

GOD REVEALS HIMSELF THROUGH HIS NAMES

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Introduction

The Old Testament contains no systematic statement of the doctrine of God. Most Bible students believe that Jehovah God revealed Himself through Scriptures by His personal manifestations. He did so in a progressive format; that is, He revealed Himself according to man's capacity to receive those revelations. Isaiah (28:10,13) reveals the fact that man is capable of receiving only so much information at a time. He wrote, "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." This seemed to be the way that God revealed Himself to mankind.

There are three fairly well-defined periods corresponding to the development of the idea of God: (1) the pre-prophetic period governed by the Mosaic conception, (2) the prophetic period during which ethical monotheism is firmly established, and (3) the post-exilic period with the rise of abstract monotheism. God's names were used to manifest a certain characteristic of His nature. He has so many characteristics that it is impossible for one or two names to fully characterize Him. For example, those who lived in the last days of the Minor Prophets had a better understanding of the nature of God than did those who lived in the days of Abraham and Job. The names of God are the most comprehensive and frequent expressions in the Old Testament for His self-manifestation, for His person as it may be known to men. The name (*shem*) is something visible or audible which represents God to men, and which, therefore, may be said to do His deeds, and to stand in His place, in relation to man. The names of God may be divided into two categories; generic names which signify only the general notion of Deity, and attributive names which describe some inherent characteristic of God.

The Bible makes no attempt to define God. It does contain, however, a wealthy characterization of God. After his satire on idolatry the prophet Jeremiah writes (10:10, 12, 13, 16), "But the Lord is the true God; he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation...He hath made the earth by his power; he hath established the world by his wisdom, and hath stretched out the heavens by his understanding. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures...The portion of Jacob (Jehovah) is not like them (man's idols) for he is the former of all things, and Israel is the rod of his inheritance. The Lord of Hosts is his name." To call upon the name of God was to worship Him (Genesis 21:33; 26:25), to forget His name was to depart from Him (Jeremiah 23:27), and to take the name of God in vain was an affront to His divine majesty (Exodus 20:7).

Even the names of individuals are interesting, beautiful, significant, descriptive and hereditary. The Hebrews were fond of playing on names and names generally expressed some personal characteristic, some incident connected with the birth, or some hope, wish or prayer that the parent might have for his/her child. The name to them was a sign of something quite sensuous and outward and rarely became hereditary as in English culture.

Your Name

You got it from your father, 'twas the best he had to give.
And right gladly he bestowed it. It's yours, the while you live.
You may lose the watch he gave you and another you may claim,
But remember, when you're tempted, to be careful of his name.
It was fair the day you got it, and a worthy name to bear,
When he took it from his father, there was no dishonor there.
Through the years he proudly wore it, to his father he was true,
And that name was clean and spotless when he passed it on to you.
Oh, there's much that he has given that he values not at all.
He has watched you break your playthings in the days when you were small.
You have lost the knife he gave you and you've scattered many a game.
But you'll never hurt your father if you're careful with his name.
It is yours to wear forever, yours to wear the while you live,
Yours, perhaps, some distant morning, another boy to give.
And you'll smile as did your father - with a smile that all can share,
If a clean name and a good name you are giving him to wear.

--Edgar A. Guest

The subject of the poem that is found below is Christ Jesus, but the same can be written of Jehovah God. For the Jesus of the New Testament is the Jehovah of the Old Testament. Thomas was heard to say upon recognizing Jesus Christ after His resurrection (John 20:28), "My Lord and my God."

An anonymous poet has written the following words:

Strangely I sensed Him everywhere,
The God I ached to find,
Yet could not find Him anywhere,
Above, before, behind.

Myst'ry amazing! Love unknown!
In human form He stands!
He calls with tender human tone,
Uplifting nail-torn hands!

Yes, for in Jesus, God Most High
Has come from heaven above,

To answer all my aching cry
With His redeeming love!

Oh, magnify the Lord with me,
My Savior-King divine!
For in my Savior now I see
Lo, God and heaven are mine!

A Name

I know of a land that is sunk in shame,
Of hearts that faint and tire;
But I know of a Name, a Name, a Name,
That can set that land on fire.

I know of a soul that is lost to God,
Bended down to the things of earth;
But I know of a Name, a Name, a Name,
That can give that soul new birth.

I know of a life all steeped in sin,
That no man's heart can cure;
But I know of a Name, a Name, a Name,
That can make that life all pure.

So listen my heart, an angel speaks,
To save that life from dross;
Christ Jesus is the name,
He saves by the way of the Cross.

--Author Unknown

The author of this paper makes no claim to originality, but he does hope that the compilation of name and characterizations of Jehovah God will be beneficial to his readers.

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EL - ELAH - ELOHIM - ELOAH

The Mighty God - The Object of Worship - Creator God

One of the oldest and most widely distributed general terms for Deity known to the human race is **EI** according to Young's Analytical Concordance. **EI** and **Elah** designate God as the Mighty One; the Object of worship, with its derivations **Elohim** (the ending **im** is uniformly the Hebrew plural) and **Eloah** (the poetic form) found in Job more often than in any other book of the Bible. Like *Theos* in the Greek, *Deus* in the Latin, and *God* in the English, it is a generic term including every member of the class deity. The word **Elohim** is the fourth word in the Bible as though it were God's signature. God's name is thus used to indicate that He is the Author of the Bible although it is understood that He used human instrumentality.

The name **EI** is used in combination with other names such as **EI Elyon**, **EI Shaddai** and **EI Olam** as will be shown later in this paper. By far the most frequent form used by the Old Testament writers is the plural **Elohim**, but they used it regularly with singular verbs and adjectives to denote a singular idea. The name expresses majesty and authority, and it only came to be used as a proper name for Israel's God. **Elohim** is Creator-God. He is the Source and Fountain of all life and being. The word *elohim* is translated gods in a number of places in the English Bible and refers to the gods of pagan peoples; it is also translated idols (Exodus 34:17), men (Psalm 82:6; John 10:34, 35), angels (Psalm 8:5; 97:7), gods-men (Genesis 3:5), and judges (Exodus 22:8). When the name is used in the plural meaning Israel's God, it may indicate fulness and manifoldness of the Divine nature, or even an early intimation of the Trinity. Although the singular verb is used with reference to **Elohim** there is no hint in the plural noun of more than one God.

In Genesis 1:26 a plurality in the Godhead is denoted or at least infers such, "**And God said, 'Let us make man in our image, after our likeness;...'**" In Genesis 3:22, the Scripture reads, "**And the Lord said, 'Behold, the man is become as one of us ...'**" Furthermore, Genesis 11:7 reads, "**Come, let us go down, and there confound their language, that they may not understand one another's speech.'**" In Isaiah 6:8 the prophet heard the voice of God saying, "**Whom shall I send, and who will go for us ?...'**" It is a foundational fact established in the Old Testament that "**The Lord our God is one Lord**" (Deuteronomy 6:4); but within the one essential Godhead there are three Persons - God the Father, God the Son and God the Holy Spirit.

The first use of **Elohim** is found in Genesis 1:1 which reads "**In the beginning God (Elohim) created the heaven and the earth,...**" and that name is used exclusively from Genesis 1:1 through Genesis 2:3. It occurs over 2,550 times in the entire Old Testament which is second only to the covenant name of **Jehovah**. In the above verse the word **Elohim** is plural; however, the verb '**created**' (*barah*) is singular. This is a strange grammatical irregularity inasmuch as Hebrew grammar requires that a plural subject must always have a plural verb. **Elohim** is used repeatedly in that passage (thirty-five times); in fact, this passage contains what Pink calls the Ten Commands of Creation with the statement, "**And God said,**" spoken ten times (1:3, 6, 9, 11, 14, 20, 24, 26, 28, 30). On the first occasion of God's speaking, He simply said, "**Light be, light was.**" Such power must have been

almighty. The word **Elohim** repudiates atheism for it claims and demands the existence of God. It separates God from a material creation thus refuting materialism. Furthermore, it abolishes pantheism for it necessitates a personal God.

The word **Elohim** is used from Genesis 1:1 - 2:3 and is connected with the creation of the earth. It is not until Genesis refers to the creation of man that the name changes from **Elohim** to **JHWH Elohim** which is translated **LORD God** in the King James Version. Then upon reaching Genesis 3:1 with reference to Satan's tempting Adam and Eve, the writer again refers to **Elohim** only. Satan does not use the name **JHWH** but rather **Elohim** - Genesis 3:1 - 6. and Eve takes up the name that Satan used **Elohim** (the distant Creator) rather than **Jehovah** (the covenant Partner). Beginning at Genesis 3:8 the writer goes back to **JHWH Elohim** in which God interrogates Adam and Eve. From Genesis 3:8 through 14:6 the two names for God are used intermittently. Furthermore, the name of **El** or **Elohim** expresses the function of Deity in covenant, judgment, deliverance and punishment of evil as well as power and might.

In Genesis 4:26 one finds the *name* of **JHWH** which probably means that during the days of Seth and Enosh men looked upon themselves as worshipers of **Jehovah God** and called themselves by the *name* of Jehovah God. The Scripture could mean that at that time people began to invoke God's name in prayer. In Genesis 9:6 there is a reference to man being in the *image* of Jehovah in connection with the shedding of an innocent man's blood. Because man was created in the image of God, he has original dignity (Genesis 1:26 - 28). This passage is significant in that it teaches capital punishment. Man is a personal, rational, and moral being. Of course man is finite and God is infinite, but man possesses the characteristic of God in that he is a thinking, feeling, and willing being.

As the Creator-God Elohim manifests Himself as powerful and mighty enough to speak the universe into existence including the sun, moon, stars, planets and space. It was He Who ordered time, space and material. As if the creation was not enough to show His power and majesty, He also controls the universe and proves his power by sending the flood of waters to destroy His human creation - except the saving of Noah, his wife, his three sons and their wives. Even before the flood God shows Himself eminent in his creation by conversing with Adam and Eve after they had sinned in the Garden of Eden and also with Cain after he had slain his brother Abel. God shows His concern for His creation by conversing with it.

Furthermore, **Jehovah Elohim** is the covenant-making God. His first covenant was with man after the Fall in Eden. **Jehovah Elohim** promised to put enmity between Adam's seed and the seed of the serpent (Genesis 3:14ff). The seed of the serpent would bruise the heel of the woman's seed, but the seed of woman would bruise the head of the serpent. Speaking to the serpent (Genesis 3:14, 15) **Jehovah Elohim** said, "**Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed, he shall bruise thy head, and thou shalt bruise his heel.**" Then to Eve **Jehovah Elohim** said (Genesis 3:16), "**I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.**" To Adam **Jehovah Elohim** said (Genesis 3:17 - 19), "**Because thou hast hearkened unto the voice of thy wife, and hast**

eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shall thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”

Likewise to Noah (Genesis 6:18) **Jehovah Elohim** made a covenant. **Jehovah Elohim** remembered Abram (Genesis 19:29). He made covenants with Isaac (Genesis 26:24), Jacob (Genesis 28:13, 14), and Rachel (Genesis 30:22); God remembered all of these.

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In Webb-Peploe’s book he joins Jehovah and Elohim together and refers to Psalm 9:10 which reads, **“And they who know thy name will put their trust in thee; for thou, LORD, hast not forsaken those who seek thee.”** He states that few Christians know anything about the Person of God as revealed in His Names, though God has specially ‘reveled them unot us by His Spirit,” in order tht we might know the deep things of God ‘which the Spirit searcheth out. Both names (Jehovah-Elohim) are remarkable manifestations of the Deity, far beyond our feeble grasp; but God, Who intended man gradually to know Him, has revealed His chracteristics and workings in many different ways, by many different expressions of His Being and Glory.

