



THE
NAMES
OF
GOD
IN THE
OLD
TESTAMENT



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plagues (Deut. 28:22, 27, 28, 35), blindness (II Kin. 6:18), and even removed Israel from their land (I Kin. 14:15). The LORD also smote men with death due to their sin (II Sam. 6:7). When the LORD's words and commands are violated, mankind can only expect God to smite them for their sin, unless they are willing to turn from their sin to God for mercy. Turn to Him today for mercy and grace through the shed blood of the Lord Jesus Christ.

XVIII. JEHOVAH-SHAMMAH

The eighteenth and last name we want to consider is *Jehovah-Shammah*. This is the eleventh of the compound names for *Jehovah*. This name appears only **one** time in the Old Testament, and it is found in the last verse of the prophet Ezekiel 48:35b, "*and the name of the city from that day shall be, the LORD is there.*" Jerusalem will be the capital of the earth during the 1,000 year reign of Christ on the earth and it will be called Jehovah-Shammah. The English translation of *Jehovah-Shammah* is "*the LORD is there.*"

The Meaning of Jehovah-Shammah

Jehovah-Shammah means ***the LORD is present***. In Psalm 139:7-12 King David teaches that the LORD is ever present throughout His creation (omnipresent, Ps. 139:7-12). He has been with His creation from the very beginning. When God seems far from us it is because we are far from Him and not trusting Him. He has promised the unbeliever to give him rest and salvation if he would only call on Him (Matt. 11:28-30; Rom. 10:13). The Lord has promised the believer to never leave or forsake him (Heb. 13:5-6). The Lord is ever near to hear our cry for help. Will you call on Him for help today? He is ever near, for His name is *Jehovah-Shammah*.

Suggested Further Reading

Stone, Nathan. *Names of God*. Chicago: Moody Press, 1944.

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The NAMES OF GOD in the OLD TESTAMENT

INTRODUCTION

Our goal in this study of the names of God is to gain a greater understanding and knowledge of the God of the Holy Scriptures. The names to be studied will come from the Old Testament Scriptures. To the Jewish people of the Old Testament, a name was very important. They would not just pick a name because it sounded nice or because it was different, but they would choose a name to convey some truth or fact about the child born. The name reflected the character of the child or the circumstances that surrounded the birth of the child. So then, and much more so, do the names of God convey the many-faceted character and work of our God.

The study of God's many names will give us a greater knowledge of our wonderful God. The Lord Jesus said in His high priestly prayer in John 17:3, "*and this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*" No one can get to know God without knowledge of Him. Hosea 4:6 states concerning the people of Israel, "*My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee.*" Today mankind is in the same condition, he lacks the knowledge of God and the result is spiritual death instead of spiritual life, and a powerless life instead of a life in which the power of God exists. These days are days in which mankind lacks the knowledge of the one true God. This study will cover 18 of the Old Testament names of God, in which God reveals some knowledge concerning His person and work.

XVI. JEHOVAH-EL GMOLAH

The sixteenth name we want to consider is *Jehovah-El Gmolah*. This is the ninth of the compound names for *Jehovah*. This name appears only **one** time in the Old Testament Scriptures in Jeremiah 51:56b, "*For the LORD God of recompense shall surely requite*" or repay. The English translation of *Jehovah-El Gmolah* is "*the LORD of recompense.*"

The Meaning of Jehovah-Gmolah

The word *Gmolah* or *recompense* means *to give one his just deserts or payback*. This name indicates that **God will repay mankind for any sin he has committed**. Jehovah is a God of mercy and grace (Ex. 34:6), but if you reject His offer of mercy and grace through the shed blood of the Lord Jesus Christ, you are already condemned (John 3:18) and will face God's eternal judgment in the lake of fire for ever (II Thess. 1:7-9, Rev. 20:11-15). What is your choice: mercy and grace, or condemnation and judgment?

XVII. JEHOVAH-NAKEH

The seventeenth name we want to consider is *Jehovah-Nakeh*. This is the tenth of the compound names for *Jehovah*, and it is only found **one** time in the Old Testament Scriptures. "*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*" (Ezek. 7:9). The English translation of *Jehovah-Nakeh* is "*the LORD who smiteth.*"

The Meaning of Jehovah-Nakeh

The word *Nakeh* means *to strike, to wound, to defeat, to pierce or to kill*. This term is used to describe the Lord's actions towards men's sin and rebellion towards Him.

