coram Deo

Our greatest temptation as Christians is to live as if Jesus is not the Lord of our lives. When the culture sets the agenda for our worship and ethics, it has become our lord. If we do not confess Christ in the face of hostility at home or in the workplace, we have walked away from the authority of God. It is therefore incumbent upon us to do all we can to recognize Jesus’ authority over everything. Take time to consider the fact that Christ is Lord over all.

Passages for Further Study

Dan. 7:13–14

Hab. 3:19

Matt. 7:28–29

Eph. 1:15–23

Adonai

Adonai (אֲדֹנָי, lit. "My Lords") is the plural form of *adon* ("Lord") along with the [first-person singular](#) pronoun [enclitic](#).^[n.3] As with Elohim, Adonai's grammatical form is usually explained as a [plural of majesty](#). In the Hebrew Bible, it is nearly always used to refer to God (approximately 450 occurrences). As pronunciation of the Tetragrammaton came to be avoided in the [Hellenistic period](#), Jews may have begun to drop the Tetragrammaton when presented alongside Adonai and subsequently expand it to cover for the Tetragrammaton in the forms of spoken prayer and written scripture. Owing to the expansion of [chumra](#) (the idea of "building a fence around the [Torah](#)"), the word 'Adonai' itself has come to be too holy to say for Orthodox Jews, leading to its replacement by [HaShem](#) ("The Name").

The singular forms *adon* and *adoni* ("my lord") are used in the Hebrew Bible as royal titles,^{[44][45]} as in the [First Book of Samuel](#),^[46] and for distinguished persons. The [Phoenicians](#) used it as a title of [Tammuz](#), the origin of the [Greek Adonis](#). It is also used very occasionally in Hebrew texts to refer to God (e.g. Ps 136:3.)^[47]

[Deuteronomy](#) 10:17 has the proper name *Yahweh* alongside the superlative constructions "God of gods" *elōhê ha-elōhîm* and "Lord of lords" *adōnê ha-adōnîm* (כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים); KJV: "For the LORD your God is God of gods, and Lord of lords").

The final syllable of Adonai uses the vowel [kamatz](#), rather than [patach](#) which would be expected from the Hebrew for "my lord(s)". Prof. [Yoel Elitzur](#) explains this as a normal transformation when a Hebrew word becomes a name, giving as other examples [Nathan](#), [Yitzchak](#), and [Yigal](#).^[48]

As *Adonai* became the most common reverent substitute for the Tetragrammaton, it too became considered unerasable due to its holiness. As such, most prayer books avoid spelling the word *Adonai* out, and instead write two [yodhs](#) (??) in its place.^[49]

Adonai God is the Lord over all. He is the King of kings and the Lord of lords, He reigns forever. Therefor you find safety in Him and Him alone.

(Genesis 15:2, Judges 6:15, Malachi 1:6, Deuteronomy 10:17; Psalm 2:4, 8:1, 97:5, 136:3; Isaiah 1:24, 6:1; Romans 10:9)

· Hebrew Names of God ·

אֱלֹהֵי חַיַּי

EL CHAIYAI - GOD OF MY LIFE

EL CHAIYAI means: God of my life. Psalms 42:8 says, "The Lord will command His lovingkindness in the daytime; and His song will be with me in the night, a prayer to the God of my life." When we remember... that God is the source of life, we become who we are truly meant to be! Without Christ, we cannot have fullness of life! Jesus said "The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly." (John 10:10)

· Hebrew Names of God ·

אֵל עֶלְיוֹן

EL ELYON - THE MOST HIGH GOD

EL ELYON: The Most High God. This name emphasizes God's strength, sovereignty, and supremacy. In Genesis 14:20, Melchizedek said to Abram, "blessed be God Most High, who has delivered your enemies into your hand!" He understood that the Lord is...EL ELYON: The Most High God. He understood that the Lord is extremely exalted. Let us say as the Psalmist did— "I cry out to the Most High Elohim, To El who is perfecting all matters for me" (Psalm 57:2).

Look at **Daniel 4: 34, 35**

³⁴ At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives forever,

for his dominion is an everlasting dominion,
and his kingdom endures from generation to generation;
³⁵ all the inhabitants of the earth are accounted as nothing,
and he does according to his will among the host of heaven
and among the inhabitants of the earth;
and none can stay his hand
or say to him, "What have you done?"

Earlier in this chapter, the king is told that he will be driven away from his home, become mad and live as an animal, eating grass and drenched with the dew of heaven. This will be for seven years. After these years, he will recognize that "the Most High is ruler over the realm of mankind and bestow it on whomever He wishes."

Instead of humbling himself, he reflected on his own might and power, glory and majesty.

Yet, when he came to his senses, he acknowledged God alone as the Most High and ruler over the realm of mankind.

Now read the passage again. This time look how and why the Lord is referred to as Most High. Read **Psalm 78: 34,35**

When he killed them, they sought him; they repented and sought God earnestly. They remembered that God was their rock, the Most High God their redeemer.

This psalm is considered an historical psalm and also a covenant psalm. Reading the whole psalm will provide for you a sweeping view of the faithfulness of God with His people.

“Remember” is a key word for this psalm. So “remembering” is a key component to following the Lord and identifying oneself with His kingdom.

We must **remember** our God and all He has done. Reading about His past actions as our God and speaking to Him today about His ways with us are vital to a healthy, growing relationship known as covenant.

Isaiah 14: 13, 14

You said in your heart, ‘I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north;

I will ascend above the heights of the clouds; I will make myself like the Most High.’

This passage refers to the king of Babylon (**Is. 14: 4**), but many scholars see a reference to Satan here.

This one sought to dethrone the Lord and take over His sovereign rule as Lord over all.

Look further at Is. 14: 24, 27

The LORD of hosts has sworn: “As I have planned, so shall it be, and as I have purposed, so shall it stand,

For the LORD of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back?

Although the Lord is referred to here as Lord of Hosts, the point is that He is sovereign, and no one can turn His hand. What He determines to do will undoubtedly occur.

Isaiah 46: 9-11

9 Remember what happened long ago,
for I am God, and there is no other;
I am God, and there is none like Me.

10 I declare the end from the beginning,
and ancient times from what is still to come.

I say, ‘My purpose will stand,
and all My good pleasure I will accomplish.’

[11](#)I summon a bird of prey from the east,
a man for My purpose from a far-off land.
Truly I have spoken,
and truly I will bring it to pass.
I have planned it,
and I will surely do it.

God does not tell us this as though He needs to brag; He tells us this because we need to know that He controls all time, all matter, all people, all events. We need not fret or agonize over what will happen.

Psalm 18: 13

The LORD also thundered in the heavens, and the Most High uttered his voice,
hailstones and coals of fire.

God is a fearsome and majestic Being. We must adore, worship and ever keep our “eyes” on His splendor.

For further study on this name (**EI Elyon**), look at:

Luke 1: 32, 35, 76

Luke 2: 14

Luke 6: 35

Mark 5:7 = Luke 8:28

Acts 7:48; 16:17

Hebrews 7:1.

· Hebrew Names of God ·

אל אמת

EL EMET - THE GOD OF TRUTH

El Emet means The God of Truth. Psalm 31:3 & 5 uses strong imagery to convey just how dependable our Lord is: “For You are my rock and my fortress...Into Your hand I commit my spirit; You have ransomed me, O Lord, God of truth [El Emet].” He is steadfast and faithful in all circumstances. His truth never wavers. El Emet is a name to remind us our Father is firm, reliable, and trustworthy. “God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?” (Numbers 23:19)

El Emet – The Faithful God

Emet means truth. Thus the name **El Emet** proclaims our God **the God of Truth**. **El Emet** and **Elohim’emet** are used interchangeably with **El Hane’eman**, the Faithful God, and most often in connection with His promises to us. This Name is not meant to be used to replace another but to provide our knowledge of a steadfast, incomparable, just, perfect, and honest God.

Psalm 31:3-5: 3 Since you are my rock and fortress, for the sake of your name lead and guide me. 4 Keep me free from the trap that is set for me, for you are my refuge. 5 Into your hands I commit my spirit; deliver me, **LORD, my faithful God (El Emet).*

*Deuteronomy 32:3-4: 3 I will proclaim the name of the LORD. Oh, praise the greatness of our God! 4 He is the Rock, his works are perfect, and all his ways are just. **A faithful God (El Emet)** who does no wrong, upright and just is He.*

*Jeremiah 10:10a: 10But the LORD is **the true God (El Emet)**; He is (El Chayim) the living God, the eternal King.*

The realization of **El Emet** is what makes every other Name that we have studied come alive. If He is **El Emet, The Truthful God, the True God**, then He is truly faithful, truly great, truly patient and compassionate, truly the Living God.

Our God is **El Emet, the Truthful God**. That means:

-Against every stronghold, every false god, every evil, He reigns.

Revelation 21:5-8, Romans 11:33-36, Proverbs 30:4-5

-Every member of the Holy Trinity may be called **El Emet**, and **El Emet** is the name of every member of the Holy Trinity.

Jeremiah 10:10, John 14:6-7, 1 John 5:20, John 15:26

-Every promise and blessing of **Our Truthful God** will be kept, and every judgment that He speaks is true. Is there any area in your life where you are holding back trust in the Lord?

Deuteronomy 32:3-4, Numbers 23:19, Psalm 97:10

-He has promised to be truth to us, to be light and sight and living water and heartbeat. This is right and true. Are we allowing **El Emet** to make us free?

Psalm 31:3-5, Titus 1:1-3, John 8:31-32

-As members of His family, we must periodically stop to make sure that we are seeking the truth and that we are not championing deceit in any way. Is there

any unfaithfulness in your heart? Do the things of the earth vie for your affection toward the Lord?

Philippians 4:8-9, Romans 4:4-5, Psalm 25:4-5

<https://forvo.com/search/emet/he/>

The Names of God – El Emet

<https://www.solidrocklc.org/presenttruthpresented/2020/4/28/episode-20-el-emet-the-faithful-god-of-truth>

April 23rd - 29th, 2020

Episode 20 - El Emet The Faithful God of Truth

Sharon Webster

1:40 18:26

Day 20 - El Emet / The Faithful God of Truth

Tuesday, April 28

Run into the strong tower of El Emet who is Truth and you will be safe. (Pr. 18:10)

Names of God: A Way to Understand His Nature and Character

The Names of God used in the Bible act as a roadmap for learning about the character of God. Since the Bible is God's Word to us, the names He chooses in scripture are meant **to reveal His true nature to us.**

We are gaining an understanding that God's names reveal the many facets of His nature, character, promises and authority. His many names are actually an extension of Himself, to help us understand who He is, how He is, and what He can do in us and through us.

Emet is composed of three Hebrew letters: Aleph, Mem, Tav the first, middle, and last letters of the alphabet. So, Truth then has within it the beginning and the end which = Elohim / Yeshua / Holy Spirit - the 3 in 1 Godhead!

KEY SCRIPTURE: Numbers 6:22-27 (NABRE)

The Priestly Blessing. 22 The Lord said to Moses: 23 Speak to Aaron and his sons and tell them: This is how you shall bless the Israelites. Say to them: 24 The Lord bless you and keep you! 25 The Lord let his face shine upon you, and be gracious to you! 26 The Lord look upon you kindly and give you peace! 27 So shall they invoke my name upon the Israelites, and I will bless them.

- Invoke: cite or appeal to (someone or something) as an authority for an action or in support of an argument: call on.

I will Bless you with...Visitation - Glory - Fire!

I will Keep you... watch over, guard, preserve or protect you!

I will Make My Face Shine Upon You...We shall meet 'face to face' My Presence will be with you! My favor and grace will be upon you!

Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord's sake cause Your face to shine on Your sanctuary, which is desolate (deserted). (Daniel 9:17)

I Will Bless You!

NAME OF GOD / El Emet - The God Of Truth (Faithful God of Truth)

Scripture: Psalm 31:5

Into Your hand I commit my spirit; You have ransomed me, O LORD, God of truth.(Psalm 31:5)

- Truth 'emeth': *stability; figuratively certainty, truth, trustworthiness*: - assured (-ly), establishment, faithful, right. From 'aman' to support, confirm, be faithful, uphold, nourish.
- BDB Dict. says, truth as spoken, of testimony and judgment. of divine instruction.

Within the meaning of truth is faithfulness: the Amplified Bible reads God of truth and fidelity or faithfulness, and in the NIV it reads 'Faithful God'.

El Emet—contrasts sharply with the unreliability of people and things. Emet, the Hebrew word for “trueness” and “faithfulness” calls to mind God’s trustworthiness and dependability.

El Emet means The God of Truth. Psalm 31:3 & 5 uses strong imagery to convey just how dependable our Lord is: “For You are my rock and my fortress...Into Your hand I commit my spirit; You have ransomed me, O Lord,

God of truth [El Emet].” El Emet is steadfast and faithful in all circumstances. His truth never wavers. ***El Emet is a name to remind us our Father is firm, reliable, and trustworthy.*** Numbers 23:19 says, “*God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?*”

El Emet - God of truth comes from a series of related Hebrew & Greek words (*'emet, 'amen, 'emunah*) carry similar meaning and are part of several related names of God. The word *'amen* is where we get our word “Amen.” Jesus used it to indicate assurance and certainty when He said, Truly, I say to you... (Matt. 5:18, 26). Jesus is Himself the Amen; “*These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God*” (Rev. 3:14; 19:11) In 2 Cor. 1:20 it says, *For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.* Jesus called the Holy Spirit the Spirit of Truth.

8 other Names for God, Jesus and the Holy Spirit include the words True or Truth

Faithful and true (Rev. 19:11); Faithful and true Witness (Rev. 3:14); Living and true God (1 Thess. 1:9); Spirit of Truth (John 14:17; 15:26; 16:13); The Way, the Truth and the Life (John 14:6); True God (2 Chron. 15:3; Jer. 10:10); True light (John 1:9); and True vine (John 15:1, 5)

Other Scriptures:

- Deut. 32:4 *He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*
- Isa. 65:16 *He who is blessed in the earth **will be blessed by the God of truth**; And he who swears in the earth Will swear by the God of truth; Because the former troubles are forgotten, And because they are hidden from My sight!*
- Zec 8:8 *and I will bring them back and they will live in the midst of Jerusalem; and they shall be My people, and **I will be their God in truth and righteousness.***

Romans 3:3-4 *3 What then? If some did not believe, their **unbelief will not nullify the faithfulness of God**, will it? 4 May it never be! Rather, **let God be found true**, though every man be found a liar, as it is written, “**THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED.**”*

Blessing / Declaration of the Name:

I put, pronounce, and invoke the name of El Emet - God of Truth, the Faithful God upon you! I say, He is a firm foundation to build your house upon. He will support you, confirm His promises to you! El Emet, the faithful God will not let you falter but will uphold you in these uncertain times. El Emet will nourish (feed, provide for) and sustain you!

El Emet is trustworthy, He is not like men who may disappoint or turn their back on you. NO, I say, The Faithful God will never abandon or lie to you but will reveal the way and truth to you! El Emet is your Rock and fortress, a shelter that you can always run unto - commit your way to Him and He will lead you to your next oasis in Him.

I say, El Emet is faithful and true, the Amen! He has not forgotten His promises to you, they are still YES and Amen. You will see the fulfillment of things spoken to you - don't give up, don't waver, but TRUST in the Faithful One for he is well able to bring your promises to fulfillment.

I say, you will determine to be like Abraham in this season "who did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what the Faithful God, El Emet had promised He was also able to perform.

I say, El Emet, is blessing you as you come in and as you go out in this season. Amen, so be it!

· Hebrew Names of God ·

אֵל גִּבּוֹר

EL GIBHOR - MIGHTY GOD

EL GIBHOR: "Mighty/ Warrior God" Jeremiah 32:17-18 "Nothing is too difficult for You, who shows lovingkindness to thousands, but repays the iniquity of fathers into the bosom of their children after them, O great and mighty God [El Gibbor]." El...El Gibhor is the description of God as a Mighty Warrior and Champion. He always prevails, has great strength, and authority over all. It is He who spoke all of creation into existence. It is His mighty hand that brought the ten plagues against Egypt and set His people free. Sometimes we forget that we can trust God in overwhelming troubles in our life today. He is still Mighty God and will deliver us! "The LORD is my rock and my fortress and my deliverer, My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold." Psalm 18:2

El Gibbor-Mighty God

Updated: Sat, 02/21/2015 - 00:00 By admin

JESUS, MIGHTY GOD (EL GIBBOR) - Are you growing weary and losing heart? Are you facing some seemingly insurmountable "mountain" of difficulty? Is there some "impossible situation" in a relationship with your spouse, a family member, a friend, a co-worker, etc? I am facing such a situation even as I write these words! Whenever God allows us to experience circumstances we think are too difficult, we need to fix our eyes on Jesus the Author and Perfecter of our faith, choosing to consider Him Who has endured such hostility by sinners against Himself, so that we may not grow weary and lose heart. ([Heb 12:2-3-note](#)) The Greek word for "fixing" (aphorao in [Heb 12:2-note](#)) literally means to turn our eyes away from those things which are nearby (e.g., our difficulties) and instead to steadfastly fix them on something else, in this case SOMEONE else! And one of the best ways to fix our eyes on Jesus is by meditating on the manifold truths inherent in Messiah's many majestic Names. As Jeremiah testified "No one is like You, O LORD. You are great, and Your Name is MIGHTY in power." ([Jer 10:6NIV-note](#)) May our Father enable us by His "Spirit of grace" ([Heb 10:29b-note](#)) to turn our eyes away from our difficulty and instead to focus steadfastly on Messiah's

great Name MIGHTY GOD. Amen. Indeed, this great Name, EL GIBBOR, is for all of us in great need - He is now and forever our MIGHTY GOD, the One Who is eternally "MIGHTY TO SAVE" (see [Zeph 3:17ESV-note](#) below).

In one of most familiar Messianic Prophecies, Isaiah writes "a Child will be born to us, a Son will be given to us; and the government will rest on His shoulders; and His Name will be called Wonderful Counselor, MIGHTY GOD (EL GIBBOR), Eternal Father, Prince of Peace." ([Isa 9:6-note](#)) Isaiah describes Messiah as the One Who has the wisdom to counsel (govern) and the MIGHT to carry it out. Isaiah follows in the next chapter with a prophecy alluding to the future restoration of Israel when "A remnant will return, the remnant of Jacob (Jews who believe in Messiah), to the MIGHTY GOD (EL GIBBOR)." ([Isa 10:21-note](#)). This Mighty God is Jesus, Who in His first advent came in meekness "to proclaim the favorable year of the LORD," ([Isaiah 61:2a](#), [Lk 4:19-note](#)) but Who will return in majesty, as MIGHTY GOD, in "the day of vengeance of our God." ([Isaiah 61:2b-note](#)) He is the MIGHTY GOD, the divine Warrior Who conquers every foe, including our mortal enemies, sin ([Ro 6:10-11-note](#), [Ro 8:3-note](#)), death ([1Cor 15:55-57-note](#)) and the devil ([Heb 2:14,15-note](#)). Our MIGHTY GOD will come again to avenge all wrongs (you can rest in that truth beloved! Read [Ro 12:17,18,19-note](#)), "clothed with a robe dipped in blood and His Name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him (EL GIBBOR) on white horses (this is YOU dear saint, read [Rev 17:14-note](#) = "those who are with Him [when He returns to wage war] are the called and chosen and faithful!"). And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the ALMIGHTY ([Rev 1:8-note](#) = Jesus). And on His robe and on His thigh He has a Name written, "KING OF KINGS, AND LORD OF LORDS." ([Rev 19:13-16-note](#)) "All hail the pow'r of Jesus' Name (Mighty God)! Let angels prostrate fall; Bring forth the royal diadem, And crown Him Lord of all. Bring forth the royal diadem, And crown Him Lord of all!"

Adrian Rogers recalls a story from Robert Louis Stevenson about passengers who were on a ship in a severe storm and in imminent danger of sinking. The passengers were whispering "Are we going down? Are we safe?" One passenger said, "I've got to find out," so he made his way topside across the heaving decks, to the pilot house, where the pilot of the ship had his hand firmly on the wheel. The pilot turned and saw the fear in the passenger's face and just smiled at him, not even speaking a word. On arriving below the once fearful passenger exclaimed "We're going be all right. I've seen the face of the pilot, and he smiled at me." What we need to do when we are crippled by fear caused by difficult circumstances is look away from the "stormy waves" and into the serene face of our Jesus, our MIGHTY GOD, the One Who is always mighty to save. We need to see the reassuring smile of our Savior Who alone is able to calm the storms simply by speaking these words to our heart - "Peace, be still!" ([Mk 4:39KJV-note](#)) But remember that while our MIGHTY GOD may calm the storm around us, more often He will calm the storm within us! Rogers went on to conclude "And I can tell you, friend, that He has sailed rougher seas than the one that you're in right now!" Corrie ten Boom said "Look at the world—you'll be distressed. Look within—you'll be depressed. Look at Christ—you'll be at rest." God grant us grace to sing and pray this great old hymn - "Guide me, O Thou great Jehovah, Pilgrim through this barren land. I am weak, but Thou art MIGHTY; Hold me with Thy powerful hand... Strong Deliverer, strong Deliverer, Be Thou still my Strength and Shield."