JEHOVAH - JAH - JHWH - YAHWEH
The Self-Existing One - I AM THAT I AM

The name **Jehovah** is the next name for God and is found sometimes in combination with Elohim beginning in Genesis 3:23 and translated the LORD God in the King James Version. The name is most distinctive for the God of Israel is **JHWH**. It is used in combination of the tetragrammaton with the vowels of **Adhonay**. The word is translated Jehovah but read by the Hebrews **Adhonay**. The Hebrews held the name **Jehovah** too sacred to verbalize. In fact, it is said that the high priest pronounced the name **Jehovah** only once each year as he ministered in the Most Holy Place of the tabernacle, and then he only whispered the name. Of course a word made up of consonants *only* cannot be pronounced unless vowels are added. Technically the name was not made prominent until God called Moses from the burning bush. It was on that occasion that God called Moses to lead the Israelites out of Egyptian bondage. Moses was reluctant to go without authority. Exodus 3:13, 14 reads, **And Moses said unto God (Elohim), Behold, when I come unto the children of Israel, and shall say unto them, ‘The God (Elohim) of your fathers hath sent me unto you,’ and they shall say to me, ‘What is his name? What shall I say unto them?’ And God said unto Moses, ‘I AM THAT I AM:’ and he said, ‘Thus shall thou say unto the children of Israel I AM hath sent me unto you’.** The words **I AM THAT I AM** are an expression of God’s being, so because He is true being, He is love, and He must be just and holy. Isaiah pictures God high, holy and lifted up (6:1ff); the seraphim cried out unto each other, **“Holy, holy, holy, is the LORD (Jehovah) of hosts; the whole earth is full of his glory...”** Furthermore, He says of Himself, (Leviticus 11:44, 45), **“For I am the LORD (Jehovah) your God (Elohim); ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy:...for I am the Lord who bringeth you up out of the land of Egypt, to be your God (Elohim); ye shall**

therefore be holy, for I am holy.” The Psalmist writes (45:7), **“Thou lovest righteousness, and hatest wickedness...”**

As referred to in the previous article the word Jehovah is first used of God in Genesis 2:3 which reads, **“These are the generations of the heavens and the earth when they were created, in the day that the LORD God (*Jehovah Elohim*) made the earth and the heavens,...**” The word **Jehovah** is a translation of **JHWH** or **Yahweh** in the Hebrew. Probably these names for God are the most sublime and solemn. In fact, Rabbinical writings have used various words or phrases to express this name - “The Name,” “The Unutterable Name,” “The Ineffable Name,” “The Name of Four Letters.” **JHWH** is often called *Tetragrammaton*, or “four-lettered name.” It was such an august name that the rabbis would not pronounce the word, and when writing the name the scribes would use a special pen for that one name. The fear with the pronouncing of the name may be based on Moses’ injunction that they should not profane that name, and the penalty of death imposed for blasphemy of the name **Jehovah** in Leviticus 24:16 which reads, **“And he who blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him; as well the sojourner as he who is born in the land, when he blasphemeth the name of the Lord, shall be put to death.”** The correct pronouncing of the name may be lost in antiquity. Most Hebrew scholars agree that probably the name should be spelled *Yahveh*, or *Yehve*, or *Yahweh*. In most English Versions of the Bible the name is translated from the other names for God as LORD meaning the Self-Existing One.

This name for God may be derived from the Hebrew verb, *Havah* meaning “to be” or “being,” thus revealing God as the Being Who is absolutely self-existent and the One Who possesses essential life and permanent existence. The name may come from the Hebrew verb *Chavah* meaning “to live” or “life.” One writer refers to **Jehovah** as the One Who always was (His relation to the past), the One Who always is (His relation to the present), and the One Who ever is to come (His relation to the future). **Jehovah** is unchanging in His character. He is the everlasting God, but He is also the *ever loving* God. One writer points out that the name **Elohim** is used almost exclusively in Ecclesiastes, Daniel, and Jonah which are more universal while in the strong theocratic and historical books relating to Israel, such as Joshua, Judges, Samuel, and Kings have chiefly **Jehovah**.

Jehovah reigns, exalted high
O'er all the earth, o'er all the sky.

Jehovah reigns, His throne is high,
His robes are light and majesty.

Jehovah reigns, He dwells in light,
Girded with majesty and might.

Isaac Watts

Lockyer states that just as it takes many rays to make up the pure light of the sun, so it takes various names and descriptions to get the true conception of the being and glory of Jehovah God.

JAH is the shortened (contracted) form of **Jehovah** and is found in Exodus 15:2; Isaiah 12:2; 26:4; 38:11. In fact, Isaiah 12:2 reads, “**Behold, God is my salvation; I will trust, and not be afraid; for the LORD (JAH), even the LORD (Jehovah), is my strength and my song; he also is become my salvation.**” Isaiah 38:11 reads, “**I said, I shall not see the LORD (JAH), even the LORD (JAH), in the land of the living; I shall behold man no more with the inhabitants of the world.**” The words “Praise ye the Lord” occurring some twenty-five times in the Psalms is “Hallelu-*jah*.)

EL ELYON

The Exalted One

The third name for God in order of their appearances in the Bible is **El Elyon** in Genesis 14:18 where Abram, who was returning from his victory over the confederated kings, is met by Melchizedek, king of Salem, the priest of the most high God **El Elyon**. **Elyon** means highest and in combination with **El** is translated "God the Highest." God is called **El Elyon** four times in Genesis 14:18 - 24 and in verse 22 He is called **"...the Lord, the most high God, the possessor (framer) of heaven and earth,..."** **Heleyon** or **Eleyon** means "Highest", "Most High" or "uppermost." Since **El Elyon** is possessor of heaven and earth, He has and exercises authority in both spheres: the heavenly authority and the earthly authority. It is thought that **El Elyon** comes from the words translated "highest" and "to go up." When these words refer to God, they mean the "Exalted One," the One lifted up far above all gods, men who are rulers with pagan authority, angels and even fallen angels. This would mean that God is the Exalted One far above the fallen angel Lucifer.

Isaiah (57:15) the prophet writes of **El Elyon**, **"For thus saith the high and lofty One who inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."** What a blessing that the children of God are sons and daughters of the Most High God, "high over all," supreme and omnipotent. Although Psalm 91:1 refers to **El Elyon** linked with **El Shaddai**, **"He who dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty,"** there is a difference in the two references. The idea of absolute authority is conveyed in **El Elyon** while **El Shaddai** means "the fount of mercy and all grace."

Since God is the Exalted One, He has others below Him, endowed by Him with like natures, and in some ways was related to Him. He has power to rule and to turn them as He will, however, should they be disobedient or seek to exalt themselves against Him He can overrule them. An outstanding example in Scripture is found in Daniel 4:34, 35 where Nebuchadnezzar had exalted himself and was later brought down in humility. He says of Jehovah God, **"I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him who liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, 'What doest thou?'"**

Isaiah gives the reader another insight into the exalted position of God in 14:12 - 14. Lucifer, before the creation of man, sought to exalt himself above the throne of God. He is quoted as having said, **"For thou (Satan) hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north, I will ascend above the heights of the clouds, I will be like the Most High."** God possesses a position above all His creation and His creatures. It is quite the contrary that God's Son was exalted to a place of superiority because of His sacrifice for the sins of God's creation. The Apostle Paul writes in Philippians 2:9 - 11

“Wherefore, God also hath highly *exalted him* (Jesus Christ), and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.” Our Lord Jesus Christ first humbled Himself and became obedient to the Father, obedient even to the death of the cross.

Of some special significance is a passage found in Luke 6:35 which reads, **“But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the sons of the *Highest*; for he is kind unto the unthankful and to the evil.”** What God the Father (The Exalted, Highest One) delights in is a life in accordance with His own. This verse seems to link Him with all men including Gentiles. Peter testified in Acts 10:35, **“But in every nation he that feareth him, and worketh righteousness, is accepted with him.”** God’s great work of redemption includes even individuals from Gentile nations who will see him as the Exalted One and those who will embrace Him in faith. In spite of the fact that God’s chosen nation was the Jewish nation, He is also calling out from among the Gentiles a people for His name’s sake. This will continue until the fullness of the Gentiles are come in (Romans 11:25). Surely the Psalmist David recognizes the Gentiles as well as the Jews in Psalm 91:1,2, which read, **“He Who dwelleth in the secret place of the *Most High* shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and fortress, my God; in Him will I trust.”**

ADON - ADON

Lord, Sovereign, Ruler

The next name for God is found in Genesis 15:1,2 where we read, **“After these things the word of the LORD (Jehovah) came unto Abram in a vision saying, ‘Fear not, Abram: I am thy shield and thy exceedingly great reward.’ And Abram said, ‘Lord (*Adonai*) God (Jehovah), what wilt thou give me, seeing I go childless, and the heir of my house is this Eliezer of Damascus?’”** God as the master owner of the patriarch, Abram, reveals to him how He would fulfill His promise to make him the head of a great nation. Abram’s encounter with Melchizedek and his victory of over the kings of the five cities must have reminded Abram of God’s promise of a son.

Although the names “adon” and “adonai” which mean “master” (Genesis 24:10, 12; Judges 19:11 and others) or “husband” (Genesis 28:12; Judges 19:27 and others) are used of both Deity and men; the names have special significance when referred to God for they express His relations toward His children. Usually the name “Adon” is translated Lord in contrast with Jehovah which is translated LORD. The name Adonai is spoken instead of Yahweh. This combination of vowels and consonants gives the transliteration of “Jehovah” adopted by the Authorized Version of the Bible. “Adonai,” an older plural form of Adonim is a term descriptive of the Divine sovereignty. In fact, “adno” may come from *dun* or *din*, meaning “to rule” or “judge.” Adonai (Lord) carries with it the idea of Sovereign or Ruler. The name is akin to the pagan Canaanite god Baal which implies “master” or “owner.” The name implies reverence as well as the feeling of union and intimacy between the Master and the servant and is comparable to *Kurios* or “Lord” in the New Testament. Almost always the name is in the plural and possessive, meaning *lords*, and confirms the idea of a plurality in the Godhead found in the name Elohim. Jesus pronounced a judgment against those who called him, “Lord, Lord” and then never do His will (Luke 6:46).

Another example of this contrast is found in Exodus 4:10, which reads, **“And Moses said unto the LORD (Jehovah), ‘O my Lord (Adonai), I am not eloquent, ...and the LORD (Jehovah) said unto him, Who hath made man’s mouth? Or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I, the LORD (Jehovah)?”** The Psalms continually recognize Jehovah as LORD. For example Psalm 8: 1, 9 read as follows, **“O LORD (Jehovah), our Lord (*Adonai*), how excellent is thy name in all the earth, who hast set thy glory above the heavens!...O LORD, our Lord, how excellent is thy name in all the earth!”** Also Psalm 35:22 - 24 read, **“This thou hast seen, O LORD; keep not silence, O Lord, be not far from me. Stir up thyself, and awake to my right, even unto my cause, my God and my Lord. Judge me, O LORD my God, according to thy righteousness, and let them not rejoice over me.”**

In contrast between our heavenly Lord and earthy lords or kings, Isaiah speaks of his call in Chapter 6 which reads, **“In the year that King Uzziah died I saw also the Lord (Adonai) sitting upon a throne, high and lifted up, and his train filled the temple...and one (seraphim) cried unto another, and said, ‘Holy, holy, holy, is the LORD (Jehovah) of hosts; the whole earth is full of his glory’...”** In the presence of King Uzziah who was recognized as royalty there was the Lord of Israel Who is referred to here as Lord (*Adonai*) and LORD

Jehovah. As a cleric once said at the funeral of a royal monarch, “Only God is Great;” implying humanity regardless of royalty or servant, we all die. Jeremiah recognized the greatness of God when he was called of God to go to Israel, **“Then said I, ‘Ah, Lord (Adonai) God (Jehovah)! Behold I cannot speak; for I am a child.’ But the LORD said unto me, ‘Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.’”** The same could be said of Ezekiel who uses the reference to Adonai and Jehovah in 2:7, 8 and more than two hundred times in the remainder of his prophecy. Not only does Ezekiel refer to God as LORD over Israel, but He is LORD over the nations of the earth implying that our LORD does not surrender His Lordship over all.