Because of the rebellion of the children of Israel He sent

Jehovah-Tsidqenu and Mankind's Need

During their entire history the nation of Israel was not known for righteousness. The reason for their lack of righteousness is the same as it would be for every man. *"They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one"* (Ps. 14:3). This verse is also quoted in Romans 3:12. The only one who is righteous in thought, word, and deed is God alone (Ps. 119:142, 144; 129:4, Isa. 45:19, 21, Jer. 23:5-6; 33:15-16). Why is it that God alone is righteous, and man is not? Because God by His very nature is holy or completely separate from sin (Lev. 11:44-45), and man by his very nature is sinful from birth (Ps. 51:5, Eccl. 7:20, Rom. 3:10-12, 23).

Mankind is not righteous but unclean and filthy (Isa. 64:6). Someone who is unclean and filthy cannot perform any righteous acts; therefore, he can not do anything that would make himself acceptable with God. Since I Corinthians 6:9-10 and Galatians 5:19-21 teach us that *"the unrighteous shall not inherit the kingdom of God,"* then in order for a man to inherit the kingdom of God, he will need God to help him become righteous so he can enter God's Kingdom.

In Isaiah 11:1, 5 the Lord promised that He would bring a righteous branch through the line of King David (Jesse). This righteous branch is the Lord Jesus Christ, and by the shedding of His blood on the cross of Calvary He provided a way for unrighteous sinners to be made righteous by faith alone in that work done on Calvary (Rom. 3:21-25, II Cor. 5:21, Heb. 9:14, I John 1:7). In order for us to enter God's kingdom we must place our faith and trust in the shed blood of the Lord Jesus Christ alone. Then the Lord will declare us righteous and give us some of His own righteousness. The Lord Himself becomes our righteousness. Call on the Lord Jesus by faith today and be made righteous in Him (Rom. 10:9-13).

I. ELOHIM

The first of these names that we want to consider is Elohim. The name *Elohim* is a Hebrew word and is not found in our English translation. You might ask, "When will I know when this name *Elohim* appears in the Old Testament?" The English translators translated the Hebrew name *Elohim*, "God" **2,606** times which is the plural form, and "God" **245** times from its singular form *El*. You only have to open your Bible to Genesis 1:1 and read, *"In the beginning God [Elohim] created the heaven and the earth."* This name *Elohim* or God appears 31 times in the first chapter of Genesis alone. Why did God give us many different names for Himself? Most people have a first name, middle, and last name. But why does God have eighteen names and more? God is an infinite being, that means God is without limits. Since He is a limitless God, He needs many names to reveal Himself to mankind. The human language is limited in its ability to describe an unlimited God.

The Meaning of Elohim

The name *Elohim* emphasizes **God's strength and power** as seen in Genesis 1:1 *"In the beginning God created the heaven and the earth,"* and Psalm 19:1, *"The heavens declare the glory of God; and the firmament showeth His handiwork."* *El*, the singular form of *Elohim*, stresses **God the strong one**. But the plural form, *Elohim*, intensifies **our great God's vast Person and power**. The name *Elohim*, being a plural title for a singular God, stresses the Doctrine of the Trinity (three in one). None of the ancient people used the name *Elohim* to speak of only one of their gods, but they used *Elohim* to speak of their gods as a whole. This makes the God of the Bible, *Elohim*, the truly unique one, the Creator of all.

The Creation by Elohim

DAY ONE— Genesis 1:3-5 records that *Elohim* created light. Light travels 186,000 miles per second. But light is

not a single color or unit, it is made up of a whole spectrum of light. When God said, “*Let there be light,*” He made an entire spectrum of light both visible and invisible. This is what God, our Elohim, created on the first day.

Light Spectrum / Electromagnetic Spectrum			
Microwave	Visible Light/ Rainbow Colors		X ray
Radio	Infrared	Ultraviolet	Gamma Rays

DAY TWO—Genesis 1:6-8 records that Elohim created the waters and the firmament. The word firmament means the *sky, canopy, or space*. The earth’s surface consists of 71-75% water and some have estimated the amount of water at 350 quintillion gallons. Elohim divided the waters upon the earth from the waters above the earth with a firmament. This firmament was some kind of canopy, vapor, or cloud cover. There are three forms of water: solid, liquid, and vapor. This is what God, our Elohim, created on the second day.