How difficult is your difficulty dear saint? The Name MIGHTY GOD begs the question - "Is anything too difficult for the LORD?" ([Ge 18:14-note](#)) Jeremiah (in great difficulty, in a Jerusalem jail with Babylonians besieging his beloved City) in faith cried out "Ah Lord GOD!

Behold, Thou hast made the heavens and the earth by Thy great power and by Thine outstretched arm! (he reminds himself that his MIGHTY GOD created everything out of nothing! [cp [Heb 11:3-note](#)] Therefore it follows that...) NOTHING is too difficult for Thee... O great and MIGHTY GOD (EL GIBBOR). The LORD of hosts (of Sabaoth = Lord of the armies of angelic hosts!) is His Name." ([Jer 32:17-18, 27-note](#)) The angel's response to Mary's query reiterates that "Nothing will be impossible with God!" ([Luke 1:37-note](#)). Jesus, the Mighty God Himself affirmed that "with God all things are possible." ([Mt 19:26-note](#)). Paul concurs that our MIGHTY GOD is "able to do exceeding abundantly beyond all that we ask or think (How? According to His power that works [Greek = *energeo* ~ continually "energizes"] within us.)" ([Eph. 3:20-note](#)). And so, as His beloved children, we too can say with Paul "I can do all things through Christ Who strengthens me" ([Phil. 4:13-note](#) = Paul learned the "secret" of spiritual strength thru his difficulties - read [Phil 4:11,12-note](#)). Henry Ward Beecher said "Tears are often the telescope by which men see far into heaven." May our Teacher ([1Cor 2:11, 13-note](#)) enable each of us to envision and lay hold of the "secret" of the sufficiency of Christ's power as we meditate on His great Name, El Gibbor. Amen.

There is a beautiful promise in Zephaniah given to Jews who will come to faith in the Messiah in the latter days, but it is also a promise applicable to saints of all ages. The prophet records that "The LORD your God is in your midst. He is MIGHTY (Gibbor) TO SAVE. He will take great delight in you. He will quiet you with His love (NLT = "With His love, He will calm all your fears."). He will rejoice over you with singing." ([Zeph 3:17-note](#)). Spurgeon remarks "What a word is this! Jehovah God in the center of His people in all the majesty of His power! This presence alone suffices to inspire us with peace and hope. Treasures of boundless might are stored in our MIGHTY GOD, and He dwells in the midst of His people; therefore may His people shout for joy. We not only have His presence, but He is engaged upon His choice work of salvation. "He is MIGHTY TO SAVE!" He is always saving: He takes His Name Jesus from it ([Mt 1:21-note](#)). Let us not fear any danger for He is MIGHTY TO SAVE. He even finds a theme for song in His beloved. This is exceedingly wonderful. When God wrought creation, the morning stars shouted for joy, but Jehovah did not sing, simply saying, "It is very good." But when He came to redemption, then the sacred Trinity felt a joy to be expressed in song. Think of it and be astonished! Jehovah Jesus sings a marriage song over His chosen bride ([Rev 19:7-note](#)). She is to Him His love, His joy, His rest, His song. Oh, to think of it, that when all the chosen shall meet around the throne, the joy of the eternal Father shall swell so high, that God, Who fills all in all, shall burst out into an infinite godlike song! O Lord Jesus, by Thine immeasurable love to us, teach us to love Thee, to rejoice in Thee, and to sing unto Thee our Life-psalm (song)." Amen.

Here is a song about EL GIBBOR, our precious Jesus Who is Mighty to save ([Zeph 3:17-note](#))...

[Hillsong's Mighty to Save](#)

MISCELLANEOUS NOTES: MIGHTY GOD

Gibbor in the Septuagint of [Zeph 3:17](#) is the Greek word *dunatos* = one who possesses power, one who has ability to perform some act, having the ability to alter or control circumstances) *Dunatos* is used of God in [Luke 1:49](#) = "Mighty One" "For the Mighty One has done great things for me (50) and His mercy is upon generation after generation toward those who fear Him.

(51) He has done mighty (kratos - NIV = "done powerfully") deeds with His arm, He has scattered those who were proud in their heart." Dunatos is used in [Da 3:17NLT](#) "If we are thrown into the blazing furnace, the God whom we serve is ABLE (LXX - DUNATOS) to save us. (ABLE TO DELIVER) He will rescue us from your power, Your Majesty."

"Gird Thy sword on Thy thigh, O **MIGHTY (Gibbor) ONE**, In Thy splendor and Thy majesty!" ([Ps 45:3](#)).

Spurgeon writes ": O that the divine power of Jesus were put forth to use against error. The words before us represent our great King as urged to arm himself for battle, by placing his sword where it is ready for use. Christ is the true champion of the church, others are but underlings who must borrow strength from him; the single arm of Immanuel is the sole hope of the faithful. Our prayer should be that of this verse."

Moses refers to "the LORD your God is the God of gods and the Lord of lords, the great, the **MIGHTY (Gibbor)**, and the awesome God who does not show partiality, nor take a bribe. ([Dt 10:17](#))

In an almost identical description, Nehemiah refers to God as "the great, the **MIGHTY (Gibbor)**, and the awesome (to be feared) God, Who keeps covenant and lovingkindness." ([Neh 9:32](#)).

Notice that in Moses, Nehemiah and Jeremiah all associate "great" with "mighty" emphasizing that our God is able to accomplish whatever He desires.

The Psalmist asks "Who is the King of glory? The LORD strong and MIGHTY (GIBBOR), The LORD mighty in battle. Lift up your heads, O gates, And lift them up, O ancient doors, That the King of glory may come in! Who is this King of glory? The LORD of hosts, He is the King of glory. Selah." ([Ps 24:8-10](#))

[Ps 45:3](#) Gird Thy sword on Thy thigh, **O Mighty (Gibbor) One**, In Thy splendor and Thy majesty! Verses 2-5. In these verses the Lord Jesus is presented,

1. As most amiable in himself.
2. As the great favourite of heaven.
3. As victorious over his enemies.

—Matthew Henry.

Spurgeon: Verse 3. Gird thy sword upon thy thigh. Loving spirits jealous of the Redeemer's glory long to see him putting forth his power to vindicate his own most holy cause. Why should the sword of the Spirit lie still, like a weapon hung up in an armoury; it is sharp and strong, both for cutting and piercing: O that the divine power of Jesus were put forth to use against error. The words before us represent our great King as urged to arm himself for battle, by placing his sword where it is ready for use. Christ is the true champion of the church, others are but underlings who must borrow strength from him; the single arm of Immanuel is the sole hope of the faithful. Our prayer should be that of this verse. There is at this moment an apparent suspension of our Lord's former power, we must by importunate prayer call him to the conflict, for like the Greeks without Achilles we are soon overcome by our enemies, and we are but dead men if Jesus be not in our midst. O most mighty. A title well deserved, and not given from empty courtesy like the serenities, excellencies and highnesses of our fellow mortals—titles, which are but sops for vain glory. Jesus is the truest of heroes. Hero worship in his case alone is commendable. He is mighty to save, mighty in love. With thy glory and thy majesty. Let thy sword both win thee renown and dominion, or as it may mean, gird on with thy sword thy robes which indicate thy royal splendour. Love delights to see the Beloved arrayed as becometh his excellency; she weeps as she sees him in the garments of humiliation, she rejoices to behold him in the vestments of his exaltation. Our precious Christ can never be made too much of. Heaven itself is but just good enough for him. All the pomp

that angels and archangels, and thrones, and dominions, and principalities, and powers can pour at his feet is too little for him. Only his own essential glory is such as fully answers to the desire of his people, who can never enough extol him.

[Ps 50:1](#) (A Psalm of Asaph.) The **Mighty One** (Not Gibbor but 'el elohim), God, the LORD, has spoken, And summoned the earth from the rising of the sun to its setting.

[Luke 1:49](#) "For the **Mighty One** (dunatos) has done great things for me; And holy is His name.

THE MIGHTY ONE OF JACOB (ISRAEL)

The Hebrew word *abiyr* is used only six times in the OT and all describe the MIGHTY ONE. While not using the Hebrew word *gibbor* for "Mighty," the gist of these passages is similar to those that describe "El Gibbor."

[Ge 49:24](#) But his bow remained firm, And his arms were agile, From the hands of the Mighty One of Jacob (From there is the Shepherd, the Stone of Israel),

[Ps 132:2](#) How he swore to the LORD, And vowed to **the Mighty One of Jacob**,

[Ps 132:5](#) Until I find a place for the LORD, A dwelling place for the **Mighty One of Jacob.**"

[Isa 1:24](#) Therefore the Lord GOD of hosts, **The Mighty One of Israel** declares, "Ah, I will be relieved of My adversaries, And avenge Myself on My foes.

[Isa 49:26](#) "And I will feed your oppressors with their own flesh, And they will become drunk with their own blood as with sweet wine; And all flesh will know that I, the LORD, am your Savior, And your Redeemer, the Mighty One of Jacob."

[Isa 60:16](#) "You will also suck the milk of nations, And will suck the breast of kings; Then you will know that I, the LORD, am your Savior, And your Redeemer, the Mighty One of Jacob.

Ps 45: Gird Thy sword on Thy thigh, O Mighty One, In Thy splendor and Thy majesty!

The Mighty One...

... of Jacob

... of Israel...

... of _____ (fill your name in blank!)

GIBBOR WORD GROUP

In the first analysis, might and mighty men were causes for celebration in the OT. During much of the biblical period Israel was in a heroic age. Thus the feats and exploits of her champions were causes for delight and storytelling. Such an exploit was that of David's three mighty men as they broke through the Philistine lines to bring him water from Bethlehem ([I Chr 11:15-19](#)). I Samuel 1 is a lament for the fallen heroes, Saul and Jonathan, extolling their valiant deeds. Similarly II Sam 23 records the glories of various mighty men. I and II Chronicles contain many references to the mighty men of Israel, commonly employing the phrase *gibbôr ḥayil* "mighty man of valor" to describe them. Although Chr generally uses the term to express "warrior" or "soldier," there are indications that originally this was a technical term for men of a certain social class, "nobles" who had the privilege of bearing arms for their king (cf. [Ruth 2:1](#); [I Sam 9:1](#); [II Kgs 15:20](#), etc. where "warrior" is too narrow a translation).

It is not surprising that in such a society God was often depicted as a warrior. God is the true prototype of the mighty man, and if an earthly warrior's deeds are recounted, how much more should God's be. Thus the psalmists recount God's mighty acts (106:8; 145:4, 11, 12; etc.) and in various places those attributes which a warrior-king might be expected to possess—wisdom, might, counsel and understanding—are attributed par excellence to God ([Job 12:13](#); [Prov 8:14](#)). Isaiah (9:6; cf. 10:21) indicates that these will be the attributes of the

Coming King, whose name is the Mighty God as well as the Prince of Peace, but he also makes it plain that justice and righteousness will accompany his might (cf. [Ps 89:13–14](#) [H 14–15]).

God's might draws the limits to man's might, for man's prowess is to be gloried in just so long as it does not overstep itself. When man sees his might as all he needs for successful living, he is deluded ([Ps 33:16](#); [90:10](#); [Eccl 9:11](#)). When he, in the arrogance of his strength, pits himself against the Warrior-God, he will be destroyed (Ps 52; [Jer 9:22](#); [46:5](#); etc.). Rather might must be tempered with wisdom ([1 Sam 2:9](#); [Prov 16:32](#); [21:22](#)) and the greatest wisdom of all is to trust God. Thus it is said that he is a geber (a male at the height of his powers) who trusts God ([Ps 40:4](#) [H 5]). The man possessed of might who yet distrusts his own powers and instead trusts those of God is most truly entitled to the appellation "man" ([Job 38:3](#); [Jer 17:7](#); [Mic 3:8](#)). This is the "new man" of Paul, for he will have discovered that although transgressions have prevailed over him ([Ps 65:3](#) [H 4]), the Lord's mercy will prevail over them ([Ps 103:11](#)) and that the Lord is indeed "mighty to save" ([Ps 80:3](#)). ([Theological Wordbook of the Old Testament- R Laird Harris, Gleason L Archer Jr., Bruce K. Waltke](#))

Venditti on [Zephaniah 3:17](#)

Welcome to Daily Treasures from the Word of God. Today's reading is Zephaniah and Haggai. Our lesson is from [Zephaniah 3:17](#), "The Lord your God is in your midst, A victorious warrior. He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy." (NAS)

One of the great biblical realities for believers is that they are not alone. Today's text gives us a glimpse of God's future restoration of His people. Let's look at five benefits of a relationship with the Lord.

The first benefit is that the Lord is with His people. The Bible from the onset shows how God has a relationship with the first humans, Adam and Eve. They converse and interact with one another. There is a change in the relationship when Adam and Eve disobey the Lord's command. However, it did not annul the ongoing desire of the Lord to communicate with humanity as noted in his relationships with Abraham, Joseph and so many more.

Second, the Lord fights for His people. As the author paints the Lord as a warrior, the idea is that the battle belongs to Him. He is the one who gives His people the victory as seen in the lives of Moses, Joshua, Gideon and others. God intervenes on behalf of His people so they may be triumphant.

Next, the Lord delights in His people. By this the writer desires to communicate that as the people of God continue to obey the Lord, it brings pleasure to the Lord. God's people are to demonstrate their appreciation and love for God in all spheres of life.

Fourth, the Lord loves His people. God's people are to love God with all of their being. This should be the natural response to God's love because He first loved us.

The greatest demonstration of God's love is in the life and mission of Jesus Christ. Christ took all of the abuse and sin upon Himself because He chose to love humanity. In spite of His innocence, He purposefully decided to go to the cross for even those who despised Him. There is no greater love story.

Finally, the Lord rejoices over His people. The mental image is one of God celebrating and rejoicing over the satisfaction caused by His people. What a wonderful day it will be when God fulfills His plan.

In summary, the Lord is with His people. The Lord fights for His people. The Lord delights in His people. The Lord loves His people. And the Lord rejoices over His people.

God's grace and care is so amazing. His values are so different from humanity's limited perspective. Take time today to demonstrate your gratitude and appreciation toward our Lord. May we bring pleasure to God's heart by submitting to Him and His ways.

Tozer on [Zephaniah 3:17](#)

Now the Bible teaches that there is something in God which is like emotion. He experiences something which is like our love, something that is like our grief, that is like our joy. And we need not fear to go along with this conception of what God is like. Faith would easily draw the inference that since we were made in His image, He would have qualities like our own. But such an inference, while satisfying to the mind, is not the ground of our belief. God has said certain things about Himself, and these furnish all the grounds we require.

The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. ([Zephaniah 3:17](#))

This is but one verse among thousands which serve to form our rational picture of what God is like, and they tell us plainly that God feels something like our love, like our joy, and what He feels makes Him act very much as we would in a similar situation; He rejoices over His loved ones with joy and singing.

Here is emotion on as high a plane as it can ever be seen, emotion flowing out of the heart of God Himself.

https://www.preceptaustin.org/el_gibbor-mighty_god

El-Olam The everlasting God. God is eternal, while your problems are temporary. His love will never change. His promises are true. Build on Him, who is eternal and do not focus on your temporary situations. He will show you His great and eternal goodness.
(Isaiah 40:28-31)

The Everlasting God: El Olam (אֱלֹהִים עוֹלָם)

“Abraham planted a tamarisk tree in Beersheba, and there he called upon the name of the LORD, the **Eternal God [El Olam]**.” (*Genesis 21:33*)

El is a singular name used for **God**. It means **might, strength and power** and is often combined with other Hebrew words such as **Olam**, which means **world, universe, eternal, forever, everlasting time or space**.

We understand from this name of God that He is the sovereign, eternal ruler of the entire universe who is beyond time or space.

El Olam is the Eternal God without a beginning or end.

“Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God.” (*Psalms 90:2*)

Abraham’s Well in Beersheba: After several disputes over water, Abraham made a peace treaty with Abimelech at Beersheba.

This name of God, El Olam, teaches us that God is unchangeable (*Malachi 3:6*).

His plans and purposes are timeless, and He will not fail to follow through with them (*Isaiah 37:26*).

“He will not falter or be discouraged till He establishes justice on earth.” (*Isaiah 42:4*)

Thus, we read in *Genesis 21:33* that after Abraham entered into a peace treaty with Abimelech and Phicol at Beersheba, he called upon El Olam as a display of his faith that the Everlasting God would deliver on His covenant promise to give his descendants the Land.

Everything we see in the natural is temporal and subject to change, but like Abraham, we should not be moved by what we see since El Olam is the Eternal God who created the universe. He will not fail to accomplish His plans and promises.

“Trust in the LORD forever, for the LORD, the LORD, is the Rock eternal.” *(Isaiah 26:4)*

https://free.messianicbible.com/wp-content/uploads/2012/12/800px-Beersheba_Beer_Avraham_01.jpg

• Hebrew Titles of HaShem •

אל קנא

EL QANA - JEALOUS GOD

EL QANNA : “Jealous God

Our God is a jealous God, desiring our praise to be for Him alone. El Qanna is about the marriage relationship between Yahweh and us. His jealousy is not out of selfishness, but a passionate love saying, “never will I leave you, never will I forsake you”. It is because of His burning love for us that His jealousy is so great. This is our El Qanna: “For the Lord your God is a consuming fire, a jealous God.”(Deuteronomy 4:24) Give Him your whole heart today, and all of the glory! Amen.

At Your Name: Qanna

[AT YOUR NAME](#)

Listen to the suggested worship song listed on the bottom of this page while you are reading!

Deuteronomy 4:23-24

*Take care, lest you forget the covenant of the LORD your God, which he made with you, and make a carved image, the form of anything that the LORD your God has forbidden you. For the LORD your God is a consuming fire, a **jealous God**.*

NAME DEFINED:

קנא - **qanna** (kan-naw')

[Occurs in: Exodus 20:5, Exodus 34:14, Deuteronomy 4:24, Deuteronomy 5:9, and Deuteronomy 6:15]

Qanna is translated as meaning jealous or zealous, which reveals a unique attribute of God as Jehovah Qanna - **Jealous God**.

Qanna is an adjective derived from qinah, which is a Hebrew feminine noun used for meaning ardor (a strong feeling of energy or eagerness), zeal, or jealousy. Interestingly enough, it is affiliated with the color of one's face as

a result of deep emotion, as well as the jealousy of lovers and of rival peoples.

WHAT QANNA DOES AND DOESN'T MEAN

Merriam-Webster's definition of "jealous" is, "Intolerant of rivalry or unfaithfulness," whereas, when "definition of jealous" is typed into the Google search bar the first definition is, "Feeling or showing envy of someone or their accomplishments and advantages." These are two starkly different definitions when looked at closely.

Merriam-Webster's definition assumes an already existing relationship. A rivalry institutes competition between two parties, and one party apparently doesn't like the competition. Unfaithfulness assumes a commitment, a promise, a covenant to be broken.

Google's definition assumes no relationship but instead assumes selfishness and envy towards what isn't one's own. It craves something that is anticipated as fulfilling a need or want.

When understanding our God as Jehovah Qanna, it's detrimental that we do not confuse these two definitions of jealousy.

Merriam-Webster's definition follows the reaction of God in places like Exodus 34:14 where God is renewing His covenant with Israel, who just worshipped a heap of gold they fashioned into a calf in place of Him, Jehovah Qanna. He addresses them in regards to their recent behavior and the idolatrous culture around them, **"You shall tear down their altars and break their pillars and cut down their Ashram [objects resembling another God] for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God."**

God is intolerant of idolatry and will not share worship with something lesser than Himself. For Him to allow worship like this wouldn't be liberty for the believer but, instead, slavery. God desires for all to come to repentance and find complete and utter joy where completeness and salvation is exclusively found: Himself.

CULTURE SHOCK

Jealousy has a connotation within our culture that is most often negative, and indeed, when jealousy is felt by us, it's mostly rendered from selfish sin.

Jealousy is most affiliated with an over-possessive dating relationship or an envious colleague wanting attention or an accomplishment that they're not receiving. When God is taught as being jealous, eyebrows raise and thoughts of contradiction come about:

"What about in Galatians 5:20, where it's shot down as a sin on the same list as things like idolatry and witchcraft?"