Of course in the Gospels does the real significance of the word “Lord” reach its highest import. Only in our Lord Jesus Christ and His coming in the flesh is the full relationship revealed. In Matthew 12:17 - 20 Jesus refers to Isaiah 42:1 - 4 and shows how He fulfilled the prophets prediction. In Jesus as God’s Servant is the true servanthood and lordship revealed. Truly the life of Jesus was a life of subjection to God; He is our Example of what our servanthood to God should be. God is our Master, and we are His servants (Matthew 10:24,25); He is the Shepherd, and we are the sheep of His pasture.

Psalm 110 which is considered a Messianic Psalm reads in verse 1, **“The LORD (Jehovah) said unto my Lord (Adonai), Sit thou at my right hand, until I make thine enemies thy footstool.”** The Lord Jesus Christ quoted this passage in Matthew 22:43 - 45 and applied the passage to Himself. In his sermon on the Day of Pentecost (Acts 2:34, 35) Peter uses this passage to re-enforce his attempt to convert the Jews by presenting the Lord Jesus Christ as a fulfillment of this Psalm. Furthermore, in Hebrews 1:13; 10:12, 13 the writer applies this passage in the Psalm to the Christ of the New Covenant.

EL SHADDAI

All-Sufficient One, Almighty, The Source of Everything

The fifth name for God found in the Bible is **El Shaddai** translated in Genesis 17:1 - 3 as Almighty God, “**And when Abram was ninety years old and nine, the LORD (Jehovah) appeared to Abram, and said unto him, ‘I am the Almighty God (El Shaddai); walk before me, and be thou perfect. And I will make a covenant between me and thee, and will multiply thee exceedingly.’ And Abram fell on his face: and God (Elohim) talked with him, saying...**” The occasion for this passage was after Abram and Sarah had failed in their scheme to produce a seed of promise through Hagar, Sarai’s handmaid. Jehovah God gives to Abram Himself; Abram gives himself to Jehovah God. To Abram God makes Himself known as the Source of everything. Furthermore, God gives Abram a new name “Abraham.” He adds the letter *He* (H) the chief letter of His Own Name - H, that is J H W H - a sound uttered only by an outbreathing. By the outbreath or spirit, God molds His servant to a person of His good pleasure - a channel of blessings to others. Following this encounter with Jehovah God, Abraham receives a renewal of God’s covenant; he submits to circumcision as a sign of the covenant (Genesis 17). Abraham recognizes Jehovah God as the Sustainer as well as Almighty Creator and Covenant Maker. Abraham becomes intercessor and friend of God (Genesis 18) and father of the nation Israel (Genesis 21).

The words **El Shaddai** are found forty-eight times in all the Bible; however, of these forty-eight times the words are found in Job thirty-one times. Scofield states in his reference Bible that it is regretted that **Shaddai** is translated “Almighty.” That is the meaning of **El** or **Elohim** while the meaning of **Shaddai** is better expressed as “All-sufficient.” Almighty God (**El Shaddai**) not only enriches but makes fruitful. That seems to be the meaning in the passage in Genesis 17:1 - 3. Abram was already ninety-nine years old and Sarai was ninety years old; both far surpassing the age where they could naturally produce a child. If a true descendant were to be born, it must be an act of an All-sufficient God. This seems to be the reasoning behind Genesis 28:3, 4. In Genesis 49:25 in connection with Jacob’s prophetic blessing of Joseph he said, “**Even by the God (El) of thy father, who shall help thee; and by the Almighty (Shaddai), who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts (shaddim), and of the womb.**” Lockyer says that *El* sets forth God’s almightiness, and *Shaddai* His exhaustless bounty, so that together the double name expresses *The All-Bountiful One*. God is called **Lord Almighty, God Almighty, Lord God Almighty, The Almighty and Lord God Omnipotent** in the New Testament. The Apostle Paul refers to the almighty power of God in Ephesians 1:19; 6:10 implying that God is the Absolute Sovereign.

When we write or speak of God as Almighty, does this mean that God can do anything and everything? Certainly not. Because God is a God of Truth, He cannot lie. Does this limit God? Absolutely not. To tell a falsehood shows weakness. Almightyness is not the power of doing anything and everything. It is the power to carry out the will of a Divine nature. God is a God of Mercy and Love; however, does this mean that God will not punish sin or that He overlooks sin. Certainly not. Since He is a God of Righteousness, Mercy and Love, He must punish sin either in the sinner or a substitute. Fortunately the Lord Jesus Christ has taken the sinner’s place and died in the sinner’s behalf, so a God of Mercy, Love and

Righteousness has punished sin in our Substitute, the Lord Jesus Christ.

The reference to Genesis 49:25 above in which breasts comes from the word *shaddim* may give added meaning to **EI Shaddai**. The word **shad** means breast and appears eighteen times in the Authorized Version leading some interpreters to see a precious metaphor in that God is the One Who nourishes, supplies, and satisfies all needs. **EI Shaddai** implies sustenance, strength, satisfaction and sufficiency. Parkhurst expresses **EI Shaddai** as “The Pourer-forth” or “Shedder-forth” of blessings both temporal and spiritual. Just as the nursing mother supplies sustenance to her crying, restless one so God supplies the needs of His children. The word **Shaddai** could mean “Breasted One” or “the mighty One of Resource or Sufficiency.” Are not Jehovah God and the Lord Jesus Christ the Ones Who have said, “**If any man thirst, let him come unto me and drink**” (John 7:37). He goes on to say, “**...out of his heart shall flow rivers of living water**” (John 7:38). Could this not apply to life-giving milk from the Breasted One?

EI Shaddai would be slighted if reference was not made to the book of Job in the Old Testament and the book of Revelation in the New Testament. As has already been stated **EI Shaddai** is found in Job thirty-one times. Why was **EI Shaddai** found so numerous times in Job? The man Job was a perfect and upright man, yet he suffered in the flesh and was made an instrument first to silence Satan, and then as a priest appointed by God and as an intercessor for his friends who condemned him severely. Were Job’s trials and tribulations a result of his sin? Absolutely not. Eliphaz emphasizes **EI Shaddai’s** power to *punish* the wicked; Bildad dwells of **EI Shaddai’s** *justice*; Zopher’s reproof is based upon **EI Shaddai’s** *wisdom*. One is not sure if his so-called friends saw **EI Shaddai** as a “Pourer-forth” of blessings in the midst of physical and emotional suffering or not. Job maintains his integrity; ultimately he sees EI Shaddai as the Source of his blessings. He is “twice-blessed,” and after his sufferings he lived a hundred and forty years - twice the allotted “three-score and ten.” Furthermore, he saw his sons, and his sons’ sons, even to four generations (Job 42). **EI Shaddai** blessed him even though He tried him. Because Job truly knew **EI Shaddai** and despite the taunts of his so-called friends, he held on to the truth concerning the character of God and was able to rise above his anguish to the sublime heights of faith, in the declaration, “**Though He slay me, yet will I trust in Him**” (Job 13:15).

In John’s Revelation, God Almighty is mentioned eight times from the Greek word *pantokrator*. **God Almighty** in Revelation is the **EI Shaddai** of the Old Testament. The Lord Jesus Christ identifies Himself with the Almighty as the Alpha and Omega, the beginning and the end, the God Who *is* and Who *was* and Who *is to come* (1:8). The four and twenty living creatures ascribe worship to Him (4:8). The twenty-four elders give thanks to the Almighty Who has power to reign (11:7). The seven angels who had the last plagues join in to sing of His Almighty power (15:3). Another shouts that true and righteous are His judgments and His judgments bring on the great day (16:7, 14). He treads the winepress of His fierceness and wrath (19:15). Finally, the Lord God Almighty reigns in heaven and earth; He is the Object of all worship and praise (21:22).

EL OLAM

God of the Ages, The Everlasting God

The next name for God found in the Bible is **El Olam** (Genesis 21:33) where it is translated in the Authorized Version “...**the Lord, the everlasting God,**” or more literally, “God of the ages.” The word for “everlasting” is translated by various terms in the Old Testament - “hidden” (Leviticus 5:2); “hid” (II Kings 4:27); “hidest” (Psalm 10:1); “at anytime” (Leviticus 25:32); “in old time” (Joshua 24:2); “from everlasting to everlasting” (Psalm 90:2). Jukes seems to think that the original sense of the word “everlasting” may be “conceal,” “hid,” or something “hidden.” So it could mean “time hidden from man,” or “time indefinite.” The Hebrew word is comparable to the Greek “*eis aiona;*” or “*eis aionas aionon*” and translated “forever” or “for ever and ever” in the New Testament. **El Olam** is an “Age-working God.” Some call **El Olam** the *God of Eternity* meaning He Who extends beyond our furthest vision, whether we look backward or forward till it is lost in sight. Compared to other names for God, this name **El Olam** is used but few times; however, it reveals another trait of God’s wondrous character. The name *olem* cannot be expressed with just one English word; it may be translated “everlasting,” “evermore,” “old,” “old time,” “ancient time,” “beginning of the world,” “continuance,” and most frequently “ever.”

In Genesis 21 Abraham reproves Abimelech over the right and use of certain wells at Beer-sheba. After a gift of sheep and oxen Abraham and Abimelech made a covenant calling the name of the place Beer-sheba. After planting a grove, Abraham “**called there on the name of the Lord, the everlasting God. And Abraham sojourned in the Philistines’ land many days.**” Abraham seems to feel that this is the area God would have him claim as his own. He had been a wanderer or sojourner for many years after his leaving Ur of the Chaldees. At Beer-sheba Abraham sees an unveiling of divine sufficiency and assuring of God’s eternity; the God Who had no beginning, Who will never cease to be, and one Who will never grow old. To this **everlasting God** eternity is an everlasting now; He does not regard time except as it effects His creation. Abraham can know that the **Everlasting God** imparts His everlasting vitality and His everlasting strength so necessary for changing events and experiences in his earthly pilgrimage. Each believer can know and feel the same; God is the One Who lives for the ages of ages even unto the believer’s death. This truth is found in the New Testament with reference to the Lord “**...Jesus Christ, the same yesterday, and today and forever**” (Hebrews 13:8).

When Hannah promised her son, Samuel, to the Lord, she said to Elkanah, her husband, “**I will not go up (to the feast at Jerusalem) until the child is weaned, and then I will bring him, that he may appear before the LORD, and there abide forever**” (I Samuel 1:22). Hannah’s *forever* means as long as Samuel lives he belongs to the Lord. The Psalmist David wrote “**...the LORD is good; His mercy is from everlasting to everlasting; and His truth endureth to all generations**” (Psalm 100:5), and again in 103:17, “**...the mercy of the LORD is from everlasting to everlasting upon those who fear him, and his righteousness unto children’s children.**” Isaiah caught the spirit of God’s Being when he wrote (40:28), “**Hast thou not known? Hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of**

his understanding.”