DAY THREE—Genesis 1:9-13 records that Elohim created the earth or dry land. The earth is a satellite planet that orbits around the sun every 365.25 days, at a distance of about 92.5 million miles. The diameter of the earth is 8,000 miles across and 25,000 miles around, and from its surface to its center it is 3,950 miles. The total of the earth’s surface is 197 million square miles of which only 25% is land. The earth travels 45,000 miles per hour through space around the sun, which takes one year to complete its orbit, and the earth spins on its axis at the speed of 1,000 miles per hour. This is what God, our Elohim, created on the third day. What a great God we have.

DAY FOUR—Genesis 1:14-18 recorded that Elohim created the sun, moon and the stars on the fourth day. The sun is a star and it is 865,000 miles in diameter or across. The sun is made of 69.5% hydrogen, 28% helium, 2% magnesium, sulfur, silicon, and 5% iron. The sun’s distance varies between 91.5 and 94.5 million miles from the earth and it

people know it by heart but have never applied it to their heart. “*The Lord is my Shepherd*”, Jehovah-Raah, are the first words of Psalm 23. Jehovah-Raah will not allow me to want or to lack. What will He not allow me to lack? Jehovah’s sheep feed, or nourish, themselves upon Jehovah’s words, the Scriptures. Jehovah-Raah will always give me His word to feed upon, He not only gives it to me, but nourishes, strengthens, comforts, and corrects me with it. As I submit to Him as my Shepherd He will enable me to “*lie down in green pastures*” which He has made for me, and it is there that I find spiritual health, satisfaction and security (Ps. 23:2-3). This Psalm pictures our Shepherd as risen from the dead, because only a risen Shepherd/ Savior can tend and care for all His sheep. Is the Lord Jesus your Shepherd? If not, He can be today.

Psalm 24 is the Psalm of the Crown. The Lord Jesus Christ, the Shepherd Who suffered, died, and rose again to lead His sheep, will also come one day and rule as Shepherd-King over His sheep. Is the Lord Jesus your Shepherd-King? Will Jehovah-Raah come for you?

XV. JEHOVAH-TSIDQENU

The fifteenth name we want to consider is *Jehovah-Tsidqenu*. This is the eighth of the Old Testament compound names for *Jehovah*, and it appears **twice** in the Old Testament Scriptures, in Jeremiah 23:6 and 33:16. In both of these verses *Jehovah-Tsidqenu* is translated “*The LORD our Righteousness.*”

The Meaning of Jehovah-Tsidqenu

The Hebrew word *Tsidqenu* comes from the Hebrew word *tsedik* which is translated **righteous** which means **to be straight or stiff**. The English language fails to give the full meaning of this Hebrew word. The word *Tsidqenu* added to the name *Jehovah* shows that *God deals with mankind in righteousness and justice*.

XIV. JEHOVAH-RAAH

The fourteenth name we want to consider is *Jehovah-Raah*. This is the seventh of the compound names for *Jehovah*. This name only appears **one** time in the Old Testament, in Psalm 23:1. The English translation of *Jehovah-Raah* is “*the LORD my shepherd.*”

The Meaning of Jehovah-Raah

Raah is translated as *shepherd*, it means to *tend or to pasture*. The Lord Jesus said that a true good shepherd gives his life for the sheep (John 10:11-12). Let us now look at the truths of the good shepherd as found in Psalms 22, 23, and 24.

Jehovah-Raah and Psalms 22, 23, 24

Psalm 22 is called the Psalm of the cross and it is a prophetic foreshadowing of the death of Jesus, the Good Shepherd. Psalm 22 is the most quoted Psalm in the New Testament, because it deals with the suffering of the good shepherd. The Psalm begins with, “*My God, my God, why hast thou forsaken me?*” which is also quoted in Matthew 27:45-46. When the Son was forsaken by the Father because sin’s penalty was placed on Him, darkness came over all the land. From the 6th hour (Jewish time) or 12 noon until the 9th hour or 3 o’clock the great transaction was accomplished. The payment of sin’s penalty for mankind was paid. It is here Jesus cried out, “*My God, my God, why hast thou forsaken me?*” This is the first time in all eternity that something had come between the Father and the Son. This division, or breach, occurred because it was there and then that Christ bore sin’s penalty for us (I Pet. 2:24). The Father could not even look upon His own Son, for all of sin’s penalty was laid upon Him (Isa. 53:6). Look up and compare Matthew 27:35 with Psalm 22:16-18, and Matthew 27:39-43 with Psalm 22:7.