Even one of America's most influential icons, Oprah Winfrey, was turned off to the idea of the Judeo-Christian God after hearing He's jealous for His people. She believed jealousy and grandeur should not exist within the same divine, perfect being.

Negligently, we can fall into expecting our God will contradict what His own Word pins as unholy. Christian, we can't be so quick to lean on our own understanding. As we dig into Scripture, we'll find that God's version of jealousy looks like an entirely different species than our own little, slimy gastropod version.

JESUS: A JEALOUS SAVIOR

The exclusivity of biblical Christianity is a result of the jealousy of God. Remember, if we are using Merriam-Webster's definition, He tolerates no competition of worship and calls us to be faithful to His Word.

Jesus makes His exclusivity clear to those who aspired to follow Him, as seen in the Gospel accounts of the New Testament:

"When Jesus heard this, he said to him, 'One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me.' But when he heard these things, he became very sad, for he was extremely rich."

"To another he said, 'Follow me.' But he said, 'Lord, let me first go and bury my father.' And Jesus said to him, 'Leave the dead to bury their own dead.'"

On these occasions and more, Jesus is not only stating that people leave behind false gods of the day, but calls them to give Him precedence before wealth, reputation, relationships, and obligation. This doesn't mean that He never wants us to care about these things to a degree, but He calls us to filter these through worship of Him, first, in order that we may not be enslaved to their demands.

CHALLENGE

God's jealousy is meant to provoke us back to Him. It's a righteous, protective jealousy, much like a husband's jealousy toward a wife around a rivaling man aspiring to steal away the affections of His bride.

As the bride of Christ, we are called to live in worship to God alone - not ourselves, not other gods, not other relationships - but wholly to Him, the only one deserving of all our worship.

For the days to come, contemplate the following:

- 1.** Where the majority of your thoughts are directed
- 2.** Where your strongest emotions are felt
- 3.** What most of your time is invested in
- 4.** How often you're deliberately seeking God through prayer and the Bible

Hopefully you will find the idols that are present in your life and the idols arising to capture your attention. God is jealous for your worship and for your life, so much so that He has redeemed you with a price. In turn, glorify Him with all of your passions (soul), actions (strength), and thoughts (mind).

<https://www.worshipexposed.com/recent-post/2016/9/23/at-your-name-qanna>

When God told Moses that He is a jealous God and Jealous (Qanna) is His name, He also told him that they, Israel, were to tear down all the idols and altars to those idols wherever they encountered them in Canaan. Why? Because if they didn't, the people would end up serving those gods instead of Jehovah. The same is true today. There are gods of all sorts lurking at every turn trying to steer us away from our walk with Jehovah. Satan wants nothing more than to deceive you into believing that his "gods" are more attractive and alluring than what God the Father offers. In Satan's camp is nothing but deceit and trickery down a path that leads to physical and eternal death. God's kingdom is at the end of the narrow road that passes through the narrow Gate, Jesus, that leads to the kingdom of eternal life! You can't serve two masters because you'll love the one and hate the other.

What god sits on the throne of your life? The LORD Jehovah Qanna or satan? You serve one or the other. There is no other option or choice. If you serve anyone or anything other than Jehovah, including yourself, then

you serve Satan ultimately. If you serve the LORD God Almighty, then stay on the straight and narrow path and don't allow the "little foxes" to enter into your garden and spoil the vines. If you don't serve God, then I invite you to come to know Jesus as your personal LORD and Savior. One day you will have to stand before Him and give an accounting for your life. He will judge you according to His Law. If He sees His blood painted over your criminal record of sins, He has pardoned you and granted you entry into His kingdom. If not, then you are condemned already. The only way to receive pardoning is to "call upon the name of the LORD" while confessing "Jesus is LORD" and to "believe in your heart that God raised Jesus from the dead" (Rom. 10:9-10).

<https://truthintheword.wordpress.com/2012/02/06/his-name-is-jealous-jehovah-qanna/>

El-Roi The strong one who sees. When you feel lonely and abandoned by people, know that God is with you. He sees you and He knows you. He hears the cry of your heart and He loves you more than you can imagine. He will lead you through and fill your heart with His praise.
(Genesis 16:13)

EL ROI -THE GOD WHO SEES

Ps. 121: 3-8

**“He will not allow your foot to slip;
He Who keeps you will not slumber.
Behold, He Who keeps Israel will neither slumber nor sleep.
The Lord is your Keeper;
The Lord is your Shade on your right hand.
The sun will not smite you by day,
Nor the moon by night.
The Lord will protect you from all evil;
He will keep your soul.
The Lord will guard your going out and your coming in from this time forth and forever.”**

Prov. 15: 3

**“The eyes of the Lord are in every place,
Watching the evil and the good.”**

Prov. 5: 21

**“For the ways of a man are before the eyes of the Lord,
And He watches all his paths.”**

Jer. 16: 17

“For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity concealed from My eyes.”

2 Chron. 16: 9a

“For the eyes of the Lord move to and fro throughout the earth that He may strongly support those whose heart is completely His.”

Job 34: 21

**“For His eyes are upon the ways of a man,
And He sees all his steps.”**

Luke 12: 2

“But there is nothing covered up that will not be revealed and hidden that will not be known.”

Heb. 4: 13

“And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.”

Read Gen. 16; 21: 8-20

The key to God being able **to see** has many facets.

Number one is that He must also be *omnipresent* to see everything that happens to each of His children, and all humanity, for that matter. He must be *omnipotent* to have the ability to see all that He desires to see, in all places, with all people. He also does not slumber so that He can see everything; therefore, He is clearly powerful enough not to need to be restored.

Not only does He possess the *ability to see everything*, He possesses *the ability to see it and know the right and best response* to what He has seen.

The first time in the Bible that we see God called **El Roi** is when He tells Hagar to return to her mistress and submit to her authority. Now Hagar was so miserable under this mistress that she had fled out into the wilderness. She was willing to face unknown and potentially horrible conditions because that would be better than facing what she was experiencing under the authority of Sarah.

God **saw** what she endured and told her to go back.

God told her to deal with the situation under which she was abused.

Knowing that God **sees** our pain does not mean that God dismisses our pain. But He finds a way to help us make sense of our pain and not yield to our pain, thereby letting it conquer us.

In all cases, God does not require the return to the abuser by any means but in this case, God wanted Hagar to return to Sarah and trust that **El Roi** would watch over her even in these conditions.

God **saw** a purpose in her going back.

God also gave Hagar a promise as He called her to go back. Look at **Gen. 16: 10** and see what the promise is.

Read **Ps. 139: 7-12** and see how that relates to the all-seeing power of God.

Read **2 Thes. 1:-10** and see God’s future plans for those who persist in afflicting others.

How does knowing God is El Roi – the God Who Sees – help you?

EL ROI The God Who Sees

We may be familiar with many of the names of God. We know him as [Elohim](#) and [Yahweh](#). But what about El Roi? That name doesn't appear to show up in many worship songs.

And yet, in today's day and age, when we feel our most vulnerable, the most invisible, we can find hope and power in the name of God "El Roi."

What Does El Roi Mean?

We may have noticed that many names for God include "El." El typically refers to God. But Roi brings another attribute of our Lord to the equation. El Roi means "The God who sees me."

[Ro'iy](#) in the original Hebrew can be translated as *shepherd*, or as *seeing, looking, or gazing*.

In other words, when we feel most invisible and forgotten by everyone else, we can remember that God does see us. He witnesses our struggles and comes alongside us. After all, if he sees the sparrows and takes care of them ([Matthew 6:26](#)), how much more does he care for us in our greatest time of need?

In this article, we'll dive into the use of El Roi in [Scripture](#), reasons to praise God for seeing us, and conclude with a prayer using this name of God.

Who Called God 'El Roi' in the [Bible](#) and Why?

Unlike many other names for God, we only find the instance of this name once throughout Scripture, and it comes from a very unusual source ([Genesis 16](#)).

For those not familiar with the story of Abraham and Hagar, Abraham (the father and patriarch of the Jewish nation) found himself nearing the age of 100 and rather childless. Years before, God had promised

him offspring that would form a great nation ([Genesis 12:2-3](#)). But it was a little tricky to do that without children.

Abraham gets impatient and decides to take matters into his own hands, per the suggestion of his seemingly barren wife Sarah (Sarai at the time of [Genesis 16](#)). He sleeps with his Egyptian servant Hagar, and she gets pregnant.

Hagar appears to dislike Sarai, and Sarai won't have it. So she abuses Hagar. Fleeing Sarai's mistreatment, Hagar runs away. She stumbles into the angel of the Lord, who promises Hagar that her son will also form a great nation. He tells her that through her bloodline, she'll have many descendants.

Because God sees her when no one else does, Hagar declares, "You are the God who sees me," for she said, "I have now seen the One who sees me."

Of course, we could pinpoint numerous examples of God seeing those who society chose not to see. He healed lepers, blind men, and the demon-possessed. He had a conversation with an outcast Samaritan woman at the well. It seems, throughout all of Scripture, that God chooses to see the unseen.

How about today?

Do we still have a God who sees us—especially when we feel most invisible?

3 Reasons to Praise God as El Roi Today

Often, it can be easy to think God has forgotten us, or that he simply doesn't see us. But if we open our eyes to the blessings around us, we'll see his fingerprints every day.

Let's dive into a few of the reasons we can praise God as El Roi today.

1. God's Faithfulness in Hindsight

Do you ever write down prayers or have journal entries? Do you ever glance back at those notes from years before and see how God has moved in your life since then?

In the moment, we may feel as though God has abandoned us. In the midst of a storm, it seems as though God has fallen asleep when the boat's about to capsize ([Mark 4:35-41](#)).

But when we glance back over past events and see how God came through for us—perhaps not always in ways that we imagined—we can apply that to our present circumstances. We can know that God “saw” us in the past. And because He doesn't change, he will “see” us now...and in the future.

2. Jesus' Example of Seeing the Marginalized or Outcasts

The Bible states that God knows even the hairs on our heads. Out of the billions of people in the world, he understands more about us than we do ([Matthew 10:30](#)).

We may feel tempted to say, “Well, Scripture can talk the talk. But where's God actually showing an interest in humans?”

The answer: look at Jesus.

Jesus had every opportunity to live as a king. To experience a comfortable life and only hang out with the high priests, Pharisees, and Sadducees (these guys were especially well-to-do).

Instead, he chooses to devote his time to what society perceived to be the lowest of the low. He advocated for tax collectors, prostitutes, and sinners.

He saw them.

If we think we've strayed too far from the love of God, take a look again at Jesus' example. He saw everyone who'd been ushered to the sidelines and he healed them, spoke with them, dined with them, and loved them.

Therefore, we know that he can do the same with us, no matter how far we've fallen.

3. God Sees to Your Needs with Daily Blessings

We can often take small blessings for granted. The fact that we're breathing, our organs are functioning properly, and most of us had food to eat today and water to drink...are all blessings. We can see God's daily blessings if we truly choose to look.

What I've found to be helpful is to keep a gratitude journal. I try to mark blessings, even small ones, that I see in each day.

God doesn't always have to move mountains. He can provide shelter, food to eat, a family to love. Keep track of all the ways he sustains you.

Similar to the journaling mentioned above, look back over older entries. In our most desperate moments, similar to Hagar, we can see the fingerprints of God all over our past. We know he has the future in his hands. And he will never stop seeing us.

Not even for a second.

Photo Credit: ©Getty Images/Predrag Images

Prayer of Praise to El Roi

Oh, El Roi,

You are the God who sees me. When I feel ushered to the sidelines or forgotten by friends, family, and coworkers, I know you're working behind the scenes.

God, as I review over past weeks, even years, I've witnessed you working in miraculous ways. I know you have seen me in the past, when no one else did. And so I can fully trust that you will continue to care for me, even when I've entered the darkest valley.

I'm reminded of the story of Hagar.

She, a lowly servant, had been impregnated by a man who didn't care for her, and treated poorly by a scornful wife of that man. But still, when she fled to the desert, she found hope in your promises.

You care for every human being, no matter how much society has rejected them or placed no value on them.

Jesus, through your example, you saw those who society had turned a blind eye.

In the same way, I ask that you see me today. That you come alongside me in my struggle, and that you grant me your peace. Remind me of your good deeds from the past, so that I may, too, hope in my future.

Amen.

· Hebrew Names of God ·

אֱלֹהֵי שָׁדַי

EL SHADDAI - GOD ALMIGHTY

El Shaddai means the all sufficient God. It's a word reflecting on His strength, majesty, and power. When translated into English, it is usually rendered as: God Almighty. "He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty." (Psalm 91:1)

STUDYING THE NAMES OF GOD

EL SHADDAI

God reveals Himself as *El Shaddai*.

In Gen. 17, God speaks to Abram and calls Himself *El Shaddai*. God had appeared to Abram before this in Gen 12 and 15 and had not referred to Himself with this name.

Why does He tell Abram this is His name now?

Not only does God reveal Himself with this new name, He tells Abram that he, too, will have a **new name**. From now on, Abram will be called "Abraham." This new name changes Abram from a fatherless wanderer to the patriarch of an entire nation. Abram has now added two very important letters: *HA* to his name. These letters represent the being or breath of God.

Now Abraham is **identified** with Almighty God.

When Abraham first hears from God as his *El Shaddai*, Abraham falls on his face. Gen. 17:3

When God speaks to you as *El Shaddai*, what is your response?

What does *El Shaddai* mean?

Almighty God

El is the name for "god." Many middle eastern languages use this term for "god." This is one of the oldest and most widely used terms for Deity known to man.

El actually stands for power or might.

Shaddai comes from the word meaning “breast.” It connotes the idea of shedding forth or pouring forth life. This is a beautiful picture of our Savior as He poured out His own life so that we might have life. When we observe the sacrament of the Lord’s Communion, we are declaring what He did on our behalf. This is the ceaseless witness of His giving of Himself for and to us.

Did you ever wonder why the Lord’s Supper is so important?

It is the constant reminder of all He has poured forth for us until He returns to draw us to His breast as His Bride.

To return to the original use of the name *El Shaddai*, remember Abraham. In Gen. 17, we find a man ninety-nine years old. He had been told that God would make him father of a great nation, yet still Abraham was childless with his wife Sarai.

In Gen. 16, Abram tried to “help” God be Almighty. Abram took Hagar, his wife’s handmaid, as his concubine. She did conceive and bore a son, Ishmael, to Abram. But Ishmael was not the heir which had been promised.

In Gen. 17, God announces Himself as Almighty and All-Sufficient. God does not need Abram’s help. God will indeed perform His will and pour forth from the dead reproductive bodies of Abram and Sarai the promised heir, Isaac. God alone is **the Source** from which Abram will receive the promise.

In this pivotal chapter, God not only makes all of these promises to Abraham; He not only changes his and Sarai’s names; God makes certain requirements of Abraham.

No longer called Abram, this man’s **identity** will further change. He and his whole household will undergo circumcision. Almighty God will do much for His heir, but there must be a response, a commitment on Abraham’s part as well. No longer must Abraham endeavor to accomplish God’s work by his flesh. Abraham will yield to the will of Almighty God. Then God will act.

Are you “helping” God keep His promises to you? How is that going?

God keeps His promises as El Shaddai because He is almighty, powerful and sovereign.

From the beginning of His written revelation in Genesis to His triumph song in Revelation, God is portrayed as King. No authority can overrule His will. He alone reigns and rules.

Rev. 4:2, 8, 11 John says, “Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne ... ‘Holy, holy, holy is the LORD God, the Almighty, Who was and Who is and Who is to come.’ Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.”

Are you looking for God to keep His promises and yet you continue without yielding to His single requirement of you, be circumcised?

What would circumcision look like in your life?

Has God indeed revealed Himself to you as El Shaddai?

Are you satisfied in Him alone or is there something else or someone else that you need to find true satisfaction?

What is He pouring forth in your life that is eternal and no one can rob from you?

If God is Almighty and Sovereign over your life, what is it that you have the most difficulty turning over to Him and trusting Him to rule?

What would your life look like if you yielded to Almighty God the way Abraham did?

Some Scriptures to help with your contemplation of God's sovereignty:

"Know therefore today, and take it to your heart, that the LORD, He is God in heaven above and on the earth below, there is no other." Deut. 4:39

"Who among all these does not know that the hand of the LORD has done this, in Whose hand is the life of every living thing, and the breath of all mankind?" Job 12:9, 10

"Why do you complain against Him that He does not give an account of all His doings?" Job 33:13

"Behold, let me tell you, you are not right in this, for God is greater than man." Job 33:12

"Then the LORD answered Job out of the whirlwind and said, 'Who is this that darkens counsel by words without knowledge? Now gird up your loins like a man, and I will ask you, and you instruct Me! Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, who set its measurements? Since you know. Or who stretched the line on it?'" Job 38:1-5

"Thus says the LORD, the King of Israel and His Redeemer, the LORD of hosts: 'I am the first and I am the last, and there is no God besides Me.'" Is. 44:6

"Woe to the one who quarrels with His Maker, an earthenware vessel among the vessels of earth! Will the clay say to the potter, 'What are you doing?' Or the thing you are making say, 'He has no hands?'" Is 45:9

"The LORD is slow to anger and great in power, and the LORD will by no means leave the guilty unpunished. In whirlwind and storm is His way, and clouds are the dust beneath His feet." Nahum 1:3

A.W. Tozer quotes follow:

"The life of the Christian is bound up in the sovereignty of God."

"God's sovereignty means that if there's anybody in this wide world of sinful men that should be restful and peaceful in an hour like this, it should be Christians."

"God, Who has lived all our tomorrows and carries time in His bosom, is carrying out His eternal purposes."

"God could never be sovereign without the power to bring about His will or the authority to exercise His power."

· Hebrew Names of God ·

אלהים

ELOHIM - CREATOR GOD

Elohim means God the Creator. In the beginning [Elohim] created the heavens and the earth (Gen. 1:1). This name comes from being in awe of His power displayed throughout nature. He is a Sovereign God, and God of Eternity. In the beginning, He created – just by the power of His spoken Word. What an amazing God we serve! “He is the image of the invisible God, the firstborn of all creation. For by Him all things were created...” Colossians 1:15-16

STUDYING THE NAMES OF GOD

ELOHIM

Why are we studying these names of God?

*When we look into the character of God, we are learning His nature and Who He is. This is the heart of theology. Theology, a word which strikes fear in the heart of man, is merely the study of God. To know God is the joy of every follower, every disciple of our King. We do not know **about** Him, we have the privilege of knowing Him. Phil. 3: 8-10*

A.W.Tozer has said, “*What we think about God is the most important thing about us.*”

- Have you ever made something? From start to finish, from scratch, it was your craftsmanship?

Ex. Matt and Greg made a doghouse for a Boy Scout project.

- What have you made?

- Do you care if it is neglected or harmed?

When you create you are reflecting your Father and Creator. He is the Creator of the heavens and the earth and He has designed us to follow His pattern in His work of creation.

We are made in the *imago dei*, the image of God. Part of this reflection is that we do the things our Father does. We do not look like Him in the sense that our eyes and nose are similar to His, but our walk, our mannerisms, our way is like His.

- How do you feel when you see your end product? Do you look at it with pride and fond memories of its production?
- What do you think is the greatest invention of the last 100 years? How has it impacted you personally, your home, your community, country, world?

To create = “to cause to exist, to bring into being”

When Greg and Matt created the doghouse, the materials were in a chaotic pile. As they took hammer and nail, they had a design in mind. With each swing of the hammer, they were taking random parts and making something useful. It required an Architect to take these materials and make something. But here the similarity ends. Not only did God create the world, He created the materials from which it was made.

In theological terms, He created the world *ex nihilo*... out of nothing.

Bara Hebrew= “create”

- Do you remember last week the the topic of aseity – Thomas Aquinas’ argument for God’s existence? Everything is caused except God - He is the uncaused Being which brings everything else into being.
- Why is the study of Creation an important part of our faith?

The study of creation is important, first of all because God has made it a frequent topic in His word. From Genesis to Revelation, the fact that He is Creator is never allowed to leave the reader’s thoughts.

Also we need to remember that all was created good. There is no inherent evil in being material rather than spiritual.

Another benefit to studying creation is that we see the nature and will of God through His handiwork. Since the whole of nature was created by God and not a mere chance happening, we are able to discern something about the nature and will of God from an examination of creation. He is truly a God of great order and beauty.

- Why do we teach our children this truth from Scripture?
- Is it just a fun, children’s story? Do we, as adults, really need to revisit this narrative in Scripture?

Read the Apostle’s Creed.

Creed from the Latin credo – “I believe.”

Why is this truth concerning God as Creator the first item in the Apostle’s Creed?