EL ROI

The One Who Sees, God of Seeing

El Roi is used only once in the Bible and does not refer to God directly but indirectly. Hagar, Sarah’s bond slave, refers to the Lord as One Who seeth her. God gives Hagar words of promise and encouragement. In Genesis 16:7ff Hagar had fled from the house of Abraham because of Sarah’s ill treatment of her. “And she (Hagar) called the name of the LORD who spoke to her, Thou God seest (Elohim El Roi) me; for she said, ‘Have I also here seen (looked after) him that seeth me?’” (Genesis 16:13). El Roi is from the root word “God that seeth,” “God of sight” or “a God of seeing.” To look on God with mortal eyes was awesome; even death might ensue. Hagar called the place where God approached her “Beer-la-hai-roi” which means “the well of him who liveth and seeth me” (Genesis 16:14). Hagar, alone in the wilderness and pregnant by Abraham, was panic stricken, fearful and thirsty when an angel from the LORD came to her and gave her counsel and comfort. Furthermore, the angel directed her to a fountain of water in the wilderness and told her to return to Abraham. Hagar was assured that God would also preserve the baby in her womb, who would be named Ishmael, which means “God shall hear.” God would also make a great nation of him.

If this passage does nothing else it shows the All-seeing eye of God. What a comfort! He sees and knows about His creation; nothing is hidden from His eyes. The Psalmist wrote (33:18), “Behold, the eye of the LORD is upon those who fear him, upon those who hope in his mercy,…” And again (139:1,2), “O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thoughts afar off.” In the words of the New Testament, Peter writes (I Peter 3:12), “For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against them that do evil.”

JEHOVAH - JIREH

God Who Provides

The name Jehovah Jireh is actually the name of a place rather than the name of God. The setting for this reference, which is most moving and significant, is to a place name concerning Abraham again. He is approached by Elohim (God) and asked to offer his son, Isaac, upon the altar of sacrifice. God said to him, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Genesis 22:2). Offering a child as a burnt sacrifice may not have been so unusual for a pagan, but how could Jehovah God ask one of His children to offer his son as a burnt offering? Furthermore, this well-beloved son, Isaac, was after all the promised child through whom God was to bless the nations of the world, and He promised to make of him a great nation. The flow of the account seems to lead the reader to believe that Abraham did not hesitate, although he had waited 25 years for the son. Isaac was the joy and rejoicing of Abraham's heart; doubtless, God wanted to test Abraham to see whether he loved Him supremely or Isaac supremely. He seems to have arisen early the next morning and began his journey in the company of his son, Isaac, and two of his young men who were supposedly Abraham's servants. It was a three day journey for the company.

From what we know of the New Testament Scriptures, the three day journey may be symbolic of the three days between our Lord's death and His resurrection. Abraham in his heart, had already offered Isaac the day God approached him, and three days afterward God raised him from the dead figuratively. "Man's extremity is (truly) God's opportunity." Did Abraham have any misgivings about offering his son as a burnt offering? We are blessed by a look at New Testament Scriptures in Hebrews 11:17 - 19 which read, "By faith Abraham, when he was tested, offered up Isaac; and he that had received the promise offered up his only begotten son, of whom it was said, 'In Isaac shall they seed be called;' accounting that God was able to raise him up, even from the dead, from which also he received him in a figure."

So in Abraham's heart and mind he seems to have already offered up Isaac at the beginning of his journey to Moriah. In fact, the Hebrew reads in Genesis 22:5, "And Abraham said unto his young men, 'Abide ye here with the ass; and I and the lad will go yonder and (we) will worship and (we) come again to you'." On the way to the mountain, Isaac asked of his father in verse 7, "Behold the fire and the wood; but where is the lamb for a burnt offering?" These words of Isaac must have been heart-rending to Abraham. He, however, answered (verse 8), "My son, Elohim (God) will *provide* himself a lamb for a burnt offering: so they went both of them together." In the following verses it is noted that Isaac was completely submissive to his father, even though he was almost a young man and Abraham was probably somewhat infirm. He could have easily outran Abraham or at least rebelled. As the story unfolds Abraham had bound his son on the altar and was ready to plunge his knife into the heart of his son when an angel of God appeared to him, arrested him and forbade Abraham to complete the act by saying in verse 12, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou

fearest Elohim (God), seeing thou hast not withheld thy son, thine only son from me.” Whereupon Abraham was told by an angel to lift up his eyes and look behind him, and there he saw a ram caught in a thicket by its horns. The ram was Isaac’s substitute. So Abraham offered the ram in the stead of his son. Verse 14 says, “And Abraham called the name of the place, *Jehovah Jireh*, as it is said to this day, ‘In the mount of the Jehovah (LORD) it shall be seen’.”

There seems to be a contradiction between verse 8 in which Abraham said, “...God will *provide* himself a lamb...” and verse 14 in which “...Jehovah Jireh is called the mount of the Lord it shall be *seen*.” There is no contradiction, however, for there is not much difference between *vision* and *provision*. For Jehovah God to visualize something ahead of time He is able to make a provision for the fulfillment. He possesses eternal wisdom and knowledge; He knows the end from the beginning. From eternity to eternity He foresees everything. To *foresee* is one thing, but to *provide* is another; however, God’s *pre-vision* and His *pro-vision* can be combined in Abraham’s encounter with God. He is able to *provide* for his children because he *sees* our needs. Augustine put it this way, “Command what Thou wilt, then give what Thou commanded.” Abraham learned the truth of God’s all-sufficiency. God *saw* the need and *supplied* the need. We very often say, “God will see to it,” meaning God will make a certain thing come to pass. His seeing here means His kindly, friendly, interested seeing. He cares, He sympathizes and He provides. Did not Paul in his letter to the Philippians (4:19) write, “But my God shall supply *all your need* according to his riches in glory by Christ Jesus?”

Although God led Abraham and permitted him to spare his son; the Heavenly Father did not spare His only begotten Son. John the Baptist said of Jesus (John 1:29), “...Behold the Lamb of God, who taketh away the sin of the world!” And again he said (John 1:36), “Behold the Lamb of God!” Furthermore, John the Apostle wrote (John 3:16), “For God so loved the world, that he *gave his only begotten Son*, that whosoever believeth in him should not perish but have everlasting life.” Our Lord spoke to the Jews one day (John 8:56), “Your father, Abraham, saw my day; and was glad.” Doubtless Jesus was referring to Abraham and his willingness to sacrifice Isaac.

What Elohim, the creator God, demanded of Abraham, Jehovah, the covenant God, supplied. Elohim demanded the sacrifice, and Jehovah made complete provision for the salvation of Isaac and, in Christ Jesus, the salvation of lost humanity. So Jehovah-Jirah is the commemoration of a great deliverance for Isaac, and the place of deliverance of our sins by the death of Jesus Christ on Calvary. To Jehovah we may say with amazement, “Thou has not withheld Thy Son, Thine only Son.” It is thought that this mountain (Moriah) was the place of the Solomonic Temple (II Chronicles 3:1) which was most sacred to the Jewish people. This place today, however, is the place of the Mosque of Omar, a Muhammadan stronghold.

JEHOVAH - NISSI

God My Banner, God My Rod

Chronologically the next name for God is Jehovah Nissi. The children of Israel during their wilderness wanderings encountered the Amalekites. The Israelites were strangers to conflict or warfare. They had lived in Egyptian bondage for 400 years, and because they were slaves they had no experience with open conflict. Exodus 17 gives the account of conflict with the Amalekites at Rephidim. The Amalekites, a numerous and powerful people, were descendants of Esau; furthermore, they were the persistent and hereditary enemies of Israel. The battle was fierce, long and severe. Of course, Israel was ill-equipped, ill-disciplined and inexperienced in hand to hand combat, whereas the Amalekites were a formidable foe. The fortunes of battle swayed back and forth. Joshua, Moses' captain, led the forces of Israel. Moses stood on the top of the mountain and held *the rod of God* in his hand. As long as Moses held his hand high with the rod of God the Israelites prevailed, but Moses became tired and weary. When his hands came to his side, the forces of Amalek prevailed. So Aaron and Hur, one on one side of Moses and the other on the other side, set Moses on a rock with the rod in his hand lifted toward heaven and the battle was won by the Israelites. The armies of Amalek were completely vanquished. The LORD said unto Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven" (Exodus 17:14). Verses 15, 16 read, "And Moses built an altar, and called the name of it *Jehovah-nissi*: for he said, 'Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation'." The Hebrew word from which *nissi* comes is *nes* meaning standard, banner or ensign; it could mean rod. *Jehovah-nissi* means "the LORD is my banner or rod." The battle is the Lord's; however, "blood, sweat and tears" are demanded of God's people. Moses built an altar to God, and he and the people worshiped there. Moses saw to it that God received the honor and glory for the Amalekites' defeat.

In America we understand what the banner or flag means to us in terms of loyalty and dedication. The standard, banner or flag of a country is a symbol of honor and dedication, and the "white flag" means surrender. There have been many times that soldiers have rallied to the flag when battle-weary and almost defeated. Countless of the military have perished to keep their flag flying victoriously. David, the Psalmist, wrote (Psalm 20:5; 60:4), "We will rejoice in thy salvation, and in the name of our God we will set up our *banners*; the LORD fulfill all thy petitions...Thou hast given a *banner* to them that fear thee, that it may be displayed because of the truth."

The word *nissi* can be translated *standard*, *ensign* or *sign* in the following passages - Isaiah 5:26; 11:10, 12; 18:3; 30:17; 31:9; 49:22; 62:10. In *Jehovah-nissi* is a pledge of infinite resources for every occasion and emergency; Jehovah God goes before His people. In Isaiah 11:1, 10, 12 we read, "And there shall come forth a *rod* out of the stem of Jesse, and a Branch shall grow out of his roots;...and in that day there shall be a root of Jesse, who shall stand for an *ensign* of the peoples; to him shall the nations seek, and his rest shall be glorious...and he shall set up an ensign for the nations,..."

Shakespeare put it this way -

Hang out our banners on the outward walls;
The cry is still, "They come,"
Our castle's strength
Will laugh a siege to scorn.

The hymn writer caught the spirit in the hymn entitled "The Banner of the Cross."

There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today,
While as ransomed ones we sing.

Though the foe may rage and gather as the flood,
Let the standard be displayed;
And beneath its folds, as soldiers of the Lord,
For the truth be not dismayed!

Over land and sea, wherever man may dwell,
Make the glorious tidings known;
Of the crimson banner now the story tell,
While the Lord shall claim His own!

Marching on, marching on,
For Christ count everything but loss!
And to crown Him King, toil and sing
'Neath the banner of the cross!

- Daniel W. Whittle

JEHOVAH - RAPHA

God the Healer

Soon after the crossing of the Red Sea, Israel's water supply ran out; their waterskins were empty following a three-day journey into the Sinai Peninsula (Exodus 15:22ff). Their rejoicing over God's miraculous deliverance soon turned to complaining and murmuring of discontent and bitterness. After testing them (Exodus 15:25), God heard their cries at Marah where there were bitter waters; however, He healed the waters. Furthermore, in Exodus 15:26 God said to Israel, "...If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians for I am the LORD that healeth thee *rophecha*." While in Egypt God had brought many diseases upon the Egyptians because of the hard-heartedness of the Pharaoh.