When God created the world, at the end of each day He pronounced His work as “good.”

- So, from where do we get the idea of evil?

Start at Genesis like starting at the beginning of a manual for a building project.

The Gap Theory is one explanation of evil. Between Gen. 1:1 and 1:2, there is an opportunity for the fall of Satan from his original abode with God and His angels. God had created things in their good state. This is not dualism. It is not a matter of good versus evil. The Gnostics taught that matter was evil and spirit was good. Therefore you could do anything in your flesh as long as your spirit was “realizing” its divine potential, your flesh was of no consequence. This led to antinomianism= lawlessness.

Keep in mind that God is not “in” space or time; space and time are dimensions of the created order, and God is not bound by them as we are.

“By the word of the LORD the heavens were made, and by the breath of His mouth all their host.” Ps. 33:6

“Let them praise the name of the LORD, for He commanded and they were created. He has also established them forever and ever; He has made a decree which will not pass away.” Ps. 148:5, 6

- What do you learn about God as a Creator from these verses?

Read Psalm 8.

“To whom then will you liken Me that I would be his equal?” says the Holy One. “Lift up your eyes on high and see who has created these stars, the One Who leads forth their host by number, He calls them all by name; because of the greatness of His might and the strength of His power; not one of them is missing... Do you not know? Have you not heard? The Everlasting God, the LORD, the Creator of the ends of the earth does not become weary or tired. His understanding is inscrutable.” Is. 40:25, 26, 28

Read Ps. 115:1-8, 15, 16

Read Jer. 10: 8-14

Nahum 1: 3b

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.” John 1:1-3

“For by Him (Christ) all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created through Him and for Him. He is before all things, and in Him all things hold together.”

Col.1:16, 17

The faith chapter in Hebrews teaches us, *“By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.” 11:3*

Elohim is plural.

Elohim represents God in His relation to the world at large as Creator, providential ruler in the affairs of men, and controlling the operations of nature. Elohim is used when Gentiles speak or are spoken to or spoken about, unless there is specific reference to Jehovah, the God of the chosen people. Elohim is used when God is contrasted with men or things, or when the sense requires a common rather than a proper noun. Jehovah represents God in His special relation to the chosen people, as revealing Himself to them, their guardian and object of their worship.

“Then God said, ‘Let Us make man in our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth. God created man in His own image, in the image of God He created him; male and female He created them.’” **Gen. 1:26, 27**

The act of creation was accomplished by all three Persons of the Trinity.

- Why were you born? Why are you living?

“For You formed my inward parts; You wove me in my mother’s womb. I will give thanks to You, for I am fearfully and wonderfully made; wonderful are Your works, and my soul knows it very well.” **Ps. 139:13, 14**

“For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.” **Rom. 11:36 (read v. 33-36 to see the context)**

Read Is. 43:1, 3, 4, 7

To answer the above question, in two simple words, you were created FOR HIM.

The Greek equivalent for glory is *doxa*, which means to give a correct estimate.

We are created to live our lives and as we do, we are giving an appropriate estimate of Who our Father and Creator is. We are created for His glory. (**1 Cor. 11:6, 7**)

“Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.” **Rev. 4:11**

- ❖ Do the heavens proclaim the glory of God? Yes.
- ❖ Does the beauty of the earth declare His majesty? Yes
- ❖ Do you, the crowning achievement, the chef d’oeuvre, His masterpiece, created at the end of all His creations, the best for last, do you declare the excellencies of your Creator and God?

This is what you were created to do.

So how does all of this relate to you?

Every decision, thought, action you commit declares your true estimate of Who your God is.

Is it you or is your God – Elohim, the Creator?

· Hebrew Names of God ·

גוֹאֵל

GO'EL - REDEEMER

Go'el is a redeemer, or kinsman redeemer. This was a man who would cover the debts and restore the losses of a close relative. He would also free a kinsman who was sold into slavery because of their poverty. In...Go'el is a redeemer, or kinsman redeemer. This was a man who would cover the debts and restore the losses of a close relative. He would also free a kinsman who was sold into slavery because of their poverty. In the same way, Christ came as our Redeemer. God sent His only Son to die for us, freeing us from the bondage of sin. He paid the highest ransom to save us. "He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him" (2 Corinthians 5:21). Our Redeemer lives! Hallelujah!

Yahweh-Ghmolah The God of Recompense. The Lord says in Romans 12
“vengeance is mine, I will repay.” We should never avenge others for what they do to
us, but leave it in God’s hands.

(Jeremiah 51:6)

Elohim God is creator, powerful and mighty, Lord of lords. He is the Lord Most High,
stronger and mightier than anyone or anything. When you face impossible
circumstances or adversaries, know that your God is stronger.(Gen. 1:1, 17:7, Ps 19:1
Jer. 31:33)

JEHOVAH - GMOLAH

JEHOVAHGMOLAH
The God of Recompenses

Jeremiah, God’s grieving Prophet, comforts Israel by relating to them that even though God
permitted the Babylonians to chastise His people, He will get vengeance or recompense for
their evil. In [Jeremiah 51:56](#) is found these words, “Because the spoiler is come upon her,
even upon Babylon, and her mighty men are taken, every one of their bows is broken; for the
Lord God of recompenses (gemeloh) shall surely requite.” Gemeloh comes from gamel
meaning to retribute, to recompense.

The passage in the New Testament ([Hebrews 10:30, 31](#)) comes to mind, “...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.” This New Testament
passage is a quote from [Deuteronomy 32:35](#) which reads, “To me (God) belongeth
vengeance, and recompense; ...” No one who does evil can expect to “get away with it.” Just
because God’s pay day does not come at the end of each day does not mean that God is
oblivious to evil. It has been God’s prerogative to use pagan nations to chastise Israel, and
then in turn chastise those pagan nations. God is Sovereign, no one can question why He does
what He does. The wise man (Solomon) writes, ([Proverbs 20:22](#)), “Say not thou, I will
recompense evil; but wait on the LORD, and he shall save thee.”

The Apostle Paul stated in [Romans 12:17 - 21](#) that God can break off the branches of the
domestic olive tree (the Jewish nation) and engraft the wild olive branches (the Gentile
nations) as He desires. In this passage the Gentiles are warned that they should not boast
about God’s sovereign will. God’s goodness and severity are characteristics that the human
mind may not understand. This is somewhat mysterious as he writes in verse 25, “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 fullness of the Gentiles
be come in.”

<http://www.iaskgod.com/content/jehovah-gmolah>

The Name of the Lord: Jehovah Gmolah –Part. 1

Sure Word for Today: God Is My Lord.

The Name of the Lord: Jehovah Gmolah –Part. 1

“For a destroyer has come upon her, upon Babylon; her warriors are taken; their bows are broken in pieces, for the LORD is a God of recompense; he will surely repay.”

Jeremiah 51:56 (ESV)

To recompense means “to repay or to reward or to compensate.” The word Gmolah or recompense means to give one his just deserts or payback. This name indicates that God will repay evil for evil and good for good. Jesus Christ paid the price for our sin in his own body on the cross. If we had to pay for our own sin, we would never recover from the punishment, but because Jesus Christ was righteous and obedient unto death when he paid for our sin, God raised him from death, took him away from hell and the grave and seated him in his own throne. He is there to justify us who put our trust in him and what he has accomplished for us. He assured us that his blood is constantly making atonement for our sake.

Jesus Christ is our Jehovah Gmolah. He paid a price on our behalf. The moment Adam and Eve disobeyed God by eating the tree of life and death, they were indebted to Spiritual death. They became blind. They could no longer walk in the Spirit but rather in the flesh. They could no longer see with the eyes of faith but rather by sight.

Their Spiritual senses died and their eyes opened, opened to argue with the mysteries of God, open to doubt the mighty works of God. Humankind became a slave to the flesh. Jesus came and he paid that price for the last time. To them that believe in him he gave the power to become the sons of God. Do not limit yourself, you have the unlimited power to become anything you want to be in life.

I do not know what your situation is. I do not know the price you have been paying because of a mistake you made in the past. I want to assure you that God is here to make your ugly story a bestseller. God is turning your ugly story into a testimony. Your terrible past will become a story of redemption and purpose. God will never waste your pains.

<https://thesureword.org.uk/component/acymailing/archive/view/listid-1-daily-devotion/mailid-760-the-name-of-the-lord-jehovah-gmolah-part-1/tmpl-component>

JEHOVAH GMOLAH - THE LORD WHO RECOMPENSES OR REWARDS

We all make choices every day which have consequences. Some are insignificant such as when to bath and what to wear. Others have huge consequences and set the direction of our lives like who we marry and what our job will be.

The Meaning of JEHOVAH GMOLAH

To recompense means "to repay or to reward or to compensate" The word Gmolah or recompense means to give one his just deserts or **payback**. This name indicates that God will repay evil for evil and good for good.

By way of illustration, all my life I have paid my tithes to the House of the LORD. In Malachi chapter 3 its says, :8 "Will a mere mortal rob God? Yet you rob me. "But you ask, 'How are we robbing you?' "In tithes and offerings. 9 You are under a curse—your whole nation—because you are robbing me. 10 Bring the whole tithe into the storehouse, that there may be food in my house. **Test me in this,**" says the Lord Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it. 11 I will prevent pests from devouring your crops, and the vines in your fields will not drop their fruit before it is ripe," says the Lord Almighty.12 "Then all the nations will call you blessed, for yours will be a delightful land," says the Lord Almighty.



The LORD has richly rewarded my family all our days. We have never lacked and now in old age we have an abundance. He surely is Jehovah Gmolah .

The first Biblical reference to this name is Jeremiah 51: 56 "A destroyer will come against Babylon; her warriors will be captured, and their bows will be broken. For the Lord is a God of retribution; he will repay in full."NIV

The Lord promises the Babylonians they would reap whatever they sowed in the Destruction of Jerusalem. Approximately 70 years later they were recompensed when the Medes and Persians took over Babylon and captured the city in one night. This is Jehovah Gmolah at work.

Applications

1. Have you been faithfully paying your tithes year after year. Then according to God's Word you will see how amazingly you will be looked after. God's blessings will come flooding into your lives.
2. Even if it takes time God will make sure that you reap what you have sown. God repays in full.

<http://divinebiblenames.blogspot.com/2013/01/study-number-34-jehovah-gmolah-lord-who.html>

Jehovah Jireh

Trials are adverse circumstances that God either introduces or allows in our lives to both identify where we are spiritually as well as to prepare us for where He wants us to go. If you are alive, there is no escaping life's trials.

You are either in a trial now, you've just come out of a trial, or you are getting ready to go into a trial. Trials are unavoidable realities of life.

But even though we all experience them, we also should take comfort in knowing that trials must first pass through God's hands before reaching us. Nothing comes our way without first having received His Divine approval. And in order to get His Divine approval, there must be a Divine reason for Him to approve it.

We learn about God's name *Jehovah-Jireh* in the biblical story of Abraham offering up his son Isaac on the altar of sacrifice. The root word for the name *Jireh* literally means "to see." Yet the compound name when put together means "to provide." Abraham, knowing that what he saw in the spiritual realm affected his own actions in the physical realm, he recognized the power of sight in calling the place of sacrifice *Jehovah Jireh*. Somewhere in the combination of those two names, there is a relationship between God "seeing" and God "providing." When we look at the form of the word "provide" that reads "provision," we can recognize this link more clearly. Vision is in reference to seeing; while provision means that something was seen beforehand and thus provided for. The root "vision" ties the addressing of what is provided to what was seen.

God provided for Abraham based upon what He saw with regard to Abraham and that pre-vision led to God's provision. God provided a ram when he saw Abraham going forth in obedience to sacrifice his son. He provided a way out of his trial.

So the question is: What must God see so that He might provide for you when you are caught in a trial of life? He needs to see the same things that He saw in Abraham which are found in these words from the passage: rose, saddled, took, split, arose, and went. Abraham did not delay his obedience. He did what God had asked him to do even though he didn't know how God was going to work it out. Delayed obedience is disobedience. Partial obedience is complete disobedience. In other words, if Abraham had only gone half way on the trip, he wouldn't have finished the journey. He never would have experienced and known *Jehovah Jireh*.

<https://tonyevans.org/jehovah-jireh/>

Question: "What does it mean that God is Jehovah-Jireh?"

Answer: "Jehovah-Jireh" is one of the many different [names of God](#) found in the Old Testament. "Jehovah-Jireh" is the KJV's translation of *YHWH-Yireh* and means "The LORD Will Provide" ([Genesis 22:14](#)). It is the name memorialized by Abraham when God provided the ram to be sacrificed in place of Isaac.

The story begins with a strange command from God to Abraham, instructing him to offer his "son of promise," Isaac, as a burnt offering. Early the next morning, Abraham packs wood and a knife, and he and Isaac travel to Moriah, the place God had specified. As they near the site, Isaac questions Abraham concerning the intended offering: "Where is the lamb?" With great faith and foresight, Abraham responds, "God himself will provide the lamb for the burnt offering, my son" ([Genesis 22:1-8](#)). The New Testament tells us that Abraham believed God would raise Isaac from the dead ([Hebrews 11:19](#)).

Upon reaching the place God had chosen, Abraham demonstrates his faith and obedience by building an altar, binding Isaac, and placing him on the wood. Before Abraham can finish the offering, the Angel of the Lord calls to him from heaven, and Isaac's life is spared. Then, "Abraham looked up and there in a thicket he saw a ram

caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son” ([Genesis 22:13](#)). Abraham names the place “Jehovah-Jireh” because of God’s gracious provision of a substitute for Isaac. Immediately afterwards, God reconfirms His covenant with Abraham (v 17-18). Centuries later, King Solomon would build the temple in the same location ([2 Chronicles 3:1](#)).

The account of Abraham on Mt. Moriah thus becomes more than a dramatic illustration of faith and obedience. It is a presentation of the Lord’s eternal grace, continual provision, and all-encompassing wisdom. Jehovah-Jireh is not “The LORD *Did* Provide,” but “The LORD *Will* Provide.” In other words, the name does not simply memorialize a past event; it anticipates a future action.

Likewise, the statement “on the mountain of the LORD it will be provided” (verse 14) refers to more than Mt. Moriah—it also refers to a hill called Calvary, where God “did not spare his own Son, but gave him up for us all” ([Romans 8:32](#)). Abraham’s faith-filled statement that “God himself will provide the lamb” is a companion to John the Baptist’s exclamation, “Look, the Lamb of God, who takes away the sin of the world!” ([John 1:29](#)).

Jehovah-Jireh provided a sacrifice to save Isaac, and that action was a foreshadowing of the provision of His Son for the salvation of the world.

Yahweh-Jireh The Lord will provide. Jesus Christ said that Father cares for us and we never need to worry about provision. He is our source of life, in every way.
(Genesis 22:13-14)

Jehovah Mekoddishkem - The Lord Who Sanctifies You.

“Speak also to the children of Israel, saying: ‘Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you. Exodus 31:13 NKJV

Spelling: (yeh-ho-vaw' M-qadash) The Lord Who Sanctifies You, The Lord Who Makes Holy

Uses in the Bible:

In the Old Testament Jehovah Mekoddishkem occurs 2 times. Jehovah Mekoddishkem is first used in Exodus 31:13.

Jehovah Mekoddishkem in the Septuagint: kurios ho hagiazôn humas...the Lord that sanctifies you

Meaning and Derivation: Jehovah is translated as "The Existing One" or "Lord." The chief meaning of Jehovah is derived from the Hebrew word Havah meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known"...this denotes a God who reveals Himself unceasingly. Mekoddishkem derives from the Hebrew word qâdash meaning "sanctify," "holy," or "dedicate." Sanctification is the separation of an object or person to the dedication of the Holy. When the two words are combined...Jehovah Mekoddishkem...it can be translated as "The Lord who sets you apart."

Further references of the name Jehovah Mekoddishkem in the Old Testament: Exodus 31:13; Leviticus 20:8.

<https://mybible.com/covers/584>

Looking for purpose in your life? God sanctifies you & calls you to be the light.

THE NAMES OF GOD

The Lord *sanctified*—set apart—the people of God according to the King James Version. The New International Version uses the word *holy* rather than *sanctify*. In both cases, the words *sanctify* and *holy* are action words; meaning **God is the one who sanctifies you and makes you holy and sets you apart**. It is because He sets us apart that we are to live a sanctified (set apart) life in contrast to the ways of the world. The words sanctify or holy do not indicate absence of sin, but rather a setting apart.

The Israelites were set apart unto the Lord as His people. The same is true today: Christians are to live their lives holy and set apart to the Lord.

God wanted to reveal Himself to the Israelites and to display His faithfulness and His mighty hand of deliverance that was theirs as they remained faithful. I believe this was for two reasons:

1. So the Israelites would know the power, presence, and love of God. The Israelites were to live a life set apart unto God and not compromise; that a life of faith and obedience was rewarded with the blessings of God for all to see.
2. To display to the world that God is over all creation, and that He is a reward of those who seek Him. The lifestyle that God was calling the Israelites to was in stark contrast to how the people of other nations lived.

The Israelites were called to obey God's commands, and they were to be blessed and He took care of everything else.

God never said it would be easy.

GOD'S PLAN OF REDEMPTION

God's plan of redemption was beginning to unfold. Jesus' life, death, and resurrection were part of that plan. And a climax is coming soon with Jesus' return for believers in Christ. Both the Israelites and Christians alike who live their lives set apart unto God are His treasured possessions.

God had a plan and purpose for the Israelites:

- They were to be different from the other nations.
- They were to be a visible example and expression of God's love and grace.
- God instructed the Israelites how to live. God gave the Israelites commandments and laws to observe and called them to live accordingly.
- If the people of God obeyed, they were blessed. But if they turned away from God and worshiped other gods, God would remove His blessing

Time and again the Israelites turned their backs on God and worshiped other gods. God would then allow adversity to come against them. Then, when the people of God cried out to Him, He delivered them from their enemies. With each battle and victory the enemy would be defeated, but the Israelites were prone to sin and God was not surprised when they again turned their backs on Him. But **when the Israelites lived in obedience, God blessed them** and the people of God were delivered from their enemies.

The Old Testament sacrifices we read about in scripture all point to Jesus who was to be crucified. **Jesus, the Lamb of God who takes away the sin of the world and whose blood is sinless, paid the debt of sin for all eternity.** So that who so ever believes and has faith in Jesus will be delivered from the curse of sin and death.

ARE YOU LIVING SET APART TO GOD?

When you place your faith in Jesus, you are set apart unto God. You, a person of faith, are sanctified and are to live your life holy, set apart unto God.

Is that you today?

Does your life reveal that you are set apart to God? Are you living a sanctified, set apart life, for the things of God? Do you realize that **Jehovah-Mekoddishkem has called you and sanctified you?** He set you apart to live a life holy to the Lord the moment you placed your faith in Jesus. The spirit of God is now in you.

You will sin at times but the question is: **are you striving to live a life set apart to God?** As a Christian, your spirit, soul, and body are being conformed into the body of Christ. You are being sanctified—set apart—for the glory of God.

You are not to act according to the sinful desires you had when you lived in spiritual ignorance. You need to **set your mind on the things of God and your actions will follow.**

If you are going to live a life set apart unto God, you cannot go on living as you once did before you believed in Jesus.

- You are not the same person.
- You have a new spirit in you.
- You are to set your mind and heart on the Lord.
- You are to live according to the truth of God's word.
- Your spirit is made alive in Christ, whereas before you were spiritually dead.

The fact is you should live alive unto Christ, and dead to the world. Your heart and mind are to be set upon the things of God. It's a choice you need to make. It's a way you are to live: hidden with Christ in God. **Your life should be a reflection of Christ.**

Every believer is being renewed into the image of Christ.

Every believer is being conformed, being made holy, being sanctified by God into the person of God that God desires.

These are things we are to do: We are continually being renewed in the *knowledge* of Christ. We are continually being renewed in the *image* of Christ. We need to *turn away* from our old lifestyle.

- We are to live as God's chosen people.

- We are to live in a way that glorifies God.
- We are to live in such a manner that people see Jesus in us.
- We are to reflect Jesus in our attitudes and actions.
- We are to represent Christ to the world.

YOU HAVE AN IMPORTANT PURPOSE

You represent God to the world in all you do and say. He has called every believer to an important purpose: to be a light in the darkness. **What do people see when they look at you? Are you representing Jesus?** When you live contrary to the things of God, you blemish the name of Jesus. You are not living set apart for God. When you live according to your own agenda that is in contrast to God's plan for you, you are not living the sanctified life that God has called you to live.

As Christians we are called to live differently.

We are to live as called out, set apart, holy and sanctified unto the Lord.

We are to reflect, by our actions, a life set apart for all the world to see—Jesus in us. I believe the gray area in our lives is being challenged to be removed. No longer can we live in the gray area.