In some thirty-six passages in the Old Testament the word *rapha* is found. In Genesis 20:17 Jehovah God healed (bodily infirmities of) Abimelech and his family after Abraham had prayed for them. Jehovah God speaks to Israel in Deuteronomy 32:39, "See now that I, even I, am he, and there is no god with me: for I kill, and I make alive: I wound, and I heal *rapha*; neither is there any that can deliver out of my hand." In Psalm 147:3 Jehovah heals broken hearts, and in Jeremiah 3:22 Jehovah heals backsliding. A most familiar passage is II Chronicles 7:14, "If my people, who are called by name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal *rapha* their land." Jehovah *Rapha* can heal all bodily, moral and spiritual natures as well as the bitter waters of Marah (Exodus 15:23).

The Hebrew word in Exodus 15:26 and other passages is *rapha* meaning "to heal," "to cure," "to restore," "to pardon," "to forgive." Technically all humanity need a spiritual healer or a spiritual physician. For the Christian we find our Physician in the Lord Jesus Christ. Matthew 12:14, 15 read, "Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew it, he withdrew himself from there; and great multitudes followed him, and he *healed* them all,.." *Healed* in this passage is the Greek word *therapeuo* corresponding to the Hebrew word *rapha*. The Lord Jesus is the great Physician, while the Jehovah (LORD) God is the great Physician in the Old Testament. Both are God. Jehovah the Healer in the Old Testament is Jesus the Healer in the New Testament. Our Lord said of Himself (Luke 4:18), "The Spirit of the LORD is upon me,...He (Jehovah God) sent me (Jesus) to *heal* the broken hearted,..." Jesus stated further in speaking to the Pharisees in Luke 4:23, "Ye will surely say unto me this proverb, Physician, *heal* thyself..." He Who was perfectly healthy, however, needed no healing; in fact, He is the Physician Who can heal every ill. Matthew (4:23) writes, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and *healing* all manner of sickness and all manner of disease among the people." Peter reminds his readers in I Peter 2:24, "By whose (Jesus') stripes we are healed."

Is not the victory of Israel over Amelek a blessed encouragement to the people of God? The battle is hard, but the battle is the LORD'S; the fight may be long, but the issues are certain for those who put their cause into the hand of Jehovah (Webb-Peploe).

JEHOVAH - M'KADDESH

Jehovah Sanctifies

A holy nation was God's ideal for Israel; they were set apart for God's service. In Leviticus 20: 8, 9 the LORD said to Moses and the children of Israel, "*Sanctify yourselves* therefore, and be ye holy; for I am the LORD your God. And ye shall keep my statutes, and do them, I am the LORD who *sanctifieth* you." Seven times the LORD sanctifies (1) to obey (Leviticus 20:8), (2) to purity (Leviticus 21:7, 8), (3) to God (Leviticus 21:15), (4) to health (Leviticus (21:23), (5) to diet (Leviticus 22:8, 9), (6) to instruct (Leviticus 22:15, 16), (7) to remember (Leviticus 22:32, 33). The word m'kaddesh is from kadesh or qodesh meaning "holy," "sanctify," "consecrate" "hallow" "sanctuary" and "dedicate." In the Old Testament the word is translated holy meaning a man who devotes himself to God and thus separates himself from the rest of the people. Jehovah is the Holy One; even His name is to be hallowed (Deuteronomy 4:35), "Unto thee it was shown, that thou mightest know that the LORD, he is God, there is none else beside him." I Samuel 2:2 reads, "There is none holy like the LORD; for there is none beside thee, neither is there any rock like our God." Jehovah God speaks in Isaiah 65:5, "...Stand by thyself, come not near to me; for I am *holier* than thou..." God speaks again in Ezekiel 38:23, "Thus will I *sanctify* myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD."

An old Scottish divine once wrote, "(holiness) is the balance of all the attributes of Deity. Power without holiness would degenerate into cruelty; omniscience without holiness would become craft; justice without holiness would degenerate into revenge; and goodness without holiness would be passionate and intemperate fondness doing mischief rather than accomplishing good." Holiness gives to Jehovah God His grandeur and majesty, and more than anything else constitutes His fulness and perfection.

The word kadesh or qodesh can mean to "set apart" something or someone such as times and seasons (Genesis 2:3; Exodus 20:8 - 11), places such as the camp of Israel, the hill of Zion, the city of Jerusalem, the Altar, the Tabernacle, the Temple and the Sabbath. Persons like a prophet (Jeremiah 1:5), the first born (Exodus 13:2) may be set apart. On the breastplate of the high priest the words "HOLINESS TO JEHOVAH" were inscribed (Exodus 28:36). Even the people of Israel were set apart (Deuteronomy 7:6). Only a holy God could demand holiness of His people. Jehovah God told Moses in Leviticus 19:2, "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I, the LORD your God, am holy." Our God is too holy to wink at transgressions or pass over sin lightly. Holiness is both positive and active. Luke 1:35 reads, "And the angel answered (the Virgin Mary) and said unto her, 'The *Holy* Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that *holy* thing which shall be born of thee shall be called the Son of God.'" The writer of Hebrews (7:26) wrote this of Jesus, "For such a high priest was fitting to us, who is *holy*, harmless, undefiled, *separate* from sinners, and made higher than the heavens..." The Apostle Paul reminded the Corinthians in I Corinthians 6:11, "...ye are washed,.. ye are *sanctified*,...ye are justified in the name of the Lord Jesus and by the Spirit of the Lord."

The holiness of God cannot be compared with other gods. Like the stars of the heavens though they may differ in brilliance, when the sun arises in the eastern sky all stars fade into oblivion. Their brilliance ceases to be compared with the sun.

JEHOVAH SHALOM

Jehovah Our Peace

Shalom is the word that is ordinarily translated “peace,” and its cognates are found some 400 times in the Scripture. It is somewhat unique in that the word has manifold renderings. Among some of the translations are *welfare, good health, all is well, safe, prosperity, whole, full, requite, perfect* and *restitution*. In Judges 6:24 Gideon built an altar unto the LORD and called it **Jehovah Shalom** meaning “LORD of peace,” or “LORD our peace.” Through an angel Jehovah God had appeared to Gideon and challenged him to be the sixth judge of Israel and deliver them out of the hands of the Midianites. Gideon was reluctant to accept the challenge but later did so after he had made a sacrifice ready, and God consumed the flesh (of the kid) and the unleavened cakes (Judges 6: 11ff). The first time the word **Shalom** is used in the Bible is in Genesis 15:15 where Abram is assured of God’s blessings on him and his descendants and God assures him, “...**thou shalt go to thy fathers in peace ; thou shalt be buried in a good old age.**” The word **Shalom** became a form of greeting when one Hebrew met another much like we say “hello.”

It was during the days of the judges that Israel’s history was somewhat vacillating, an alternating of apostasy, chastening, repentance, prosperity and back to apostasy. They would disobey God’s command and would experience defeat by an enemy. Then Israel would repent, and God would raise up a judge who would deliver Israel from oppression. They would experience victory for a few years, then they would backslide. It was Gideon who was so encouraged that he looked for a period of **peace** from God. Israel did experience forty years of rest under his judgeship. No lasting peace, however, existed and finally they approached Jehovah God for a king much to their sorrow. Israel’s history has been a checkered history; they will not have perfect peace until the Prince of Peace rules and reigns Who is the Lord Jesus Christ, the Messiah.

Although the Prince of peace has come the first time, and Israel as a whole rejected Him, there will come a time when they will recognize Him. So **peace** is in and through a Person. At our Lord’s first coming the angels heralded His coming (Luke 2:14) by praising God and saying, “**Glory to God in the highest, and on earth peace, good will toward men.**” Throughout the New Testament our Lord claims to give peace for which humanity cries. His words concerning the gift of peace spoken in the Upper Room may have utterly perplexed His disciples. The Master Who stilled the sea and calmed the elements (Mark 4:39) can give peace to the troubled soul. The Apostle John, among the many New Testament authors speaks of peace in this way; John quotes Jesus Who said, (John 14:27), “**Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you....**” In John 16:33 Jesus said, “**These things I have spoken unto you, that in me ye might have peace . In the world ye shall have tribulation: but be of good cheer; I have overcome the world.**” Again Jesus said, (John 20:21, 26), “**...Peace be unto you; as my Father hath sent me, even so send I you...Peace be unto you.**” The Apostle Paul knew that the Lord Jesus Christ is the only way to peace with God. He accomplished peace for us; Romans 5:1 reads, “**Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.**” To the church at Ephesus (Ephesians 2:14, 15) Paul wrote, “**For he (Christ) is our peace , who hath made both one, and hath broken down the middle wall of partition between us, having**

abolished in his flesh the enmity, even the law of commandments contained in ordinances, to make in himself of two one new man, so making *peace* ;...”

In his book, Webb-Peploe relates the story of Napoleon, who when a private soldier had done a noble deed, addressed him; “ Captain, that was well done.” Immediately the man dropped his musket and other removable marks of his former position, and proceeded to take his stand in the front as an officer. Upon being asked what he meant by such conduct, he replied, “The Emperor called me captain, so, of course, I am one.” True or not as a matter of history, the tale conveys its own lesson. When the LORD speaks, it is done; and if He gives us a title, it is for us to assume the truth of it, and to act like that soldier (p. 115). What a blessing when Jehovah Shalom pronounced His peace upon us, we rely on that Peace.

In spite of the rejection of peace by nations and men, John Milton wrote,

O shame to man! Devil with devil damn'd
Firm concord holds, - men only disagree
Of creatures rational, though under hope
Of heavenly grace: and - God proclaiming Peace -
Yet live in hatred, enmity and strife
Among themselves, and levy cruel wars,
Wasting the earth, each to destroy
As if - which might induce us to accord
Men hath not hellish foes enow besides,
That day and night for his destruction wait!

JEHOVAH TSABAOTH

LORD of Hosts

In I Samuel 1:3 Jehovah is called **LORD of hosts**. Jehovah had appeared to Elkanah, the husband of Hannah, who had pleaded to God for a child. Elkanah went up to Shiloh to worship and to sacrifice to the LORD of hosts. Previously Hannah had made a vow to Jehovah, if He would give her a son she would give him to the LORD (I Samuel 1:11). Here was a new revelation for He is the LORD (Warrior) of Hosts with special reference to warfare or service. **Jehovah Tsabaoth** is Controller of all created agencies and Ruler over all. Every possession of the LORD has the name of Jehovah stamped upon it. The name is used many times in the remainder of the Old Testament. *Scofield Reference Bible* says that Jeremiah uses the phrase about 80 times; Haggai employs it 14 times; Zechariah calls upon the **LORD of hosts** about 50 times; and the name occurs in Malachi 25 times. What does “hosts” mean? It may be used to refer to (1) heavenly bodies (Genesis 2:1; Nehemiah 9:6); (2) angels (Luke 2:13); (3) saints (Joshua 5:15); and (4) sinners (Judges 4:2; II Samuel 10:16; II Kings 5:1).