We are called to shine bright in the darkness. We are to be the light to the world as Jesus shines through us. We must live set apart to the Lord.

The world needs to see Jesus in us. Let's live sold out for Jesus. That is exactly what God has called us to do.

As I reflect on the names of God and become more aware of how much the Lord loves me; as I think about God sending His one and only son to walk upon the earth; when I think about Jesus, who willingly died for my sins and God raised him up from the dead, I have to say thank you LORD; forgive me for the times I have sinned; help me to live my life set apart and holy to the Lord Jehovah-Mekoddishkem, you are the Lord who sanctified me.

<https://agfaithchapel.org/sermons-messages/need-purpose-youre-set-apart-with-jehovah-mekoddishkem-theres-power-in-the-name-part-8>

Yahweh-Nissi The Lord our banner. The Lord gives us the victory in spiritual warfare. When the enemy comes in like a flood, the Lord raises a banner of His love over us and covers us. He wages war on our behalf and makes us more than conquerors in Christ Jesus.

(Exodus 17:15)

JEHOVAH-NISSI

“And Moses built an altar and named it ‘The LORD is my Banner.’ -Exodus 17:15

When Israel faced the Amalekites in battle at Rephidim it wasn't with overwhelming force, an experienced army, or the best commanders. It was as a transient tribe of herdsmen escaping slavery in Egypt and travelling uncertainly to a promised land they hadn't seen in over four hundred years. They were trespassers travelling through the lands of fierce fighting peoples. They travelled with women, children, herds, and all their possessions. The battle was for survival, for hope, for a future.

But they travelled with something else too, something else that no other nation on earth had – a pillar of fire, a cloud of smoke, the very presence of God. Israel did not fight its battles alone. No matter how inexperienced or overmatched they were they were never the underdogs. No matter how desperate they felt they were never at a loss. The great general, the perfect protector, the LORD was with them. The very name used in Scripture is Jehovah Nissi - "the Lord is my banner"

The Lord Was with Israel in Battle

As the armies lined up to do battle, the men of Israel, under the command of a freshly appointed general, named Joshua, could have looked up to a nearby peak and seen three figures – Moses, Aaron, and Hur - standing there overlooking the battle. When the first battle cry sounded and the foes engaged, none of the combatants had time to look. But Moses, the middle of the three figures, raised his hands over the battle, and when he did, Israel began to take the upper hand.

But, as the day wore on and the sun rose high and hot, Moses tired. He was not a young man and the battle wore on; Moses sagged and dropped his arms to his side. Immediately, the Amalekites rallied and began to press the Israelites. Aaron and Hur realized what was happening and stepped to Moses's side; they dragged a small boulder close for him to sit on and each took an arm and raised them again over the battle. As they did this, the Israelite fighters rallied to Joshua, found new [strength](#), and the Amalekites felt new fear.

God Showed the Nation that He Conquered on Their Behalf - "My Banner" Jehovah Nissi

Throughout the afternoon and into the evening, Aaron and Hur supported Moses's arms. They lifted him as he lifted the people before God. The people of Israel prevailed in battle that day. It was a day to

remember, for it was the day God first showed them as a nation that He fought for them, that He led them in to battle, that He protected and conquered on their behalf, and that He was their banner.

The question arises, though, what does it mean for God to be our banner? When Moses names the altar, “[Jehovah Nissi](#) – The LORD is my banner,” we know it is significant. We know it is for remembrance, but what else is it, and what does it mean for God to be our banner today? Consider how banners are used, and it will begin to reveal some of what this title means.

Banners are raised to celebrate and honor.

They hang from the rafters of arenas honoring champions. They are raised to honor soldiers returning from war. They adorn public places to celebrate occasions or people who deserve honor.

Banners are to remember and commemorate. Towns all over America raise banners on certain holidays every year to commemorate something dear to them – a patron, a product, a hero, a tradition, a holy day.

Banners are labels and signets. They announce names and images which people can recognize from a great distance. They show the location and identity of a business or event so people can navigate to it.

Banners are visible.

The whole point of a banner is to be seen, unmistakable and un-ignorable.

Banners are for those who raise them. They are an act of celebration, remembrance, or announcement.

Banners are for those who see them. They are an invitation and a gathering place. They summon and call. They attract passersby.

As you consider all this, you may see how God is the banner—[Jehovah Nissi](#)—of all who believe, all who are His followers, all who trust Him with the same [faith](#) Moses, Aaron, Hur, and Joshua trusted.

How God is Our Banner - Jehovah Nissi Still Today

God is our banner because we live to celebrate and honor His faithfulness to us, shown in myriad ways, from the rising sun to the risen Christ. God is our banner because we remember all His deeds and His words graciously given to us in [scripture](#). God is our banner because He gives us identity, and our label is “God’s children,” because of the saving work of Jesus. God is our banner because we are his representatives to the world, making Him visible and showing the beauty of His transforming work. God is our banner because all of this is an invitation, a gravitational pull, a summons, a tug to any who would believe but do not yet know what that means or how to do so.

The Lord Is My Banner and We Are the Lord's

When Moses built the altar and called it, “The LORD is my banner,” he was creating a place of remembrance, a celebration of victory, an expression of thanks. He was making a declaration,

one that any follower of Jesus can share in today: The LORD is my banner and we are the LORD's. It was a declaration not just of who God is and what He has done, but of who we are as His people.

<https://www.biblestudytools.com/bible-study/topical-studies/jehovah-nissi-the-lord-is-my-banner.html>

Yahweh Nissi: The Lord Is My Banner

The name Yahweh Nissi is given in the context of warfare. The Amalekites and Israel were at war and as long as Moses had his hands raised, they were winning. Moses's hands being raised seemed to represent his prayers and, therefore, dependence upon the God of Israel. Philip Ryken said this:

The Israelites generally stood when they prayed, lifting their hands to offer their praises and their petitions up to God. For example, when God brought an end to the plague of hail, Moses said to Pharaoh, "I will spread out my hands in prayer to the Lord" (Exod. 9:29). Hannah and Jehoshaphat both stood at the temple to pray (1 Sam. 1:9–11; 2 Chron. 20:5, 6). The psalmist said, "in your name I will lift up my hands" (63:4b).⁸ We also can discern Moses was praying and depending on God by the fact that Moses builds an altar after the battle was won and calls it Yahweh Nissi, which means the Lord is my banner. "Moses built an altar and called it The LORD is my Banner" (Exodus 17:15).

Typically, when armies went to battle, the flag would go out in front of them, representing the power and spirit of the nation. Similarly, when Israel fought, God went before them. He led the way, he was their banner. However, this is not just true for Israel. It is true for us. Our God always goes before us. He makes our paths straight, and he fights our battles. Look at what Paul said to the Ephesians:

"Finally, *be strong in the Lord and in his mighty power. Put on the full armor of God* (emphasis mine) so that you can take your stand against the devil's schemes" (Eph 6:10–11).

Like Moses keeping his hands up in dependence upon God, we must also depend on God daily. Isaiah 40:31 says, "But those who hope in the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary; they will walk and not be faint." Like Moses, we must wait on the Lord and rely on him. He will fight our battles. The Lord is our banner, and he goes before us to bring us victory.

How is God your Jehovah-nissi?

Jehovah- rapha – the Lord my Healer

• Hebrew Names of HaShem •

יהוה רפא

YAHWEH RAPHA - THE LORD WHO HEALS

Yahweh Rapha means: The Lord Who Heals. He is our Healer, in both body and soul! Psalm 147:3 says, “He heals the brokenhearted and binds up their wounds.” This name assures each of us that our Heavenly Father wants to restore us to wholeness. “Bless the Lord, O my soul, and forget none of His benefits; Who pardons all your iniquities, Who heals all your diseases.” (Psalm 103:2-3) Amen!

What does it mean that God is Jehovah-Rapha?

Jehovah-Rapha (more properly *Yahweh-Rapha*) means “The Lord Who Heals” in Hebrew. *Jehovah-Rapha* is one of the many different [names of God](#) found in the Old Testament.

The name *Jehovah-Rapha* appears in [Exodus 15:26](#). God says to the people of Israel, “If you listen carefully to the Lord your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the Lord, who heals you.”

The context of God’s revelation of His name *Jehovah-Rapha* is an incident that took place early on in the wilderness wanderings of the Israelites. They had just left Egypt and [crossed the Red Sea](#). Moses took them into the Desert of Shur, where “for three days they traveled in the desert without finding water” ([Exodus 15:22](#)). The Lord was testing them and their faith.

The Israelites' test in the desert was soon amplified. They came across a body of water, but, to their great consternation, they could not drink from it. They called the water [Marah](#), which means "bitter." Their souls began to turn bitter, as well, and they "grumbled against Moses, saying, 'What are we to drink?'" ([Exodus 15:24](#)). Moses did exactly what he should have done: he prayed to the Lord, and "the Lord showed him a piece of wood" (verse 25). Following God's instructions, Moses threw the wood into the water, and the water miraculously became fit to drink.

Immediately after the Lord "healed" the waters of Marah, He identified Himself to them as *Jehovah-Rapha*: "I am the Lord, who heals you" ([Exodus 15:26](#)). He doesn't just heal water; He heals people. The healing of the waters was a demonstration of God's power to overcome any impurity, contamination, or corruption. This power was going to work on behalf of the Israelites, God's chosen people, as the Lord brought them to the [Promised Land](#).

Along with giving His name *Jehovah-Rapha*, God gives the Israelites a promise: "I will not bring on you any of the diseases I brought on the Egyptians" ([Exodus 15:26](#)). This is a reference to the [ten plagues](#) that God had recently sent upon the Egyptians—plagues including boils, the death of livestock, devastating hail, etc. Like many Old Testament promises to Israel, this one was conditional; God's people were required to "diligently listen to the voice of the LORD your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes" (verse 26, ESV; cf. [Deuteronomy 30](#)).

Jehovah-Rapha has the power to heal physically ([2 Kings 5:10](#)), emotionally ([Psalm 34:18](#)), mentally ([Daniel 4:34](#)), and spiritually ([Psalm 103:2-3](#)). Neither impurity of body nor impurity of soul can withstand the purifying, healing power of *Jehovah-Rapha*.

Jesus Christ showed that He was the Great Physician who heals the sick. In Galilee, Jesus went from town to town, "healing every disease and sickness among the people" ([Matthew 4:23](#)). In Judea "large crowds followed him, and he healed them there" ([Matthew 19:2](#)). In fact, "wherever he went—into villages, towns or countryside—they placed the sick in the marketplaces. They begged him to let them touch even the edge of his cloak, and all who touched it were healed" ([Mark 6:56](#)). Not only did Jesus heal people physically, He also healed them spiritually by forgiving their sins ([Luke 5:20](#)). Every day, in every way, Jesus proved Himself to be *Jehovah-Rapha* in the flesh.

<https://www.gotquestions.org/Jehovah-Rapha.html>

Yahweh-Rohi The Lord my shepherd. He cares for you, the way a shepherd tends his sheep. He cares for you and leads you to still waters and green pastures.

(Psalm 23, 80:1, 95:7, Isaiah 40:11, Jeremiah 31:10, Ezekiel 34:12, 23)

Jehovah-Rohi

Jehovah-rohi means Jehovah my Shepherd.

The term Ro'eh meant to feed or lead to pasture, as a shepherd does his flock. Ro'eh is used in relationship to rulers and their people. Ro'eh is also translated "companion" or "friend" with the idea of intimately sharing life, food and the like. It signifies to associate with, take pleasure in and to cherish something as treasured. Though not a direct name of God, the description is one of the most intimate and heartfelt in all of Scripture.

Psalm 23:1-6

The Lord is my shepherd; I shall not want. He makes me lie down in green pastures. He leads me beside still waters. He restores my soul. He leads me in paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.

God's tireless care looking over the welfare of His people throughout the day and in sleepless nights was related in Jacob's care of Laban's sheep in the fields (Genesis 31:37-40). God's watchful eye and constant protection even in the face of danger are depicted in David going up against the lion and the bear to protect his father's sheep (I Samuel 17:34-37). Here, in unaided combat against the wild beasts (except for the aid of his heavenly Father), and later against Goliath, David showed himself to be resolute, resourceful and strong. This is Jesus on the cross, and thereafter as our good shepherd, fighting for those He would redeem.

Isaiah 40:10-11

Behold, the Lord God comes with might, and his arm rules for him; behold, his reward is with

him, and his recompense before him. He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those that are with young.

Our good shepherd is both strong and gentle. He has both collective and individual relationship with us, calling us each by name. Thus, each of His people can say that Jehovah is my shepherd.

Ezekiel 34:11-16 (esp. v. 15-16)

“For thus says the Lord God: Behold, I, I myself will search for my sheep and will seek them out. As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. And I will bring them out from the peoples and gather them from the countries, and will bring them into their own land. And I will feed them on the mountains of Israel, by the ravines, and in all the inhabited places of the country. I will feed them with good pasture, and on the mountain heights of Israel shall be their grazing land. There they shall lie down in good grazing land, and on rich pasture they shall feed on the mountains of Israel. I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord God. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice.

"Shepherding does not change much in Palestine where wild beasts may descend still upon unprotected sheep and suddenly destroy them. The Palestine shepherd lives night and day with his animals. He establishes a degree of intimacy with them that is touching to observe. He calls them all by their names and they, knowing his voice and hearing his only, heed. He protects the sheep from thieves and preying animals who would devour them at night, by sleeping in the opening of the often makeshift sheepfold and they, sensing his watchfulness, fear 'no evil.' He provides pasture and water even in the wilderness and the presence of enemies, and they, casting all their anxiety upon him, are fed. There is a singular communion between the shepherd and his sheep which, after one has visited Palestine and observed it, makes the symbol of the good Shepherd peculiarly apt and the Twenty-third Psalm strangely moving."

- Harriet Louise Holland Patterson in Around the Mediterranean with My Bible

John 10:1-18 (esp. v. 11-17)

“Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” This figure of speech Jesus used with them, but they did not understand what he was saying to them. So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. I am the good shepherd. The

good shepherd lays down his life for the sheep. He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and cares nothing for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”

We have now come to understand that everything the shepherd is with his sheep, our Jehovah Rohi is with us, His people. This intimate relationship with the shepherd is the greatest privilege that the sheep have. It is what Jesus made available to us through the cross, taking our sin and removing hostility. You do not follow or obey a voice that you do not recognize. To know our Jehovah Rohi and His voice, as the sheep know the shepherd and his voice, we must have long, abiding and ongoing time in His presence to become familiar with His voice so that like wandering sheep we might not go astray. Jesus is the shepherd of Isaiah 40 who gently leads those with young ones, the good shepherd of Ezekiel 34 who goes looking for the lost sheep. It is the message of reconciliation that marks His life as He brings those He loves back home, into His fold. The gospel is entrusted to His under-shepherds, those who've come to know Him, to do the same.

Revelation 7:15-17

“Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes.”

Second City Church: Revealed Sermon Series 2017

· Hebrew Names of God ·

יהוה צבאות

YAHWEH SABAOTH - THE LORD OF HOSTS

YAHWEH-TSEHVAOT: "The Lord of Hosts"

Appearing over 250 times in the Old Testament, this name can also be translated as "The Lord of Armies". It captivates His sovereignty over all spiritual and physical armies. His is the Lord of Hosts and gives charge to the multitude of heavenly beings to face the adversaries. The King of the universe is fighting on our behalf- the victory is already ours. "Cease striving and know that I am God; I will be exalted among the nations, I will be exalted in the earth." The Lord of hosts is with us; The God of Jacob is our stronghold." Psalm 46:10-11

Adonai Tzvaot or Yahweh Sebaot

The name, 'Adonai Tzvaot' or 'Yahweh Sebaot' (*Hebrew*, meaning 'The LORD of hosts') was a divine title first used when God ('Yahweh / Adonai') was worshipped in the sanctuary at **Shiloh**. As the title refers to the ruler over all the heavenly powers, it is sometimes translated as 'the LORD Almighty' or 'the LORD All-powerful' (see 1 Samuel 1:3).

When David was taunted by the Philistine champion Goliath, he responded with the words, "I come against you in the name of the **LORD Almighty**" (*Hebrew*, 'Yahweh sebaot', spoken as 'Adonai tzvaot') (1 Samuel 17:45). The title occurs many times in the psalms and the prophets. Jeremiah, alone, used it over eighty times (see, for example, Jeremiah 2:19 and Psalm 24:10).

Yahweh-Sabbaoth The Lord of Hosts. The Bible mentions myriads of **angels**, who wage war against the armies of hell, who try to destroy mankind. Jesus Christ is the Lord of hosts, the Captain of the armies of **heaven**. (Isaiah 6:1-3, 1 Samuel 1:3, 17:45; 2 Samuel 6:2, 7:26-27; 1 Chronicles 11:9; Haggai 1:5)

The names of God in the Bible

WHAT DOES "LORD OF HOSTS" MEAN?



Adonai Tzva'ot, the “Lord of Hosts” is one of the names of God, used 235 times in the Bible. The first time it appears is in the story of Hannah and her husband Elkanah, in Hannah’s struggle with barrenness. Hannah is the first person to call God by this name. The literal meaning in Hebrew is “Lord of armies”: Tza-va (צבא) is the word for army – and what today refers to the Israeli Defence Force. Tza-va-ot (צבאות) is the plural. Multiple armies. But is it necessarily a military word? What does it mean, when we call God “Lord of Armies”?

MEANING OF THE WORD “ARMY”

First of all, what is an army, exactly? We might speak of an army of ants, for example. We could say that such an army is a collective group ready to work together towards a common purpose. The meaning is flexible in English, as we shall explore below, and it’s the same way in Hebrew as well. The Merriam-Webster dictionary gives us a lot of help with the concept. Here we find a range of different but related ideas:

1. A large organized body of armed personnel trained for war especially on land
2. A great multitude (for example an army of birds)
3. A body of persons organized to advance a cause

And here are some examples from Merriam-Webster of how the word can be used in English:

1. ...The armies of Alexander the Great
2. ...He left home and joined the army after he graduated from high school.
3. ...The company employs an army of lawyers to handle its legal affairs
4. ...They sent in a whole army of trained technicians.
5. ...The organization was founded by a dedicated army of volunteers.

ARMIES OF ANGELS

Some versions translate the phrase as “Lord of the Angel Armies”. One of the passages of Scripture that so well paints this picture of the unseen reality for us is found in 2 Kings chapter 6. The prophet Elisha knows very well that they are surrounded by unseen warriors, but his servant was more focused on the vast Syrian army right in front of them...

When the servant of the man of God got up and went out early the next morning, an army with horses and chariots had surrounded the city.

“Oh no, my lord! What shall we do?” the servant asked.

“Don’t be afraid,” the prophet answered. “Those who are with us are more than those who are with them.”

And Elisha prayed, “Open his eyes, LORD, so that he may see.” Then the LORD opened the servant’s eyes, and he looked and saw the hills full of horses and chariots of fire all around Elisha. As the enemy came down toward him, Elisha prayed to the LORD, “Strike this army with blindness.” So he struck them with blindness, as Elisha had asked. Elisha told them, “This is not the road and this is not the city. Follow me, and I will lead you to the man you are looking for.” And he led them to Samaria. After they entered the city, Elisha said, “LORD, open the eyes of these men so they can see.” Then the LORD opened their eyes and they looked, and there they were, inside Samaria.

When the king of Israel saw them, he asked Elisha, “Shall I kill them, my father? Shall I kill them?”

“Do not kill them,” he answered. “Would you kill those you have captured with your own sword or bow? Set food and water before them so that they may eat and drink and then go back to their master.”

So he prepared a great feast for them, and after they had finished eating and drinking, he sent them away, and they returned to their master. So the bands from Aram stopped raiding Israel’s territory.

In this passage we can see a few important points.

One, of course, is the numerical multitude of the resources at God’s disposal. The key verse being “Those who are with us are MORE than those who are with them”. When we are in spiritual battle, this is ALWAYS going to be a true fact.

Sight and blindness, faith and doubt are paralleled here. Elisha knew without seeing, his servant doubted and had to be shown. The Syrian army seemed to be holding all the cards initially, but the cells in their body had to obey the command of their Creator, and they suddenly lost their God-given capacity of sight.

And lastly the idea of true strength and what it means to conquer. It’s almost comical how the king of Israel asks, “Can I kill em? Can I kill em? Can I? Can I? Huh?” The answer? No. Instead, remarkably, they prepared a great feast for them and sent them on their way. And the trouble stopped.

WHOSE SIDE IS HE ON?

How quick we are to desire harsh judgement on those who come against us. How slow we are to believe that there is no real threat when we are safe in

God's hands. How confused and uncompassionate we become, when we forget that the battle belongs to the Lord.

Not only does the battle belong to him, but our enemies also belong to him, and he loves them very much.

“Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, “Are you for us or for our enemies?”

“Neither,” he replied, “but as commander of the army of the LORD I have now come.”

Then Joshua fell facedown to the ground in reverence, and asked him, “What message does my Lord have for his servant?”

The commander of the LORD's army replied, “Take off your sandals, for the place where you are standing is holy.” And Joshua did so. (Joshua 5:13-15)

Yeshua commanded us to love our enemies, and pray for those who persecute us. We can do this when we know that they are up against God, not us. We can do this when we know we are protected by an invincible power, and that we have eternal life.

Just look at how God refers to Egypt – a nation that has oppressed, opposed, and attempted to annihilate Israel... and to Assyria, another fierce enemy of Israel:

“In that day there will be a highway from Egypt to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together. In that day Israel will be the third, along with Egypt and Assyria, a blessing on the earth. The LORD Almighty will bless them, saying,

“Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance.”
Isaiah 19:23-25

The Commander of the Angel Armies is not exclusively “pro-Israel”. He is Creator and Father of all, and seeks to bless, to save and to redeem. He has more than enough love to go around. He refuses to be drawn into choosing sides. He insists, rather, that we join his side and his purposes.

WHO IS THE LORD OF HOSTS?

The word צבא is frequently translated as “host” rather than army, in most of our Bibles. “Host” could refer to either an army or a great number or multitude. The first time it appears in the Bible is right at the beginning, in the creation account: “Thus the heavens and the earth were finished, and all the HOST of them.” (Genesis 2:1).

I learned from a rabbi that this could mean that all of the atoms, all of the molecules, the vast array of them, were working together... all assembled and acting towards a purpose. Like an army. Not like a machine, but like an army. That was an amazing thought to me.

So, it is no surprise then, that it is Hannah, a barren woman, who calls upon this aspect of God’s personhood. She cries out to the one who is able to create *ex-nihilo*, from nothing, to whom every cell and atom are called to attention. She knows that her hope lies only with the one whose voice the whole host of heavens and earth must obey. She understands that the command of the Lord of Armies will and must be executed. And it was. When we call our Heavenly Father the “Lord of Hosts”, there is so much in that name. Yes, there are the myriad armies of angels at his disposal, and yes, he is a warrior, mighty in battle, but he is also the conductor of the beautiful orchestra that is the entirety of all creation. Every atom, every molecule, moves in accordance with his purposes and at his command. He sustains everything by his powerful word.

Yahweh-Shalom The Lord is peace. Whenever there are storms in your life, hide in Him. He is your shelter in the storm. He gives peace beyond understanding, even when circumstances are chaotic. He is our shelter and our shield. (Judges 6:24)

· Hebrew Names of God ·

יהוה שְׁלוֹמִים

YAHWEH SHALOM - THE LORD IS OUR PEACE

The Name of the LORD is a Strong Tower..

JEHOVAH SHAMMAH

THE LORD IS THERE

יהוה שמה

yehovah shammah

JEHOVAH SHAMMAH.

THE LORD IS THERE

This is the second name given to Jerusalem. In [Jeremiah 33:16](#), "she shall be called Jehovah Tsidkenu, *the Lord our Righteousness*," and here "the name of the city from that day shall be *Jehovah Shammah, the Lord is there*."

That marvellous prophecy of Ezekiel gives us this wonderful name!

This name of the Lord, this strong Tower is a world of glory, far beyond our finite ken!
But this we know if the Lord be there-there is Heaven!

Here, we see and know the strait and narrow path that leadeth thither-and faith-as yet not sight, tells us of the glory that is within, and which shall be revealed!

We read of "silence in Heaven for about the space of half an hour" ([Revelation 8:1](#)). Oh we need be silent also, as we contemplate what is revealed to us in God's Word, by such amazing visions, of the glorious dwelling of *Jehovah Shammah*.

"A paved work of a sapphire stone and as it were the body of heaven in its clearness" ([Exodus 24:10](#)) is given by Moses. Isaiah saw the Lord sitting upon a throne "high and lifted up, and His train filled the Temple. Above it stood the Seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory" ([Isaiah 6:2-3](#)).

Yahweh-Shammah The Lord who is present. He never leaves you, nor forsakes you. He is with you forever. Your best friend, who never betrays you.

(Ezekiel 48:35, Genesis 28:15, Ezekiel 48:35, Psalm 23:4, 46:1, 139:7-12, Jeremiah 23:23-24, Amos 5:14)

God the Judge = Jehovah-Shaphat

[Genesis 15:12–16](#)

[GENESIS 15:12–16](#)

“The Lord said to Abram, ‘Know for certain that your offspring will be sojourners in a land that is not theirs . . . But I will bring judgment on the nation that they serve’ ([Gen. 15:13–14](#)).

Judgment ultimately belongs to God alone, which Scripture time and again emphasizes. He is the one who “will judge the righteous and the wicked” ([Eccl. 3:17](#)). On that final day, the Lord will judge “the secrets of men by Christ Jesus” ([Rom. 2:16](#)), and will admit into His eternal kingdom only those whose names are written in the book of life ([Rev. 20:11–15](#)).

The Word of God is clear that our Creator does not reserve all judging until the time of Christ’s return; rather, He may intervene in history to judge evil. As the great Judge, the Lord reserves the right to bring justice to bear upon evildoers before that day on which He will bring His plan of redemption to its completion. This is the teaching of today’s passage. In swearing an oath by Himself to keep His promise to Abram and his descendants, God pledges both to judge those who will afflict the patriarch’s children in Egypt and the Amorites dwelling in the Promised Land when Abram receives his revelation from the Lord ([Gen. 15:12–16](#)).

What is notable about this episode is how the twin themes of salvation and judgment are intertwined therein. The future Israelites will be rescued from Egypt and God is going to crush His enemy the pharaoh in order to accomplish this feat ([Gen. 15:14](#); [Ex. 3](#)). This delivered people will inherit Canaan, but only after the wickedness of the pagan inhabitants rises to the level where God must cause the land to vomit them out ([Gen. 15:16](#); [Lev. 18:24–30](#)). In every contest, there must be a winner and a loser. For the Lord to win the battle, His enemies must lose. Such is the case in every episode of judgment and redemption in history, and on judgment day, those who ally themselves with God will find themselves enjoying the final victory, while those who oppose Him will experience utter defeat. What John Calvin says in commenting on today’s passage applies to the salvation of all people: “The sons of Abram could not otherwise be saved than by the destruction of others.”

God brings this wrath upon His enemies when He has determined that their iniquity is complete ([Gen. 15:16](#)). Those who impenitently add to their iniquity will fill up the cup of judgment to the point where the Lord will pour it upon them, but those who repent and follow Him will not meet eternal suffering.

Coram Deo

Many people presume upon God’s patience since He does not execute His wrath every time they sin. They might think that He is overlooking their transgressions rather than postponing judgment so that they might find repentance ([Rom. 2:4](#)). Let us take care in presenting the gospel to make sure people understand that His patience will not last forever. May we also not take advantage of His patience lest we fall under the hand of His discipline.

For Further Study

PSALMS 50:1-6 JEREMIAH 25:15-382 TIMOTHY 4:1 REVELATION 16:17-21

<https://www.ligonier.org/learn/devotionals/god-judge>

Jehovah-tsidkenu – the Lord my Righteousness

Yahweh Tsidkenu

• Hebrew Names of HaShem •

יהוה צדקנו

YAHWEH TSIDKENU - THE LORD OUR RIGHTEOUSNESS

YAHWEH-TSIDKENU: The Lord Our Righteousness- Jeremiah 23:5-6 “Behold, the days are coming,” declares the Lord, “When I will raise up for David a righteous Branch... And this is His name by which He will be called, ‘The Lord our righteousness.’” In Jeremiah God pronounced judgment against Israel and gave them the promise of a righteous Branch (Jesus) who would bring restoration. It is only through the Lord sending His Son that we can be made righteous. Jesus Christ became sin for us so that we could become the Righteousness of God (2 Corinthians 5:21). When we turn and repent, we are cleansed of our sin. “This righteousness from God comes through faith in Jesus Christ to all who believe.” (Romans 3:22).

· Hebrew Names of God ·

יהוה צור

YAHWEH TSURI - THE LORD IS OUR ROCK

Yahweh Tsur (Zsu-REE) means: The Lord is My Rock. God is described as our Rock throughout the books of the prophets and Psalms. Beloved, our God is immovable, unbreakable, a safe place for retreat, and a fortress in battle! He...Yahweh Tsur (Zsu-REE) means: The Lord is My Rock. He is our true source of strength, our firm foundation, our support, and our defense. Cling to Him amidst all circumstances! "Trust in the Lord forever, for in God the Lord, we have an everlasting Rock." (Isaiah 26:4)

The Name

What better word than "rock" to represent God's permanence, protection, and enduring faithfulness? When you pray to the Lord your Rock, you are praying to the God who can always be counted on. His purposes and plans remain firm throughout history. The New Testament identifies Jesus as the spiritual rock that accompanied the Israelites during their long journey through the desert. He is also the stone the builders rejected but that has become the cornerstone of God's church.

Key Scripture

*Praise be to the LORD my Rock,
who trains my hands for war
my fingers for battle. ([Psalms 144:1](#))*

Monday

GOD REVEALS HIS NAME

Praise be to the LORD my Rock,
who trains my hands for war
my fingers for battle.
He is my loving God and my fortress,
my stronghold and my deliverer. . . .
Reach down your hand from on high;
deliver me and rescue me
from the mighty waters,
from the hands of foreigners
whose mouths are full of lies,
whose right hands are deceitful.
I will sing a new song to you, O God;
on the ten-stringed lyre I will make music to you,
to the One who gives victory to kings,
who delivers his servant David from the deadly
sword. ([Psalm 144:1-2](#), 7-10)

Lord, you are more reliable than the ground I stand on and your faithfulness is more than I can comprehend. Thank you for hearing my voice and rescuing me when I cry to you. When I am shaken, you steady me. When I am in trouble, you save me. Amen.

Understanding the Name

Rocks provided shade, shelter, and safety in the wilderness and were used to construct altars, temples, houses, and city walls. Heaps of stones were also used to commemorate important events in Israel's history. God's commandments, given to Moses, were etched on stone so that all generations would learn his law. The word "rock" epitomizes his enduring faithfulness. The Hebrew noun *tsur* is often translated "rock" or "stone," while *petra* is the Greek word for rock. To worship Yahweh Tsur (yah-WEH tsu-REE) is to echo Hannah's great [prayer](#) of praise: "There is no Rock like our God" ([1 Samuel 2:2](#)).

Studying the Name

1. David praised God for delivering him from his enemies. What kind of enemies do you face, or have you faced in the past? How have you dealt with them?
2. David expressed his sense of vulnerability with vivid images. Describe a time in your life when you felt particularly vulnerable.

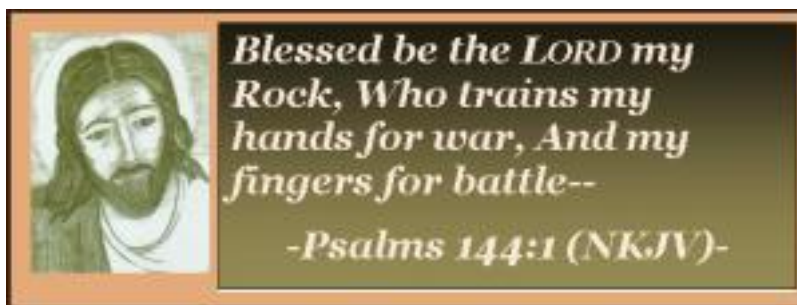
3. How has God heard your cries for help?
4. How would your life be different if you experienced more deeply the truth that God is your Rock?

For more from Ann Spangler, please visit her blogspot on Christianity.com. And be sure to check out Ann's newest books on AnnSpangler.com.

Yahweh Tsurì – The Lord is My Rock

Posted on [June 25, 2008](#) by [Michelle Bentham](#)





This week, we will be looking at what it means to trust in and rely on our immovable Rock. The Lord Jesus Christ who is the foundation of our church and faith, the rock and fortress to whom we can run in times of trouble. He will not be moved nor shaken... He will stand firm and in Him, we are to stand firm. Shall we take a look at what this name means:

Hebrew Strong's Number: 6697

Translated in the KJV: **strength**

Hebrew Word: **צוּר**

Transliteration: *ṣûr*

Phonetic Pronunciation: tsoor

Root: from

Cross Reference: TWOT – 1901a

Part of Speech: n m

Vine's Words: Rock

Usage Notes:

English Words used in KJV: rock 64 strength 5 sharp 2 God 2 beauty 1 edge 1 stones 1 mighty One 1 strong 1 [Total Count: 78]

or tsur, tsoor; from (tsuwr); properly a cliff (or sharp rock, as compressed); generally a rock or boulder; figurative a refuge; also an edge (as precipitous) :- edge, × (mighty) God (one), rock, × sharp, stone, × strength, × strong. See also (Beyth Tsuwr).

The Bible Knowledge Commentary Old Testament, Victor Books, Walvoord and Zuck, p. 895 contains the following commentary on the first four verses of Psalm 144:

Psalm 144

After blessing God for glorious deliverances in past battles, and marveling that God took note of perishing people, King David prayed for divine intervention in combat. He expressed confidence that because the Lord gives victory the nation would experience peace and prosperity.

A. Blessing for past victories (144:1-2)

144:1-2. David praised **the LORD** for having subdued people under him. In this **praise** he used several expressions to portray the fact that the Lord enabled him to win victories. The Lord had taught him how to fight, and God was his **Rock** (cf. 18:46; also note 18:2), his **Fortress** (*mesûdâh*; cf. 18:3; 31:3; 71:3; 91:2), his **Stronghold** (*mišgob*; cf. 18:2; 40:17; 70:5; 140:7), and his **Shield** (cf. comments on 3:3). These all stress the protection and deliverance given David while God was solidifying the empire under him.

B. Prayer for divine intervention (144:3-11)

144:3-4. Having praised the nature of God. David then voiced his petition for victory in battle (vv. 3-11). the thought that God would subdue anyone under him caused him to marvel at the possibility of God's intervention on man's behalf (cf. comments on 8:4). Since **man is like a vapor** (*hebel*; cf. 39:5, 11; 62:9; and comments on Ecc. 1:2) that vanishes away and a **shadow** that is soon gone (cf. Job 8:9; Ps. 102:11) why would God stoop to help him?

Vine's Expository Dictionary of Old and New Testament Words contains this definition of Strong's Reference # 6697, Nelson Publishers, Vine and White, p 208:

sûr (צור, 6697), "rock; rocky wall; cliff; rocky hill; mountain; rocky surface; boulder." Cognates of this word appear in Amorite, Phoenician, Ugaritic, and Aramaic. Other than in names of places and persons, the word appears 70 times in biblical Hebrew and in all periods.

First, *sûr* means "rocky wall" or "cliff." This is probably what Moses struck in Exod. 17:6: "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it..." Thus God hid Moses in a cleft of the "rocky cliff" (Exod. 33:21-22).

Second, the word frequently means "rocky hill" or "mountains." This emphasis clearly emerges in Isa. 2:10, 19: "Enter into the rock, and hide thee in the dust... And [men] shall go into the holes of the rocks, and into the caves of the earth..." Thus rock is an abbreviation for "caves of the rocks." A lookout sees someone "from the top of the rocks [hills]..., from the hills" (Num. 23:9). The "rock" (mountains or hills) flowing with honey and oil figures the abundant overflowing blessing of God (Deut. 32:13). The "rock" (or mountain) serves as a figure of security (Ps. 61:2), firmness (Job 14:18), and something that endures (Job 19:24).

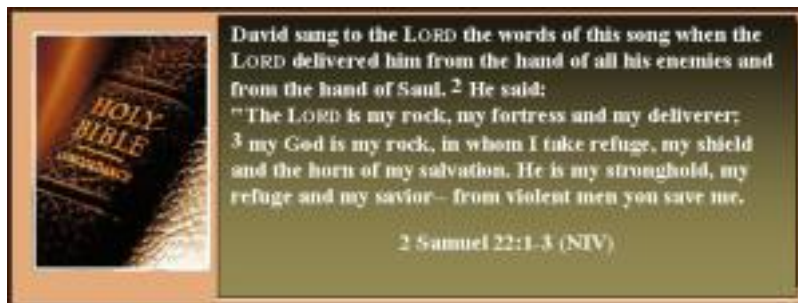
Third, *sûr* can mean "rocky ground" or perhaps a large flat "rock": "And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock..." (2 Sam. 21:10; cf. Prov. 30:19).

Fourth, in some passages the word means "boulder," in the sense of a rock large enough to serve as an altar. "...There rose up fire out of the rock, and consumed the flesh and the unleavened cakes..." (Judg. 6:21).

“Rock” is frequently used to picture God’s support and defense of His people (Deut. 32:15). In some cases this noun is an epithet, or meaningful name, of God (Deut. 32:4), or of heathen gods: “For their rock [god] is not as our Rock [God}...” (Deut. 32:31).

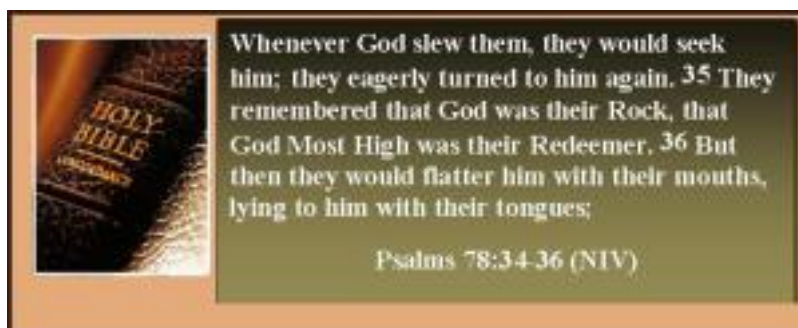
Finally, Abraham is the source (rock) from which Israel was hewn. (Isa. 51:1).

Consider for a moment the definitions and commentary we’ve examined. The high rocky places in battle were places of advantage. A place where assaults of arrows were made, lookouts were placed, and they were safe havens. A place to take refuge and run to when being pursued. All of these things represent a saving aspect... The Rock is not only a safe place, but foundational. A strong, solid place to rest and to reside. It lends strength and stability. And, all of Scripture points to Jesus as the Rock, the capstone, the stone that the builders rejected. He is and was and is to come again! He is our solid place of rest, refuge and the stability of our lives. In Psalm 144 David expressed his certainty that the Lord had given Israel the victory and that because of God’s favor their nation would experience peace and prosperity. Jesus is our source of protection, victory, peace and prosperity. We can count on Him, rely on Him and trust in Him in every way. He is our Rock. Now, shall we look to Scripture and give us an opportunity to consider more of who God is to us as Yahweh Tsuri:



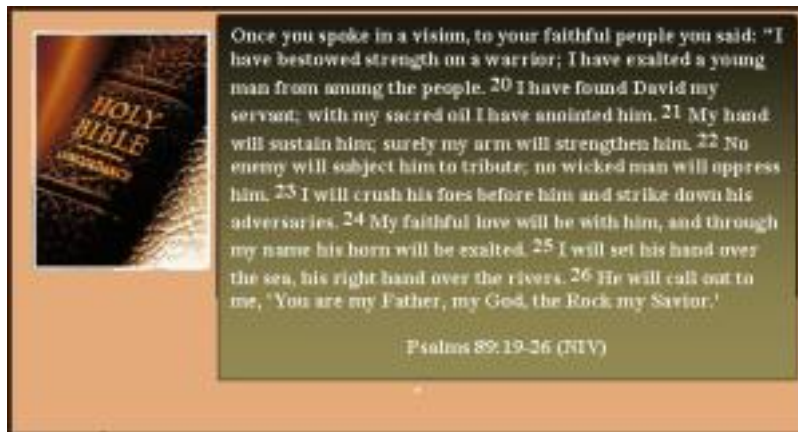
[REPORT THIS AD](#)

David recognized the all encompassing power and ability of God to secure not only the victory but his future as well. He found God to be immovable, indestructible, protective and redemptive, a safe place for retreat and a fortress in battle. He knew God would save Him, deliver the victory and the blessings He had promised in anointing David as King.