As **LORD of hosts** God is able to marshal all these hosts to fulfill His purposes and to help His people. No wonder that the Psalmist derives such confidence from this name (Psalm 46:7, 11). When Israel needs help and comfort in the time of her division and failure, it is good to know that the LORD has this help and comfort available. One notable and familiar use of the name is used when Joshua was confronted by a Stranger in Joshua 5:13ff which read, “**And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked and, behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, ‘Art thou for us, or for our adversaries?’ And he said, ‘Nay, but as captain of the *host* of the LORD am I now come’.**” Whereupon Joshua fell on his face and worshiped the man who must have been a Christophany (a manifestation of Christ in human form). This encounter leads one to believe that Jehovah God in His providence and by His special direction operated the armies and the events of war. The great prophet Isaiah (6:1 - 3) was made to recognize Jehovah’s greatness. When King Uzziah died he “**saw the LORD sitting upon a throne, high and lifted up, and his train filled the temple...**” the seraphim cried one unto another, “**Holy, holy, holy, is the LORD of hosts; the whole earth is full of his glory.**” Just as a Divine remarked at the funeral of his monarch, “God only is great!” Furthermore, Isaiah boasts of God’s power in (31:4, 6), “**...As the lion or the young lion roaring on his prey...so shall the LORD of hosts come down to fight for Mount Zion, and the hill thereof.**” The Psalmist caught the spirit when he wrote (Psalm 46:7), “**The LORD of hosts is with us; the God of Jacob is your refuge.**” God rules supreme in His Sovereignty; Daniel wrote of Jehovah of Hosts (4:35), “**And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, ‘What doest thou?’**”

Spurgeon once commented on the phrase - *The LORD of hosts is with us* - “The Lord rules the angels, the stars, the elements, and all the hosts of Heaven; and the Heaven of heavens is under His sway. The armies of men though they know it not are made to subserve His will. This Generalissimo of the forces of the land, and the Lord High Admiral of the seas, is on our side - our august Ally: woe unto those who fight against Him, for they

shall flee like smoke before the wind when He gives the word to scatter them.” Praise the Lord of Hosts! He is the Lord of all power and might - all-possessing and all-controlling. He is LORD over all angelic hosts (Genesis 32:1, 2; Psalm 148:2), all the sun, moon, stars (Deuteronomy 4:19; Joshua 5:20; Psalm 147:4) and all the planets, all fowls of the air (I Kings 17:2 - 7), all the animals of the earth, and all the fish of the seas (Psalm 8:7 - 9; 36:6; 147:9). If that is not proof enough Jehovah God is over all the nations and peoples of the earth (Psalm 2; Daniel 4:34) and Satan and his hosts (Job 1:12; Matthew 28:18; Ephesians 6:10 - 20).

Jehovah Tsabaoth always had angels and their hosts ready to minister for Him in the New Testament. An angel appeared to Joseph (Matthew 1:20); and to Zechariah (Luke 1:13, 19); to Mary (Luke 1:26, 30); to the shepherds (Luke 2:9, 10, 13, 14) as they announced our Savior’s birth. Angels ministered to our Savior during His temptations (Luke 4:1 - 13). Furthermore, angels ministered to the apostles, and they continued their ministry throughout the entire New Testament.

JEHOVAH - ROHI

The LORD is my Shepherd

Our next name for God is found in the familiar and beloved 23rd Psalm. **“The LORD is my Shepherd; I shall not want.”** Jehovah God reveals herein how exactly the Holy Spirit meets the needs of His people. Just as other names reveal the Creator and Ruler of nations, the Life Giver, the Provider, the Healer, the Commander, the Sanctifier, the needed Peace and the All-Sovereign, so Psalm 23 gives another provision of Jehovah God - He is **the Shepherd** of the sheep. **“He maketh...leadeth...restoreth...guideth...goeth with.....prepareth...anointeth...”** declares the *completeness* of **Jehovah Rohi**. After all the Jewish people were a pastoral people; they understood more the duties of a Shepherd than Western people know. In Egypt Joseph told the Pharaoh, **“...Thy servants are shepherds, both we, and also our fathers.”** God’s people of all ages can rely upon Him for shepherding love, care, and resources needed for a healthy life. The writer of this Psalm, David the shepherd boy, knew and could appreciate the shepherding care of Jehovah God. The Hebrew word **rohi** comes from the word **raah** and is translated in various ways - feeder, keeper, companion, friend, pastor, herdsman, and shepherd. The Shepherd our Lord is the Feeder to provide, the Keeper to protect, the Companion to cheer, the Friend to help, the Pastor to comfort, the Herdsman to gather and the Shepherd to lead. Now we understand what is meant by the phrase *I shall not want*.

The acquaintance of shepherding work was familiar to the Hebrew nation. They realized they needed Someone to feed them as His flock, to gather them together within His arms and to carry them in His bosom. No other Divine title gives the intimate and tender personal touch like the Shepherd. Many times prophets, priests and kings were referred to as shepherds. In fact, Jehovah God could say to the pagan king Cyrus (Isaiah 44:28), **“...He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, ‘Thou shalt be built;’ and to the temple, ‘Thy foundation shall be laid’.”** Other passages referring to Jehovah as Shepherd are as follows: (1) Genesis 48:15, **“And he (Jacob) blessed Joseph, and said, God, before whom my fathers, Abraham and Isaac, did walk, the God who fed me all my life long unto this day,...”** (2) Genesis 49:24, **“...his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from there is the shepherd, the stone of Israel).”** (3) II Chronicles 18:16, **“Then he said, ‘I did see all Israel scattered upon the mountains, as sheep that have no shepherd.’ And the Lord said, ‘These have no master; let them return, therefore, every man to his house in peace’.”** (4) Psalm 80:1, **“Give ear, O Shepherd of Israel, thou who leadest Joseph like a flock; thou who dwellest between the cherubim, shine forth.”** (5) Psalm 100:3, **“Know ye that the Lord, he is God; it is he who hath made us, and not we ourselves; we are the sheep of his pasture”** (6) Isaiah 40:11, **“He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.”** (7) Ezekiel 34:11, 12 **“For thus saith the LORD: Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.”**

In the Gospel of Matthew (10:6) Jesus sends out His disciples telling them to go to

“...the lost sheep of the house of Israel.” In John’s gospel Jesus refers to Himself as a Shepherd, (John 10:11, 14), **“I am the good shepherd; the good shepherd giveth his life for the sheep...I am the good shepherd, and I know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.”** Peter was admonished by his Lord, **“Feed my lambs...Feed (Shepherd) my sheep...Feed my sheep”** (John 21:15 - 17). The writer of Hebrews (13:20) calls Jesus a Shepherd, **“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep...”** The Apostle Peter (I Peter 2:25) refers to the Lord Jesus Christ as a Shepherd, **“For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.”**

What applied to Israel in the land of Egypt can apply to us today. I need rest, for I am so weary after all that the taskmasters of sin laid upon me, **“I shall not want. He maketh me to lie down in green pastures.”** I am thirsty, **“He leadeth me beside the still waters.”** I need restoration for I have sinned, I need support for I am so weak, **“He restoreth my soul;...”**; I need a guide; **“He leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil;...”** I am lonely; **“For thou art with me;...”** I am so feeble and weak; **“Thy rod and thy staff they comfort me.”** I am hungry and afraid of my enemies; **“Thou preparest a table before me in the presence of mine enemies;...”** I am weary and worn with my travels, **“thou anointest my head with oil; ...”** I am have nothing to cheer me; **“My cup runneth over.”** I am so faint and halting that I cannot bear up; **“Surely goodness and mercy shall follow me all the days of my life;...”** I want be know what shall befall me in the future; **“...and I will dwell in the house of the LORD forever.”** (Webb-Peploe, pp. 148, 9).

JEHOVAH TSIDKENU

The LORD Our Righteousness

When Jeremiah (23:5, 6) refers to the LORD of Righteousness, the kingdom of Judah was almost ready to fall. Judah had been warned that their conduct would lead to a captivity because they had sinned grievously. Their conduct, however, would not thwart the plan of God for His people. Although Judah would fall and it would appear that there would never be a kingdom predicted by the prophets, God would raise up a King from David's family that would reign eternally (II Samuel 7:16, 17). He would be God's true king, the Messiah (a Righteous Branch), and Israel would be regathered (Ezekiel 37:1-14). Jeremiah 23:5, 6 and 33:16 read, **"Behold the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute justice and righteousness in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS (tsidkenu)...In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute justice and righteousness in the land."** The Hebrew word from which we get "righteousness" is *tsadak* which means "straight," or "right;" in the future tense it means "to be just," "righteous," "equitable" or "to be in the right." It sometimes represents God's dealings with men under the ideas of righteousness, justification and acquittal. The prophet Isaiah, however, puts our righteousness in perspective when he wrote (Isaiah 64:6), **"But we are all as an unclean thing, and all our righteousnesses are as filthy rags;..."** How, then, can a man be justified before God? Christ Jesus is our *Jehovah-Tsidkenu*.

There is a companion Scripture in Jeremiah 33:15, 16, which could be compared with Jeremiah 23:5, 6 above; although on the surface they seem to read the same, there is a difference. Jeremiah 33:15, 16 reads, **"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute justice and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name by which she shall be called, THE LORD, OUR RIGHTEOUSNESS."** In the first reference (Jeremiah 23:5, 6) we are told of "the Name whereby *He* shall be called," and in the latter reference (Jeremiah 33:15, 16) we have "the Name whereby *she* shall be called." What the Lord Jehovah is in Himself, He proposes to make His beloved people on earth. The implication is that the Title of Jehovah is applicable to both the Lord Jesus Christ and His people. One writer has rightly paraphrased "Jehovah Tsidkenu" as "the Lord is the Author of our prosperity;" or, more strictly, "of the justification of our claims in the sight of our enemies. The prophet Isaiah points this out in Isaiah 45:24, 25; 50:8, 9; 54:17; 58:8; and 62:1, 2.

In the Pentateuch God demands just and right relationship between the children of Israel such as just measures, weights and balances. Leviticus 19:35, 36 read, **"Ye shall do no unrighteousness in judgment, in measure of length, in weight, in quantity. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God..."** Deuteronomy 25:15 reads, **"But thou shalt have a perfect and just weight; a perfect and just measure shall thou have, that thy days may be lengthened in the land which the LORD thy God giveth thee."** No cheating is allowed by God. Our country is

represented by a blindfolded female holding in her hands a pair of balanced scales. Israel was to be just in her dealings with her fellowman (Job 31:6). Since Jehovah God is righteous and just, He requires the same of His people. Much of the Hebrew law concerning righteousness and justice has found its way in the laws of our great land.

In the New Testament the Apostle Paul is the promoter of righteousness; furthermore, he reminds us that we have no righteousness within ourselves. If we are to see a holy and righteous God, we must have the imputed righteousness of our Savior. In Romans 3:21 - 23 Paul writes, **“But now the *righteousness* of God apart from the law is manifested, being witnessed by the law and the prophets, even the *righteousness* of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference. For all have sinned, and come short of the glory of God.”** He states further that through Adam, we received the inclination to sin but the second Adam, the Lord Jesus Christ brings about justification before God. In Romans 5:18, **“Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the *righteousness* of one the free gift came upon all men unto justification of life.”** It is through faith in the Lord Jesus Christ that we have the imputed righteousness of God by which we can stand before a righteous God. Paul (and every believer) is **“...found in him (Christ), not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the *righteousness* which is of God by faith;...”** (Romans 9:30).

So the Lord Jesus Christ is our Righteousness. Paul states in I Corinthians 1:30, 31, **“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and *righteousness*, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord.”** Furthermore, he writes in II Corinthians 5:21, **“For he (God) hath made him (Christ Jesus) who knew no sin, to be sin for us, that we might be made the *righteousness* of God in him.”**

JEHOVAH - GMOLAH

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.