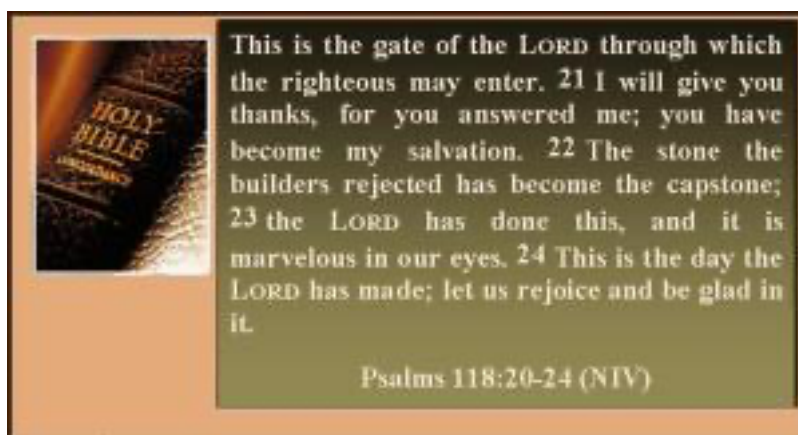


God would bring righteous judgment against the wickedness of the people and their suffering would remind them of their need of God. They remembered Him as their refuge, cried out to Him, and sought His deliverance. However, when they were delivered from their affliction they

returned to their wickedness and only honored God in their words, but not with their lives. We must be very careful when claiming the promises of God and calling upon Him by name that our hearts are pure before Him, our motives true. We must come in repentance over what our sin and our wickedness costs God – the extremes He has gone to deliver us from our oppression and the assaults of our enemies. It cost Him His Son, He paid the price and we owe Him more than lip service – we out of gratitude for His mercy should surrender nothing less than our whole lives to Him and His glory. His will be done.

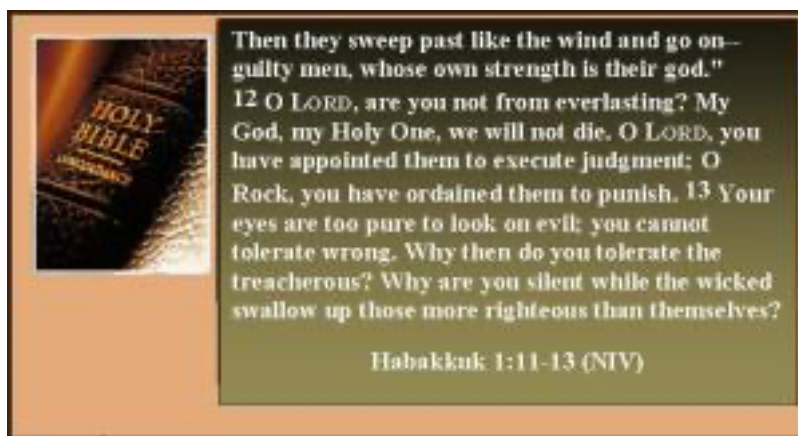


This is an everlasting covenant – the outline and summary of the Davidic covenant. God’s promise to love, protect and endure the line of David eternally. It reflects the personal relationship that David had with God and that all of these promises would endure even if the people disobeyed. This promise, this covenant, was completely and utterly fulfilled in the person and redemption that Christ came to give. He successfully and for all time granted favor on David and bore the Son of God through his royal line. A line related to the priestly line – making Jesus both Priest and King. (Remember, Mary’s cousin Elizabeth who married the priest, Zechariah, who ministered before the Lord in the Holy of Holies.)

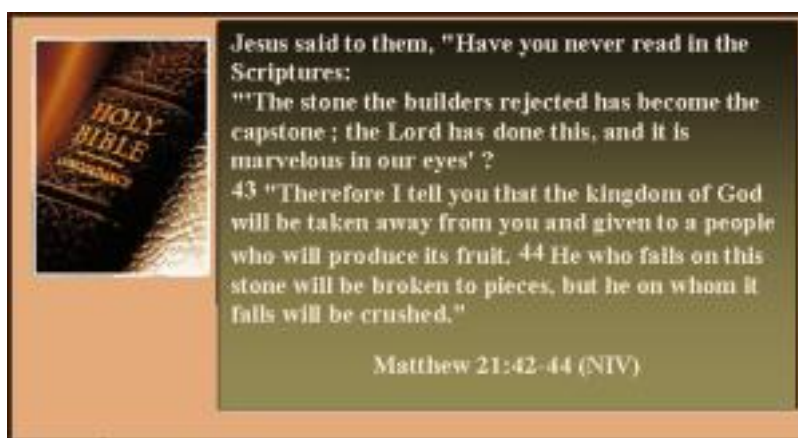


A beautiful picture of Christ as the gate by which we enter into the presence of God. The answer to our prayers and need of salvation. He is the stone that the “builders” rejected. They looked at it in its unhewn state and saw only a rock, but God saw the foundation and the strength of His

eternal covenant – hewn by promise through Abraham, Moses and David and extended to all nations through His One and Only Son, Jesus Christ. It is the Day of the Lord, in whom we should rejoice and be glad. He has come and is coming again. We look ahead with assurance and hope in our hearts to the Kingdom promised and the Kingdom which is at hand.

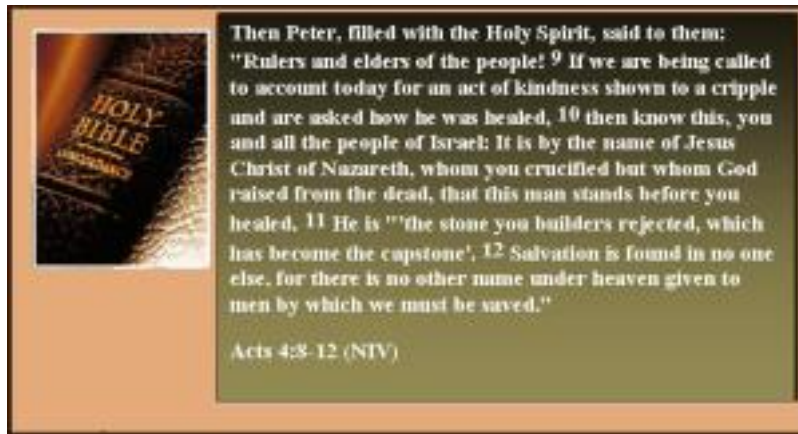


Habakkuk makes a complaint – He sees the wickedness around him and God’s apparent inactivity. He calls out to The Lord who is the Rock. The immovable, delivering force that can bring justice and righteousness to the land once again.



And, Jesus, Himself confirms this promise, this covenant Rock that God delivered to Israel through Virgin birth and a King who rides in to usher in the covenant of peace – not war. God delivered the victory for Israel and they rejected Him as something other than God.

[REPORT THIS AD](#)



The Rock, the Capstone of God's Church, Jesus Christ stood rejected by the leaders and nation of Israel, but declared His redemption by His apostle, Peter. Who became the rock upon which Christ built His holy church. Peter suffered many trials and persecutions because of his relationship with Christ. But through his relationship with Jesus – a relationship born of suffering and trials – even denial, he found the boldness and the strength to declare Jesus the Messiah, the Capstone prophesied in the Psalms. Peter's assurance and faith grew so that in his epistle, he writes at length of Christ as the Cornerstone – the Living stone. The mark of our faith. As you read today's Weighing the Word passage from 1 Peter Chapter 2 – consider fully the call for us to live on in His remarkable legacy – living stones in the body of Christ.

1 PETER Chapter 2

1 Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind.

2 Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation,

3 now that you have tasted that the Lord is good.

The Living Stone and a Chosen People

4 As you come to him, the living Stone—

rejected by men but chosen by God and precious to him—

5 you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

6 For in Scripture it says:

“See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame.”

7 Now to you who believe, this stone is precious.
But to those who do not believe,
“The stone the builders rejected has become the capstone,
8 and, “A stone that causes men to stumble and a rock
that makes them fall.” They stumble because they disobey
the message—which is also what they were destined for.
9 But you are a chosen people, a royal priesthood,
a holy nation, a people belonging to God,
that you may declare the praises of him who called
you out of darkness into his wonderful light.
10 Once you were not a people, but now you are the people of God;
once you had not received mercy, but now you have received mercy.
11 Dear friends, I urge you, as aliens and strangers in the world,
to abstain from sinful desires, which war against your soul.
12 Live such good lives among the pagans that,
though they accuse you of doing wrong, they may
see your good deeds and glorify God on the day he visits us.

13 Submit yourselves for the Lord’s sake to every
authority instituted among men: whether to the king,
as the supreme authority,
14 or to governors, who are sent by him to punish
those who do wrong and to commend those who do right.
15 For it is God’s will that by doing good you should
silence the ignorant talk of foolish men.
16 Live as free men, but do not use your freedom
as a cover-up for evil; live as servants of God.
17 Show proper respect to everyone:
Love the brotherhood of believers,
fear God, honor the king.
18 Slaves, submit yourselves to your masters
with all respect, not only to those who are good
and considerate, but also to those who are harsh.
19 For it is commendable if a man bears up under
the pain of unjust suffering because he is conscious of God.
20 But how is it to your credit if you receive
a beating for doing wrong and endure it?
But if you suffer for doing good and
you endure it, this is commendable before God.
21 To this you were called, because Christ suffered for you,
leaving you an example, that you should follow in his steps.
22 “He committed no sin, and no
deceit was found in his mouth.”
23 When they hurled their insults at him, he did not retaliate;
when he suffered, he made no threats. Instead, he entrusted

himself to him who judges justly.

24 He himself bore our sins in his body on the tree,
so that we might die to sins and live for righteousness;
by his wounds you have been healed.

25 For you were like sheep going astray, but now you have
returned to the Shepherd and Overseer of your souls.

(New International Version)

<https://michellebentham.wordpress.com/2008/06/25/yahweh-tsuris-the-lord-is-my-rock/>

A Partial Listing of Who God is as our Rock

MEDITATIONS ON THE ROCK

God as my Rock:

Protects from heat

Protects from storm

Acts as a pillow to sleep on

Can be used as a weapon

Used to build walls

Used to build temples, other buildings and homes

Helps me step up to get a better perspective

Hides me from my enemy

Foundation for building

Memorial – aids in memory of God and His role in my life

A marker that draws attention to something

Pavers for a pathway which gives sure footing

A seat

A place to rest

Reroutes water – God reroutes the currents in our lives that would do us harm

Used in preserving the Ten Commandments

Rocks at the bottom of a plant keep it from rotting

Permanence

KURIOS PANTOKRATOR

LORD ALMIGHTY

2 Corinthians 6: 18

Kurios – Lord Pantokrator – Almighty

We find the description of the Lord as Almighty in this section of 2 Corinthians. This particular name of the Lord is found throughout the Book of Revelation as well to designate His authority and power over ALL.

pantokrator from **pás** = all + **kratos** = strength or might, especially manifested power, the power to rule or control) is literally the ruler over all or the One Who controls all things and Who has power over everything. The One in total control! Pantokrator thus describes God's sovereign, omnipotent, irresistible power. Note that Vine gives the derivation of pantokrator as from pas = all + krates = to hold or to have strength. Pantokrator, for "Almighty," is used in the LXX. for "[Lord of sabaoth](#)," and in the New Testament only occurs elsewhere in the Apocalypse.

Pantokrator is used only of God, indicating that He is omnipotent (omni = all), universally sovereign. The Ruler of all things. The All-Powerful. The Omnipotent (One). Pantokrator is He Who holds sway over all things and the Ruler of all. It speaks of His supremacy over all things. In light of the fact that 9/10 NT uses of **Pantokrator** are in **The Revelation**, clearly **Pantokrator** is the characteristic title for God in the book which records the consummation of God's victory over sin and the evil one Satan and His awesome control over all the universe and all history.

As noted above chapter 6-7 is a poor chapter break and clearly the next passage in chapter 7 flows in context from [2Co 6:14-18](#)...

Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. ([2Co 7:1+](#))

Given the fact that our Lord is indeed Lord overall, what concern do we have that His sovereign control over our lives is complete?

Here is the concern: we do not trust Him.

As Lord overall, as *Kurios Pantokrator*, He decides what is best for us, what is profitable for the kingdom in our lives. This means, at times, we will suffer, we will face difficulties, we will face loss. We don't like some of this, so we imagine that we have some control over our own lives. But remember, we have been bought with a price.

1 Cor. 6: 20

"Or do you not know that your body is a temple of the Holy Spirit Who is in you, Whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body."

When we truly see that we are not our own anymore (not that we were ever our own – before Christ we followed the demands of another). Now we acknowledge that He is our Ruler and King, our Master, our Adonai.

What follows is a life of abandonment to His will and not my own.

What has grabbing at, clutching at, my will ever given me?

Disappointment, pain and frustration.

Following and serving my Lord has given me: peace, fulfillment, joy, purpose, belonging, relationship, wonder, balance, foundation. These are all the things we crave as human beings.

And Jesus provides them all because He is Kurios Pantokrator!

The two books in which this specific name of the Lord appears point to a Lord Who rules, Who cares for His own, Who knows the lives He has prepared for His children. And yes, as Kurios Pantokrator, He calls us His children!

“And I will be a Father to you, and you shall be sons and daughters to Me,” says the Lord Almighty.” Kurios Pantokrator

What is there to fear? What is there to dread? What is there to refuse?

The Almighty God loves you and provides for you.

Face each event of each day with the knowledge that the most powerful One in all creation created all of this so that He could declare His relationship with you.

THE GOD WHO GIVES

Our understanding of God is limited.

We must see Him through the lens of our existence.

Yet our God is so so much bigger than any frame of reference we possess. But we must start with our basis of understanding and then ask Him for revealed truth which comes alone from His Spirit.

When you think of giving, what comes to mind?

Do you think of the last things you gave?

Do you think of the last thing someone gave to you?

Do you think of what God has given you?

Do you think of what you should give to God?

Do you see how limited our perception of giving is compared to what the Lord demonstrates about giving?

So now we approach a topic like this by asking the Lord to reveal to us a deeper understanding of Who He is as the God Who gives.

Giving is a big part of the Bible.

More is mentioned (depending on the Bible version) about giving or possessions than “love” (over 500 times), “believe” (nearly 150), “faith” (over 250), “wisdom” (nearly 240).

Giving or possessions is mentioned **2,172 times!**

Why is this so prominent?

Because God has something to say to us about giving and about things.

What are they for?

2 Corinthians 9:8

And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed;

John 14:27

Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

John 17:2

even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.

John 17:22

The glory which You have given Me I have given to them, that they may be one, just as We are one;

Source: <https://bible.knowing-jesus.com/topics/What-God-Gives>

Now look at this last entry.
Why did God give glory to Jesus?
So Jesus could give it to His followers.
So they all could be one.

The oneness that drives God to give glory to Jesus and then Jesus to give glory to us is prompted by UNITY.

Did you ever think unity was so important to the Lord?
The Lord is One – Father, Son and Holy Spirit.
We are to be one with the Lord and one with each other.
How do we do this?
The same way He has done it: we give.

Our God is a giving God.
He truly is the God Who gives.

What has He given?
His Son, His gifts to His Church, His divine nature, His forgiveness, His power, His humility,
His sufferings, His joy, His love, His mercy, His ALL!

A better question would be: What has He held back?
His Wrath!
His wrath fell on Jesus as our Lord gave His life.
Our Lord saw our great need of redemption and He gave what was needed to procure our
freedom from sin and our union with the Father. **Rom. 5: 1, 2**

Probably the most famous verse in the entire Bible is **John 3: 16**.

Here we see that God gives.

He gave His Son ... to die. He did not give some money or some earthly treasure – He gave Himself.

Why did He do this?

“For God so loved ...”

David writes in **Psalm 24:1**, *“The earth is the Lord’s and everything in it, the world and its inhabitants too.”*

It all belongs to God. **James 1:17** states this truth: *“Every good gift, every perfect gift, comes from above. These gifts come down from the Father.”*

Whenever we give, we are declaring to ourselves and to others that we trust God, we are thankful to God, we adore God and we acknowledge our continued dependence on God.

Luke 11:13

“If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!”

What does God give here? His Holy Spirit

Hebrews 13:16

“And do not forget to do good and to share with others, for with such sacrifices God is pleased.”

What kind of gifts please God? Sacrificial sharing with others

Matthew 6:1-4

“Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven. So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward in full. But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.”

How does God want you to give? To Him and to Him alone – not to others, it is because of your love of Him; even if others are the recipients of your giving, the ultimate object of your giving is God.

1 Timothy 6:17-19

“Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.”

How does God provide for you? Richly

Matthew 26:6-13

“While Jesus was in Bethany in the home of Simon the Leper, a woman came to him with an alabaster jar of very expensive perfume, which she poured on his head as he was reclining at the table. When the disciples saw this, they were indignant. “Why this waste?” they asked. “This perfume could have been sold at a high price and the money given to the poor.” Aware of this,

Jesus said to them, “Why are you bothering this woman? She has done a beautiful thing to me. The poor you will always have with you, but you will not always have me. When she poured this perfume on my body, she did it to prepare me for burial. Truly I tell you, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her.”

Why do we give to the Lord? Because we adore Him!

2 Corinthians 9:10-15

‘Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. You will be enriched in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God. This service that you perform is not only supplying the needs of the Lord’s people but is also overflowing in many expressions of thanks to God. Because of the service by which you have proved yourselves, others will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else. And in their prayers for you their hearts will go out to you, because of the surpassing grace God has given you. Thanks be to God for his indescribable gift!’

What kind of gift does God give? Indescribable!

- ❖ **Read the following verses and make a list at the end of these verses about what you learned about your Giving God.**

And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.”

[Luke 22:19](#)

Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God.

[John 1:12](#)

After Job had prayed for his friends, the Lord restored his fortunes and gave him twice as much as he had before.

[Job 42:10](#)

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

[John 3:16](#)

Who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

[Titus 2:14](#)

Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word.

[Ephesians 5:25-26](#)

He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?

[Romans 8:32](#)

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

[Galatians 2:20](#)

And walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

[Ephesians 5:2](#)

And this is the testimony: God has given us eternal life, and this life is in his Son.

[1 John 5:11](#)

Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth.

[Philippians 2:9-10](#)

The one who keeps God's commands lives in him, and he in them. And this is how we know that he lives in us: We know it by the Spirit he gave us.

[1 John 3:24](#)

He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created.

[James 1:18](#)

He has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time.

[2 Timothy 1:9](#)

I give them eternal life, and they shall never perish; no one will snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one.

[John 10:28-30](#)

But who am I, and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand.

[1 Chronicles 29:14](#)

<https://dailyverses.net/search/Gave?p=2>

Do you know that your Giving God desires to give you even more?
What hinders you from receiving all He desires to give you?
Your own willingness to receive!

Trust His generous loving heart.
He desires to pour out on you “the riches of His grace which He has lavished on you!”
Eph. 1: 7, 8

❖ **Make your list here of what He is revealing to you about His giving heart.**

God of all comfort is a New Testament name of God that includes the same Greek word that is often used for the Holy Spirit: *paraklētos*. One of the translations of that name is Comforter (KJV). The word literally refers to one who is called alongside to help and support.

The Holy Spirit is called the “Comforter” in some English translations of the Bible. For instance, the American King James Version translates [John 14:26](#) as, “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatever I have said to you.” Similarly, the American Standard Version, King James Version, and English Revised Version all translate the Greek word *paraclete* as “Comforter.”

Paraclete, like many Greek words, is hard to translate into English because there is no perfect English equivalent. Basically, a *paraclete* is “one who is called alongside”; the implication is that a *paraclete* gives support or help of some kind. Used only by the apostle John in his gospel and first epistle, the word *paraclete* refers to the Holy Spirit ([John 14:16, 26](#); [15:26](#); and [16:7](#)) and, in one instance, for Jesus ([1 John 2:1](#)). In each case, the word can be translated as “Helper,” “Counselor,” “Comforter,” or “Advocate.” Translating the word as “Helper,” as the ESV and NKJV do in the gospel passages, provides a more encompassing term for the different aspects of the Holy Spirit’s ministries. He does more than comfort, after all; He also guides, seals, baptizes, regenerates, sanctifies, and convicts.

Jesus stated He would send “another” *paraclete* ([John 14:16](#)), meaning that He Himself had served as a *paraclete* during His earthly ministry. He had been the One guiding the disciples, but now He would send the Holy Spirit as their Guide and Counselor and Comforter. In context, Jesus is comforting the eleven faithful disciples during the [Last Supper](#), telling them not to be afraid and promising that their sorrow would turn to joy ([John 14:1](#); [16:21](#)). He would be leaving them, but another Helper or Comforter would be on the way—God would send the Holy Spirit (cf. [Luke 24:49](#)). When the word *paraclete* is used of Jesus in [1 John 2:1](#), translations are nearly unanimous in using the word [advocate](#). Jesus is our intercessor before the Father.

God comforts His children. He is the “[God of all comfort](#),” and we can know His peace even in the midst of trials: “Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God. For just as we share abundantly in the sufferings of Christ, so also our comfort abounds through Christ” ([2 Corinthians 1:3–5](#)).