Probably 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 brake 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.**"

JEHOVAH - MAKKEH

The LORD that Smites Thee

The prophet Ezekiel reminds his people that Jehovah God exercises the prerogative to smite those whom He chooses. Ezekiel 7:9 reads, **“And mine eye shall not spare, neither will I have pity; I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth (*makkeh*).”** The Hebrew word from which **mekkeh** comes is **nakah** meaning “to smite,” “to beat down,” “to strike,” and “to wound.” Isaiah uses the word **makkah** in 27:7 which reads, **“Hath he smitten him, as he smote those who smote him? Or is he slain according to the slaughter of those who are slain by him?”** The first time the word **nakah** is used in the Old Testament is in Genesis 8:21 where after the flood of waters, God said he would not **smite** every living thing again as He had done in the Flood. In Exodus 9:31, 32 the writer uses the word with reference to Pharaoh’s disobedience which caused God to **smite** the flax in the bud and the barley in the ear and spare the wheat and the spelt. In II Samuel 11:15 King David, after committing his sin against Bathsheba and the Lord God, he wanted **“...to set Uriah in the forefront of the hottest battle, and (to) retire (ye) from him, that he may be smitten and die.”** After the sins of Israel are enumerated, God states in Ezekiel 22:13, **“Behold, therefore, I have smitten mine hand at thy dishonest gain which thou hast made, and to thy blood which hath been in the midst of thee.”**

The question may be asked, “How can a God of love smite His creation?” It must be remembered that our God is also a God of holiness, and He cannot wink at sin or pass over it lightly. Sometimes He smites and then will heal His smiting. God wanted to deal graciously with His people; however, they despised His grace and refused to walk in His statutes and to keep His judgments so He smote them and later healed them. Lockyer states that the Scriptures teach that there are self judgments (Matthew 7:2 - 5; Luke 6:37), there are church judgments (I Corinthians 11:29 - 32; I Peter 4:17), and there are Divine judgments (Luke 13:27; John 5:24). If man is not willing to judge himself, and if the church does not judge, God will certainly judge.

In the New Testament the Apostle Peter (I Peter 4:17) writes, **“For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?”** There is a judgment for all; however, these judgments may be separated by months and years. Of course, for the Christian our Lord has taken our judgment for sin; Isaiah writes (53: 4, 5), **“Surely he (our Savior) hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten (*nakah*) of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement for our peace was upon him, and with his stripes we are healed.”** The prophet Zechariah (13:7) had the same idea when he wrote, **“Awake, O sword, against my shepherd, and against the man who is my fellow, saith the LORD of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones.”**

JEHOVAH - SHAMMAH

The LORD is There

Ezekiel, God's prophet during the Babylonian captivity, experienced some dire circumstances. The Temple would be destroyed, and Jerusalem would fall to the pagan Babylonians. Many of the Hebrews would be displaced; Ezekiel's task was to minister to the captives that remained in Jerusalem. The Psalmist expresses their low state of emotions in Psalm 137:1 - 4 which read, "**By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hung our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, 'Sing us one of the songs of Zion.' How shall we sing the LORD'S song in a foreign land.**" The times were trying; enthusiasm for Zion was beginning to wane.

Ezekiel (48:35) introduces his readers to another of God's names. In the last verse of the final chapter he writes, "**It was, round about, eighteen thousand measures; and the name of the city from that day shall be, The LORD is there (Jehovah shammah).**" The prophet was inviting Israel to look at the Millennial Reign of Messiah. The land of true Israel, from the Mediterranean Sea to the Tigris-Euphrates Rivers shall be the extent of the kingdom. Scofield in his *Reference Bible* states that, "Ezekiel begins and ends with God. Between the great vision of God in chapter 1 and these closing words...is the unsparing record of man's failure and sin, judged by God. But His judgment works to His glory, and the book ends with the one thing that makes heaven what it is, the Presence of the LORD." Ezekiel views a land without inhabitant, a city without citizens, a temple without priests and a ritual without worshipers.

Our God manifested His presence to Israel after crossing the Red Sea in a pillar of cloud by day and a pillar of fire by night (Exodus 13:21ff). Later after the Tabernacle was built He came down in His Shekinah glory (Exodus 40:34ff). During Solomon's time after the building of the Temple He shows His presence (I Kings 8:1ff). In the New Testament on the Day of Pentecost He came down in the miracle of cloven tongues and a rushing mighty wind (Acts 2:1ff). Of course, in the Gospel Age His Holy Spirit comes upon His people individually as they are saved by God's grace (John 16:7 - 15; 17:26). The LORD is there; He dwells with His people! As God's children, we need to "practice the presence of the LORD." One day our Savior, the Messiah, will sit upon the throne of His father, David Acts 15:16 reads, "**After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again its ruins, and I will set it up; that the residue of men might seek after the LORD, and all the nations, upon whom my name is called, saith the LORD, who doeth all these things. Known unto God are all his works from the beginning of the age.**" While the Scriptures speak of God's presence, it must be remembered that King Solomon said upon the completion of the Temple (I Kings 8:27), "**But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have built!**" There is no fleeing from the presence of Jehovah God. The Psalmist caught the spirit when he wrote (Psalm 139:7ff), "**Whether shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou**

art *there*; if I make my bed in sheol, behold, thou art *there*. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even *there* shall thy hand lead me, and thy right hand shall hold me. If I say, 'Surely the darkness shall cover me; even the night shall be light about me.'"

The atheist may challenge Christianity by stating, "God is no where." But the Christian can change the letters separating the last word and declare his faith in *Jehovah Shammah* by stating his confession of faith, "God is now here." One great comfort that our missionaries must feel, even though far away from home, God is near them wherever they may go. Furthermore, because He is present everywhere, we can pray and our prayers will be answered thousands of miles away. Our Savior has promised to be with us as we carry out His Great Commission (Matthew 28:20) which reads, "...and, lo, I am (Jesus is) with you **always(s), even unto the end of the age. Amen.**" God the Father, God the Son and God the Holy Spirit are with us even in death (Psalm 23), "**Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me;...**" One of the saddest commentaries in all the Scriptures is found in I Samuel 4 where the ark of the LORD was taken by the Philistines (4:17) and the wife of Phinehas gave birth to a son and (she) called him "**Ichabod, saying, 'The glory of the LORD is departed from Israel; because the ark of God was taken'...**" God no longer chose to dwell with His people.

As stated above, missionaries may feel led to foreign countries far away from home, but God is present with them. Jacob, who must leave home because of his disobedience to his father, and the sharp disagreement with Esau, lay down in the wilderness and all alone was comforted when he dreamed of a ladder extending to heaven. Upon that ladder the angels of God were ascending and descending. When he awoke he exclaimed, "**...Surely the LORD is in this place; and I knew it not**" (Genesis 28:16). What a comfort, the LORD was *there*!! Although Jacob felt alone, *Jehovah Shammah was there*. Other graphic examples can be found in the Scriptures - Samuel in the Temple at Shiloh, Elisha's servant in Dothan; Jonah in the fish's belly; Daniel in the lion's den; Ezekiel by the river Chebar and many others.

The true fulfillment of God's presence came when God came down in the form of a man, taking upon Himself humanity. Colossians 1:19, 20 read, "**For it pleased the Father that in him (Christ Jesus the Lord) should dwell; and, having made peace through the blood of his cross, by him, to reconcile all things unto himself - by him, I say, whether they be things in earth, or things in heaven.**" John wrote (1:14), "**And the Word was made flesh, and dwelt among us (and we behold his glory, the glory as of the only begotten of the Father), full of grace and truth.**" Truly Jesus was the fulfillment of Isaiah 7:14 and 9:6, "**Therefore the Lord himself shall give you a sign; Behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel...For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.**"

JEHOVAH GOD HEAVENLY FATHER, ABBA FATHER

So far we have looked at the names of God in the Old Testament. A name by which God was not familiar to His people in the Old Testament is made very prominent in the New Testament by God the Son, the Lord Jesus Christ. That name is FATHER or HEAVENLY FATHER; it is one of the most precious names to the child of God. Of all the Divine names for the Christian, Father is most appreciated and revered. This name for God was most favorably presented by the Lord Jesus Christ when His disciples asked Him to teach them to pray as John taught his disciples (Luke 11:1). In fact, the Model Prayer is found in Matthew's Gospel (6:9), **"After this manner, therefore pray ye: 'Our Father, Who art in heaven, Hallowed by thy name'."** The term "*Father*" as it refers to Jehovah God is very prominent in the Gospels. Although the word "*father*" is found many, many times in the Old Testament under the Hebrew word "**Ab**" as ancestor, source, or inventor, it is necessary to look in the New Testament for the name *father* as it refers to the *Heavenly Father*. In the New Testament the word for *Father* is "**pater**," meaning ancestor. God is the Father of all the saved; He is not a Father in the truthful sense to all His creation as taught by those who believe in the universal fatherhood of God and the universal brotherhood of all men.

It is true that God is presented in the Old Testament as having a Father's heart and One Who has given to the world His Only Begotten Son as a Sacrifice for sin. The Psalmist (103:13), however, refers to God, **"As a father pitieth his children, so the LORD pitieth them that fear him."** Also Job (38:28) asks, **"Hath the rain a father?"** Since God is the Creator, His creation is subject to Him, as are the elements. Jeremiah speaks of God as **"a father to Israel, and Ephraim is my first-born."** These are analogies only. Jehovah God declares Himself to be a *father* to Israel, His chosen people (Exodus 4:22 Deuteronomy 32:6; Jeremiah 31:9; Hosea 11:1). These are metaphors or figures of speech expressing His tender love and patient grace toward a nation who was unworthy and erring as it was. To the Orthodox Jew of Old Testament times the name of Jehovah was considered too holy to utter and to address God as *Father* would be the height of blasphemy and assumption. Only in and through the Lord Jesus Christ can we come to Jehovah God with boldness and assurance. In fact, the Jews accused Jesus of blasphemy when He made Himself equal with God (John 5:18). It is through the revelation of our Lord (Who made Jehovah God known) that we are able to visualize the concept of God as *Father*. Our Lord Who came out of the "bosom" of God is able to reveal Him (John 1:18; 14:7 - 11). Therein is the basis for the Trinity - God the Father, God the Son and God the Holy Spirit. Yet They are One.

In His Sermon on the Mount, Jesus refers to the *Father* numerous times. In Matthew 5:44ff Jesus said, **"Love your enemies...bless them...pray for them...that ye may be the sons of your Father, who is in heaven..."** He concludes the Sermon (7:21) by saying, **"Not every one that saith unto me, 'Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, who is in heaven."** In our Savior's High Priestly Prayer (John 17) He calls God "*the Father*," ten times. He also calls Him - holy *Father*, righteous *Father*, and my *Father*. Probably there is a no more intimate relationship between God the Father and God the Son than in John 17. Lockyer points out that God, the Father is mentioned

forty-four times in Matthew, five times in Mark, seventeen times in Luke and one hundred twenty-two times in John. John's Gospel especially reveals God as our *Father* and the *Father* of the Lord Jesus Christ. Jesus refers to God as *The Father, Father, My Father, Your Father, Our Father, Holy Father* and *Righteous Father*.

1. The Father - When the article *the* is used in the Greek it emphasizes the exclusiveness of the noun it modifies. *The Father* is perhaps used more exclusively by the Apostle John in his gospel and epistles. In John 1:14 Jesus is referred to as **“the only begotten of the Father, full of grace and truth.”** In 3:35 writes, *The Father loveth the Son...* **“No man can come to me, except the Father, who hath sent me, draw him;... (John 6:44). “For I have not spoken of myself: but the Father, who sent me, he gave me a commandment, what I should say, and what I should speak” (John 12:49).** In the Epistle of First John 1:2; 3:1; 4:14 he writes, (**“For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father. And was manifested unto us)-...Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God;...And we have seen and do testify that the Father sent the Son to be the Savior of the world.”**

2. Father or O Father - The most familiar reference to Father on the part of the Lord Jesus Christ was His cry while on the Cross. In Luke 23:46 Jesus uttered these words, **“Father, into thy hands I commend my spirit...”** In other passages (Matthew 11:25, 26; John 17:5) Jesus speaks thus, **“I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight...And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”**

3. My Father - During His personal ministry Jesus said (John 5:17), **“... My Father worketh hitherto, and I work.”** The works that Jesus did were never in contradiction to the Father's work; the Father's will was uppermost in the mind and life of our Lord. Jesus spoke in John 10:17, 18, **“Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I receive of my Father.”** For assurance to every believer the Father and the Son work together to accomplish our security (John 10:28, 29), **“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, who gave them to me, is greater than all, and no man is able to pluck them out of my Father's hand.”**

4. Your Father - In His Sermon on the Mount Jesus said (Matthew 5:16), **Let your light so shine before men, that they may see your good works, and glorify your Father, who is in heaven.”** After His resurrection but prior to His ascension Jesus said to Mary (Matthew 5:17), **“...Touch me not; for I am not yet ascended to my Father and your Father, and to my God and your God.”**

5. Our Father - Most notable of Jesus' use of **Our** Father is in the Model Prayer (Matthew 6:9) to which we have already referred, **“After this manner, therefore, pray ye: Our Father, who art in heaven, Hallowed be thy name.”**

6. Holy Father - Jesus called His Father **Holy Father** in His High Priestly Prayer (John 17:11), **“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”** Jesus refers to the Father five other times in this passage (John 17:1, 5, 21, 24,25).

7. Righteous Father - As mentioned above, Jesus uses the word Father in John 17:25 as **Righteous Father**.

8. Abba Father - In Mark 14:36 while in the Garden of Gethsemane Jesus prayed, **“Abba Father, all things are possible unto thee. Take away this cup from me; Nevertheless, not what I will, but what thou wilt.”** In His anguish Jesus calls upon the heavenly Father as a little child would approach his earthly father with much emotion thus manifesting a need. **Abba** is the Aramaic word for **Father** and is comparable to *“Daddy”* in English. The word is also found in Paul’s writings (Romans 8:15; Galatians 4:6), **“For ye have not received the spirit of fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father...And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, ‘Abba, Father.’”** The word *Pater* in the Greek, *Abba* in the Aramaic and *Father* in English are synonymous.

ANCIENT OF DAYS, COVERT, CROWN, DIADEM, FORTRESS, GOVERNOR, HUSBAND, KING, MAKER, PURIFIER, ROCK, REDEEMER, REFINER, REFUGE, SHIELD, SUN, WALL OF FIRE

The above seventeen names for God are symbolic designations given to Jehovah God. There are many more, but these are given to show the use of symbolic designations and their relationships to our God. There are many types, symbols, emblems and striking figures of speech given in both the Old and New Testaments. Our Savior used parables as symbols or windows admitting spiritual light in order to disperse His message.

Ancient of Days - This symbol is peculiar to Daniel (7:9, 13, 21, 22) which read, **I beheld till the thrones were placed, and the *Ancient of days* did sit, whose garment was white as snow, and the hair of his head like pure wool; his throne, was like the fiery flame, and his wheels as burning fire...I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the *Ancient of days*, and they brought him near before him...I beheld, and the same horn made war with the saints, and prevailed against them, until the *Ancient of days* came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.**” The Ancient of Days (a very aged man) mentioned three times by Daniel must refer to Jehovah God or at least a symbol of Him. The prophet had just finished giving his vision of the four kingdoms that would have world-wide rule over the people of Israel, and he contrasts Jehovah and His throne which far exceeds the power and majesty of these four earthly kingdoms. These earthly kingdoms are temporary, whereas Jehovah’s kingdom will endure. In the Revelation (1:13, 14) John writes of “**...One like the Son of man, clothed with a garment down to the foot, and girded about the breasts with a golden girdle. His head and his hair were white like wool, as white as snow; and his eyes were like a flame of fire;...**” Bible students seem to think that John refers to the Messiah.

Covert and Refuge - A covert is a hiding place, shelter, or a masking or concealing device. Such a Covert is Jehovah God. Two Hebrew words are translated covert in the Old Testament (**sok** meaning covert or booth; **sether** meaning secret place). The Psalmist (61:4) writes, “**I will abide in thy tabernacle forever; I will trust in the *shelter (covert)* of thy wings**” with reference to Jehovah God. Isaiah writes of a covert in (4:6; 32:2), “**And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a *covert* from storm and from rain...A man shall be like an hiding place from the wind, and a *covert* from the tempest; like rivers of water in a dry place, like the shadow of a great rock in a weary land.**” Both the Psalmist and Isaiah refer to trusting in Jehovah’s tabernacle, and Isaiah compares the covert to a rock that can overshadow a traveler during the heat of the hot Arabian sun. Jehovah God is man’s protection from the enemy, and He gives him refuge and comfort in a weary land. The cities of refuge are referred to in Numbers 35:9ff where an innocent man could go for safety in case of an unintentional murder. Psalm 9:9 reads, “**The LORD also will be a *refuge* for the oppressed, a *refuge* in times of trouble.**”

Crown or Diadem - These symbols take on added meaning in Isaiah 28:5, 6 which read, “**In that day shall the LORD of hosts be for a *crown* of glory, and for a *diadem* of**

beauty, unto the residue of his people, and for a spirit of justice to him that sitteth in judgment, and for strength to those who turn the battle to the gate.” The prophet surely speaks of Jehovah as renowned for His luster and loveliness. Possibly the crown sparkles with His excellence, worth, sovereignty and glory. The diadem speaks of His radiance, attractiveness, and fascination. The Apostle Peter (I Peter 5:4) writes, **And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”** So a crown of glory is forthcoming for God’s children!

Fortress - A fortress is a stronghold or a permanent fortification. The Psalmist gives an insight into the Almighty power of Jehovah God when he writes (18:2), **“The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my shield, and the horn of my salvation, and my high tower.”** Several symbolic designations are given in this Psalm - a rock, a fortress, a deliverer, strength, shield, horn and tower. With Jehovah God as our stronghold and fortification, of whom shall we be afraid? Our Divine fortress is ever impregnable and indestructible.

Governor - A governor is an official who rules over territory. With reference to Jehovah God, He is the Ruler Who can rule in peace and safety because He is Almighty. Just as Joseph was ruler over all Egypt (Genesis 42:6) so the Psalmist (22:28) states, **For the kingdom is the LORD’s; and he is the governor among the nations.”**

Husband and Maker - The prophet Isaiah writes (54:5), **“For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called.”** More especially does this passage comfort the widows and children; for Jehovah God will be like a husband. Of course, Hosea 2 speaks of how he and Gomer are typical of Jehovah God and His adulterous wife. When Jehovah is referred to as our Maker, Job 35:10 and Psalm 95:6 come to mind, **“But none saith, ‘Where is God, my maker, who giveth songs in the night;’...Oh, come, let us worship and bow down; let us kneel before the Lord our maker.”** The idea here is for Jehovah God’s ability to fashion something out of that which He has already made, not His ability as Creator. Abraham by faith **“looked for a city which hath foundations, whose builder and maker is God”** (Hebrews 11:10).

King - Kings and kingdoms are clearly seen over and over again in the Scriptures. This reference to Jehovah God and His Messiah is most prominent in the Psalms (5:2; 10:16; 74:12; 84:3 and many others). These psalms read, **“Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray...The LORD is King forever and ever; the nations are perished out of his land...For God is my King of old, working salvation in the midst of the earth...Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King and my God.”** Just following the judges, the people of Israel asked Jehovah God for a king like other nations; however, this was displeasing to God. God wanted to be recognized as their King, but Israel was granted her request. She suffered the consequences - warfare, heavy taxation, and other burdens.

Purifier and Refiner - Jehovah God is able to purify and refine, removing the dross in the lives of His people. Silver and gold were precious metals in Israel’s day as they are

today. The outstanding Scripture concerning purifying and refining is Malachi (3:3), **“And he (the Lord) will sit like a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them like gold and silver, that they may offer unto the LORD an offering in righteousness.”** Jehovah God is the Purifier and Refiner of the lives of His people; He is able to remove the dross that prevents us from giving Him acceptable service. Someone has said that God boils the silver (He holds us over the fire) until He can see His image in us, then He removes the silver from the fire discarding the dross. The dross is removed, and He sees His image in us.

Rock - Jehovah God and His Son Christ Jesus are our Rock. This Rock is a huge granite stone which can give its shadow much like the covert that hides us from the ravages of nature and the darts of Satan. The first mention of Jehovah as the Rock is Deuteronomy 32:4, **“He is our Rock, his work is perfect; for all his ways are justice; a God of truth and without iniquity, just and right is he.”** The Apostle Paul refers to this Scripture in Deuteronomy and also Exodus 17:6. In I Corinthians 10:4 we read, **“And (they) did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ.”** When Israel languished in the sweltering heat of Sinai their water-skins were empty so Jehovah God instructed Moses to **“...take with thee the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. 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, that the people may drink. And Moses did so in the sight of the elders of Israel.”** This rock was a type of the Lord Jesus Christ smitten for our sins. The rock must not be viewed as a little stone but a great granite rock such as Gibraltar at the entrance of the great Mediterranean Sea or Diamond Head in Hawaii.

Redeemer - When we think of our Redeemer our minds go to Job 19:25 which reads, **“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth;...”** To redeem means to purchase one from the slave market or pay a price for one’s freedom. Exodus 6:6 reads, **“Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments;...”** A beautiful picture of redemption is found in the Book of Ruth where Boaz acted as a Kinsman-Redeemer (Ruth 4) thus redeeming Ruth, an ancestress of David, and one who was in the lineage of our Savior. Furthermore, Isaiah (47:4) writes, **“As for our redeemer, the LORD of hosts is his name, the Holy One of Israel.”**

Shield and Buckler - These symbols go together. Jehovah God is our Preserver and Protector; He is our Shield and Buckler. In Genesis 15:1 God told Abram after his encounter with the five kings at the Valley of Shaveh, **“Fear not, Abram: I am thy shield and thy exceedingly great reward.”** II Samuel 22:31 states, **As for God, his way is perfect; the word of the LORD is tried: he is a shield (buckler) to all them that trust in him.** The Psalmist writes of God’s protection (Psalms 3:3; 84:11; 119:114), **“But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head...For the LORD God is a sun and shield, the LORD will give grace and glory. No good thing will he withhold from them that walk uprightly...Thou art my hiding place and my shield; I hope in thy word.”**

Sun - As the sun is the source of physical light and heat, so Jehovah God is our Sun of righteousness. Malachi 4:2 speaks of Jehovah God in this way, **“But unto you that fear my name shall the *Sun* of righteousness arise with healing in his wings; and ye shall go forth, and grow up like calves of the stall.”** The Psalmist (84:11) writes, **“For the LORD God is a *_sun* and shield; the LORD will give grace and glory. No good thing will he withhold from them that walk uprightly.”** Just as the sun governs all the planets and stars, so Jehovah God as the Sun governs our lives as God’s people.

Wall of Fire - Zechariah 2:5 reads, **“For I, saith the LORD, will be unto it (Jerusalem) a wall of fire round about, and will be the glory in the midst of it.”** A wall of fire around Jerusalem meant that Jehovah God was going to protect her for enemy forces. The hymn writer, Charles W. Fry, wrote the Lily of the Valley. The third verse goes like this -

He will never, never leave me,
Nor yet forsake me here
While I do His blessed will;
A wall of fire about me,
I’ve nothing now to fear,
With His manna
He my hungry soul shall fill.
Then sweeping up to glory
To see His blessed face,
Where rivers of delight shall ever roll.

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