God comforts us in many ways: through the wonderful promises of His Word, through fellow believers, and of course through the Holy Spirit's indwelling. The Spirit is our Comforter, and He is so much more: our Counselor, Encourager, and Helper. He is always present to bring comfort to the children of God ([Psalm 34:18](#); [139:7-8](#)).
<https://www.gotquestions.org/who-is-the-Comforter.html>

The God of All Comfort

BY [JEWISH JEWELS](#) / MONDAY, 01 JULY 2019 / PUBLISHED IN [JEWELS' BLOG NEWSLETTERS](#)
Dear Mishpochah (Family),

The God of All Comfort



The word COMFORT has come to me in hundreds of condolence cards since my husband Neil's promotion to glory in late March. You, our *Jewish Jewels* partners, have reached out to comfort our family as if we were your own family. You have wept with us, fulfilling Romans 12:15 in a very touching display of godly compassion. I was comforted and overwhelmed by the personal notes written on many of the cards. Such love! God's love through all of you has comforted me greatly. Thank you.

One portion of scripture was woven throughout your expressions of consolation: 2 Corinthians 1:3-4, "*Blessed be the God and Father of our Lord Yeshua HaMashiach, the Father of mercies and **God of all comfort**, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.*"

"*God of all comfort*" is one of God's names. It has been said that if we have a need, God has a name. When Yeshua said, "*Blessed are those who mourn, for they shall be comforted*" (Matt. 5:4), He was referring to this aspect of the Father, the God of all comfort. ALL comfort. Since our Messiah only did those things He saw His Father doing, He also came to comfort. His mission was expressed by the prophet Isaiah, and confirmed by Yeshua Himself, when He proclaimed that the Spirit of the Lord GOD was upon Him, anointing Him to "*...comfort those who mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness...*" (Isa. 61:3) and to "*heal the brokenhearted*" (Luke 4:18).

Hannah Whitall Smith in *The God of All Comfort* makes some insightful observations on God's comfort. She states, first of all, that God is not indifferent to our trials, nor does he forsake us in our time of need. Like a mother who comforts a hurting child, God hugs us to His heart when we hurt. "*As one whom his mother comforts, so I will comfort you...*" (Isa. 66:13).

Smith mentions that discomfort arises from anxiety in one's relationship with God, especially doubts about His love. She may have a point here. I found a comment on the back of one of the sympathy cards that links God's comfort with confidence in His love in a beautiful way. It best expresses the source of the comfort that I feel today:

"No matter what season of life we're in, we can count on one thing never to change: God's unfailing love. Because of His love we are never alone. Because of His love we can have courage, even when we are afraid. Because of His love we can be strong when we feel weak and find joy even on the difficult days. And because of His love, we can look to the future with hope, knowing He never leaves us or forsakes us. He is carefully working all things together for our good and His glory."

Smith also mentions that we must first believe in order to be comforted. Comfort follows faith and never precedes it. Believe and then receive. Trust in a Good God who longs to comfort us. He is a very present help in trouble (Ps. 46:1). Believe the Word of God in verses such as Isaiah 51:3, "*For the LORD will comfort Zion. He will comfort all her waste places...*" Note the word ALL again. God wants to comfort us ALL in ALL our trials, for He is the "God of ALL comfort."

"*Comfort, yes, comfort My people!*" says your God" (Isa. 40:1).

"Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me." Acts 9:31, "...And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied."

Comfort: The Jewish Root

The Hebrew word for COMFORT is *neh-KHA-mah*, also written *nechama*. The word for COMFORTER is *meh-NAH-khem*. I read an interesting article by the Jerusalem Prayer Team that explained that the letters of the word *neh-KHA-mah* can be broken down into two overlapping words: *no-ach* (comfortable and resting) and *cham-ma* (warm). Therefore, *neh-KHA-mah* is an offer of rest to a troubled, suffering soul. Comfort is often induced by warm, restful conditions. (Think: down comforter.)

Neh-KHA-mah, as a noun, appears only in the New Covenant Scriptures (2 Cor. 1:3). Otherwise, it is a verb in both the Tanach and the Brit Hadashah. It was only as I began to research COMFORT that I remembered my husband Neil's Hebrew name: Nahum ben Aria, which translates to comfort and consolation, the son of a lion. Comforting was definitely part of my husband's character. His gentleness and compassion made him great.

There is a village in Israel, that some of you have been to, that has the name Nahum. It is Kfar Nahum (Capernaum), the village of Nahum, or the village of comfort. There is also a book of the Bible that means COMFORT or COMFORTER: the Book of Nahum the prophet. This is the book in which the downfall of Nineveh is foretold. The COMFORT in this is that God would be righteous and just in His judgment of the cruel Assyrians. Another book in the Tanach is about *neh-KHA-mah*, the Book of Nehemiah. Nehemiah means "God is my comfort." Nehemiah, cupbearer to the king of Susa in Persia in the 5th century B.C., is distraught when he learns that the walls of Jerusalem are destroyed. He asks the king for permission to return to Jerusalem to rebuild its walls, permission is granted, and Nehemiah is comforted, even though his task is rife with opposition.

Comfort from the Word of God

God's Word is a great source of COMFORT for His children. Consider the following verses: *"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; Your rod and Your staff, they comfort (y'na-kha-MOO-nee, ינחמני) me" (Ps. 23:4).*

"This is my comfort (ne-KHA-ma-tee, נחמתי) in my affliction, for Your word has given me life" (Ps. 119:50).

And finally, *"For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope" (Rom. 15:4).*

The “rod” of Psalm 23:4, the shepherd’s rod, refers to the Word of God. In W. Phillip Keller’s classic book *A Shepherd Looks at Psalm 23*, the author beautifully describes how the rod symbolizes God’s Word as a source of comfort. In brief: The rod was the main weapon of defense for both the shepherd and his sheep. It symbolized the shepherd’s strength, power, and authority. It made the sheep feel secure. We can have great assurance in our hearts as we contemplate the “power, veracity and potent authority vested in God’s Word.” “This, as well as the use of the rod to examine the sheep, is a source of comfort. A sheep that passed ‘under the rod’ was one which had been counted and looked over with great care to make sure all was well with it.” “If we will allow it, if we will submit to it, God by His Word will search us.” This is done out of concern and compassion for our welfare and should be a comfort to us (Ps. 139:23, 24).

The Ruach HaKodesh as Comforter

Yeshua the Messiah said, “...*The Father has not left Me alone, for I always do those things that please Him*” (Jn. 8:29). God did not leave Yeshua alone. Yeshua followed His Father’s example. He did not leave His disciples alone. He said to His *talmidim* (tahl-me-DEEM), “*If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you*” (Jn. 14:15-18).

These verses, in the King James Version, use the word COMFORTER for the Holy Spirit. In most other versions, the word is translated Advocate, Helper, Counselor, Paraclete, or Friend (The Message Version). Yeshua was saying a final farewell to His *talmidim*. He was leaving them, but not without comfort. The Spirit of truth (the Ruach HaKodesh) would be spiritually what He had been to them physically, invisibly what Yeshua had been visibly. But even more. This Helper would indwell them, to help, guide, direct, counsel, and strengthen. The word in English gives a nice picture of the Comforter that God was sending: comfort—with strength.

I am personally experiencing the strength of the Holy Spirit in my own weakness. He is resurrection life (Rom. 8:11). He is the indwelling Presence of God. The comfort of the Holy Spirit means more than consoling us in our grief and loss. It includes the idea of anointing, quickening, empowering, encouraging, and strengthening. When Yeshua said, “*I will not leave you comfortless (orphans). I will come to you*” (Jn. 14:18), He was referring to the *Ruach HaKodesh* as a distinct Person, “another Comforter,” of the same kind as Himself. The Spirit would do for believers everything Yeshua did and more. That’s COMFORT! They (we) would still have a Teacher (Rabbi), Friend, Defender, and Helper—dwelling within us.

Seven Weeks of Comfort

There is a period of seven weeks on the Jewish calendar, beginning with Tisha B'Av, and ending on *Yom Teruah* or *Rosh Hashanah*, known as *Shiva d' Nechemta*, literally "Seven Weeks of Comfort." It begins this year on August 11, 2019, and ends on September 30, 2019.

Tisha B'Av is the saddest day in the Jewish year. It is a fast day that recalls numerous catastrophes suffered by the Jewish people. These include the destruction of the First Temple in Jerusalem on the 9th of Av, 586 BC, and the destruction by the Romans of the Second Temple in Jerusalem on the very same day in 70 AD. Tisha b'Av was also the date on which the Jewish people were expelled from England in 1290 AD, and the expulsion of the Jewish people from Spain in 1492.

For 49 days, observant Jewish people seek to be comforted by God. They ask him to prepare their hearts to be transformed at the New Year. They mourn the "brokenness of creation" and attempt to move toward repentance, *teshuvah* (*teh-shoe-VAH*), in Hebrew.

The Shabbat that begins on Friday, August 16, 2019, at sundown, has a special name. It is called *Shabbat Nachamu*, the Sabbath of Comfort. The Haftorah portion read that day is from Isaiah 40:1-26, and includes, "*Comfort, O comfort My people,' says your God. 'Speak kindly to Jerusalem; and call out to her, that her warfare has ended, that her iniquity has been removed, that she has received of the Lord's hand double for all her sins.' A voice is calling, 'Clear the way for the Lord in the wilderness; make smooth in the desert a highway for our God. Let every valley be lifted up, and every mountain and hill be made low; and let the rough ground become a plain, and the rugged terrain a broad valley; then the glory of the Lord will be revealed, and all flesh will see it together; for the mouth of the Lord has spoken.*"

"Now may our Lord Yeshua HaMashiach Himself, and our God and Father, who has loved us and given us everlasting consolation and good hope by grace, COMFORT YOUR HEARTS and establish you in every good word and work" (2 Thes. 2:16-17).

Thank you, Abba, for Your *Ruach HaKodesh*, our Powerful Comforter! Much Love in Yeshua,

THE LORD WHO LEADS US - ARCHEGOS

Archegos **ἀρχηγός** – The Chief, The Leader, The Prince, The Author, The Captain

Jesus is our Source our Fountain from which all our necessary requirements are met. Apart from Jesus, we are lost; we are adrift.

one that takes the lead in any thing and thus affords an example, a predecessor in a matter, pioneer

747 *archēgós* (from [746](#) /*arxé*, "the first" and [71](#) /*ágō*, "to lead") – properly, the first in a long procession; a *file-leader* who *pioneers the way* for many others to follow. [747](#) (*archēgós*) does not strictly mean "author," but rather "a person who is *originator* or *founder* of a movement and continues as the leader – i.e. 'pioneer leader, founding leader' " (L & N, 1, 36.6).

Greek-English Concordance for ἀρχηγός

The four occurrences of this word in the New Testament:

Acts 3:15 and you killed the Originator (*archēgon* | ἀρχηγόν | acc sg masc) of life, whom God raised from the dead, of which we are witnesses.

Acts 5:31 God exalted this Jesus to his own right hand as Leader (*archēgon* | ἀρχηγόν | acc sg masc) and Savior, so as to provide repentance for Israel and the remission of sins.

Hebrews 2:10 For it was appropriate that God, for whom and through whom all things exist, in bringing many sons to glory, should make the champion (*archēgon* | ἀρχηγόν | acc sg masc) of their salvation perfect through suffering.

Hebrews 12:2 fixing our gaze upon Jesus, the pioneer (*archēgon* | ἀρχηγόν | acc sg masc) and perfecter of our faith, who rather than the joy set before him endured a cross, disregarding its shame, and has now taken his seat at the right hand of the throne of God.

As you read the Bible, every time you see someone lead his people, go ahead of others, begin a mighty work, captain his troops into battle, pioneer a new path to God's kingdom, you are seeing a type of Jesus.

He is the first, the Foremost, the Captain, the Leader, the Pioneer, the Prince Who goes before and shows us the way to God the Father.

Joshua, as he led the people to the Promised Land, was a type of Jesus the Leader.

David, as he led the people as king, was a type of Jesus the King.

Moses, as he led the people out of bondage into the marvelous light (**1 Pet. 2: 9**), was a type of Jesus.

Abraham, as he was the forerunner of a new people, a people for God, was a type of Jesus Who leads us in triumph as God's people. **2 Cor. 2: 14**

Paul, as an ambassador winning people for the Lord, was a type of the Great Apostle sent by God to rescue His Bride. **2 Cor. 5: 20**

Peter, as a fisher of men, was a type of the Great Fisher of men Who changed the world by going before and claiming His people for the kingdom.

As the Old Testament prophet Amos was both a shepherd and a prophet, he is a type of the Great Shepherd and the Great Prophet Who spoke only the words of His Father. **John 5 and John 10**

In every example in the Old and New Testaments of a leader, we see Jesus dimly. There is only One Who will ever be the *Archegos*. He is the One we follow and no other.

But as someone follows Jesus, we can follow that person.

Heb. 12: 2 Fix your eyes on Jesus

"Fix eyes" = *aphorao* – **to turn away from one thing so as to more clearly see the desired thing**; to look away from all else and to look steadfastly, intently toward a distant object. The idea is to direct one's attention without distraction.

Spurgeon - The Greek word for "looking" is a much fuller word than we can find in the English language. It has a preposition in it that turns the look away from everything else. You are to look from all else to Jesus. Do not fix your gaze on the cloud of witnesses; they will hinder you if they take away your eye from Jesus. Do not look at the weights and the besetting sin—these you have laid aside; look away from them. Do not even look at the racecourse, or the competitors, but look to Jesus and so start in the race. on Jesus The instructive original has in it the word "eis," which is translated "on," but in addition has the force of "into." We shall do well if we look on Jesus, but better still if we are found "looking into Jesus." I want you, when you begin your divine life, to take care that you look to Jesus with so penetrating a gaze that your "on" grows to an "into." I have read of a competition of certain young plowmen who were set to plow for a prize. Most of them made very crooked work of it. After they had ended, one of the judges said, "Young man, where did you look while you were plowing?" "I kept my eyes on the plow handles, sir, and saw what I had to hold." "Yes," the judge said, "and your plow went in and out, and the furrow is all crooked." He asked the next plowman, "Where did you look?" "Well, sir," he answered, "I looked at my furrow, I kept my eye always on the furrow that I was making. I thought I should make it straight that way." "But you did not," answered the judge. "You were all over the place." To the next he said, "What did you look at?" "Well, sir," he said, "I looked between the two horses to a tree that stood in the hedge at the other end of the field, right in front of me." Now that man went straight because he had a fixed mark to guide him. This helps us to appreciate the wisdom of the text, "Fixing our eyes on Jesus." Looking to Jesus means life, light, guidance, encouragement, joy: never cease to look on Him who ever looks on you.

Heb. 12: 2

Richard Phillips -This is the "secret" of the Christian life, the encouragement we need for our faith: to place our eyes not on the world with its enticements and threats, not even on ourselves with our petty successes and many failures, but on him who is the source and fountain of all our spiritual vigor. (Reformed Expository Commentary - – Hebrews)

As believers, our life of faith begins when we look to the Lord and trust Him for salvation ([Is 45:22KJV](#)), continues as we keep our eyes of faith fixed on Him, and climaxes with faith becoming sight as see Him in all His glory ([1Jn 3:1-note](#), [1Jn 3:2-note](#)).

ILLUSTRATION - In 1954 a memorable event occurred at the Empire Games in Vancouver where the eyes of the world were fixed on Roger Bannister and John Landy, the two fastest milers in the world at that time. It was being called the "Miracle Mile" as the world was waiting to see the first sub-four minute mile race. And it lived up to expectations as Landy quickly

took the lead in the first laps but then he made a mistake from which he could not recover. He took a moment to look over his left shoulder to see where Bannister was and in that moment Bannister shot past him and dashed ahead to beat Landy by five yards and run a sub-four minute mile. Landy's "fatal lapse of concentration" (Kent Hughes) was a picture of what the writer of Hebrews was saying in this verse. **Fixing your eyes on Jesus**, blocking out all distractions, running to win the race of your life!

Expositor's - We are to run this race "with no eyes for any one or anything except Jesus" (Moffatt, in loc.). It is He toward Whom we run. There must be no divided attention.

Robert Murray McCheyne ([Biography](#)) who died at in the thirtieth year of his age and seventh of his ministry" had some sage advice for his age "For every one look at your problems, your weaknesses, your failures -- take ten looks at Jesus. (Mark it down - Worry will keep you from fixing your eyes on Jesus, or fixing your eyes on Jesus will keep you from worry).

**Am I continually fixing my eyes on Jesus?
Am I looking away from the problems and concentrating on Jesus ?**

John Phillips writes that believers...

are going to run, not because of the prize at the end and not because so many illustrious saints have run the course in the past and have been gloriously crowned, but because the vision of Jesus thrills the soul.

Notes from Precept Austin https://www.preceptaustin.org/hebrews_122

This Jesus to Whom we run is the Author and Finisher of our faith!

A converted member of God's Family must follow the same path as "the captain of their salvation" ([Hebrews 2:10](#); "captain" from Greek *archegos* suggests a leader who forges ahead so that others can follow). Peter writes, "For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps" ([I Peter 2:21](#)). Just as Jesus lived a life of sacrifice, suffered death, and was raised to eternal life through resurrection, so must we go through the same process to reach the same goal (see [I Corinthians 15:20-23](#); [Philippians 3:8-11](#)). In this way, our deaths and [resurrections](#) to eternal life are also part of the plan of God.

[Acts 3:15](#)

The word "Prince" is translated from the Greek *archegos*, which is translated "author" or "captain" in [Hebrews 2:10](#). But here, [Jesus Christ](#) is called "the *archegos* of life, whom [God](#) raised from the dead, of which we are witnesses." In this context, the word has the sense of being "originator," someone who starts or begins something. An *archegos* is one who leads the way so that others may follow. It can also be translated "trailblazer," "scout," or "pioneer," and so it indicates one who leads into battle, blazes a trail, sets a pattern, one who initiates and guides.

In the *Daily Study Bible* series commentary by William Barclay, he uses the illustration of a ship foundering on a rock. Someone jumps overboard with a rope and swims ashore, securing the line somewhere on the shore so that others are able to grab onto the rope and come to safety. The one who did it originally is an *archegos*. He fulfilled the role of an *archegos*.

That is what Christ is. He is saving us from the jagged rock, from the loss of our [hope](#) of eternal life. That is His job. He is leading and guiding us to the safety of actually being in the [Kingdom of God](#).

[Hebrews 2:8-9](#)

The Pathfinder, the *Archegos*, the Author of our salvation went before us. He is pulling us back to Him once again, saying, "This is what you can become. *Don't neglect it!*" (verses 1-3). "Pick up the pieces," He is saying, "and go on."

Ritenbaugh

[The Fourth Commandment \(Part 4\)](#)

[Hebrews 2:10-11](#)

A keyword in these verses is "author," from the Greek word *archegos*, which is translated variously as "captain [KJV], author, pioneer, trail-blazer, and founder." One basic concept threads its way through all of the uses of this word: An *archegos* is one who begins something so that others may enter into it.

An *archegos* can found a school that others may follow him into learning. An *archegos* can found a city that others may dwell in. An *archegos* can blaze a trail that others may follow. An *archegos* can begin a family that others may be born into it.

If a ship is foundering on the rocks, and the only way to save the crew and passengers is for someone to swim ashore with a line and secure it to a tree or a rock so that others

may gain the safety of the beach, the one who swims with the line is the archegos. He did a deed so that others may follow.

Jesus is the archegos of our salvation. He blazed the trail! He set the pattern! He entered into God's Family that others may follow! And in blazing the trail, setting the pattern, entering God's Kingdom—He too was perfect! That is what the author of Hebrews writes.

The author of our salvation was made perfect through suffering. Our Savior and High Priest completed His training in this way. Having done so, He is fully able to be the pioneer of our salvation, to ensure that we also will enter salvation and to be as He is.

According to this verse, God did this to bring many sons to glory—the same glory that the Trailblazer, the Pioneer, the Author, the Captain has.

John W. Ritenbaugh

<https://www.bibletools.org/index.cfm/fuseaction/topical.show/RTD/cgg/ID/2802/Archegos.htm>

Jesus will lead us to ultimate victory. Dwell on what He did, what He accomplished.

Do not look at what you think you have to do or be, simply abide in His life as revealed by the Spirit in the Scriptures. That is why the Lord has gone to such lengths to ensure that we have these precious truths preserved for us.

Dwell in the Word of God and keep your eyes on Jesus, the Author and Perfecter of your faith.

· Hebrew Names of God ·

יהוה שלום

YAHWEH SHALOM - THE LORD IS OUR PEACE