Psalm 23 is called the Psalm of the Shepherd (Heb. 13:20). This Psalm is the most well-known Psalm of all time. Most

moves in a path going 66,000 miles per hour. The sun’s volume is 1,300,000 times greater than that of the earth. The moon is a satellite of the earth, and its diameter is 2,160 miles across. It is 240,000 miles from the earth and it is one of the 32 satellites in our solar system. There are about 30 billion stars in our Milky Way Galaxy, and they are arranged in the shape of a disk. The disk is more than 100,000 light years across and 10,000 light years in its depth. Scientists estimate that there are also billions of galaxies like our own Milky Way Galaxy. What a powerful Creator God our Elohim is, to merely speak a word and billions of galaxies are formed which include billions and billions of stars. When you read Genesis 1:14-18, remember your infinite Creator God did this by just speaking a few words.

DAY FIVE—Genesis 1:20-23 records that Elohim created the fish of the sea and the birds of the air. There are 142,000 species of sea life and 8,600 species of birds. This is what our Elohim created on the fifth day by the word of His mouth.

DAY SIX—Genesis 1:24-31 records that Elohim created living creatures which include mammals, reptiles, amphibians, and anthropods—a total of 824,000 different species. The total of all animal species created is estimated to be 1 million. The sixth day also included the creation of man, who is the apex of God’s creation—only man was created in God’s very own image and likeness (Gen. 2:7). The Father, Son, and Holy Spirit (as Elohim) were all involved in the creation. The Father (Isa. 42:5), the Son (John 1:1-3,14; Col. 1:16), and the Holy Spirit fashioned the materials that were created and gave form to it (Gen. 1:2b). This is what our Elohim, the Creator God created by the words of His mouth.

Let us offer continual praise to our God for all that He has done. There is another work of Creation that Elohim has done and continues to do every day. This work is found in II Corinthians 5:17, “*Therefore if any man be in Christ, he is a new creation: old things are passed away; behold all things are become new.*”

II. JEHOVAH

The second name we want to consider is the name *Jehovah*. The name *Jehovah* appears more than any other of the Old Testament names for God. It is found **6,824** times. In your English translation this name *Jehovah* was translated “GOD” or “LORD”. This name does not appear in the Scriptures until Genesis 2:4. From Genesis 1:1-2:3 the creation account is one of general creation, but starting in Genesis 2:4 there begins a specific or special account that focuses on the creation of man who was made in God’s image and likeness. In Genesis 2:4 *Jehovah* (LORD) is added to the name of *Elohim* (God). ***Jehovah is God’s personal name***, “*I am the LORD: that is my name*” (Isa. 42:8). This name emphasizes God’s *self-existence, covenant keeping, holiness, hatred for sin, love and salvation of sinners*. *Elohim* is God’s creational name, and *Jehovah* is God’s relational name.

The Meaning of Jehovah

The name *Jehovah*, to the Hebrew people, was so sacred that they never pronounced it out loud. Even to this present day Orthodox Jews will not pronounce the name *Jehovah*. Rabbis have taught that the name *Jehovah* must not be spoken in order not to violate Amos 6:10 and Leviticus 24:16. Some Rabbis have changed the wording of Leviticus 24:16 from “*And he that blasphemeth the name of the LORD, he shall surely be put to death*” to “*and he that nameth the name of the LORD, he shall surely be put to death.*” They did not want to blaspheme the LORD’s name. Therefore the exact pronunciation for LORD is not certain, but it is believed to be *Jehovah* or *Yahweh*. The Hebrew name *Adonai* (Lord) is used to replace the name *Jehovah*.

Jehovah means ***I AM*** or ***He is***, it speaks of God’s self-existence. The statement *I AM* or *He is* shows to us that our ***God is sufficient for anything and everything we need***. In Exodus 3:13c, 14-15 Moses asked God (*Elohim*), “*What shall I say unto them? And God said unto Moses, I AM*

uel truly became Israel’s help in turning Israel back to God and in helping to defeat their enemies, the Philistines (I Sam. 7:1-17).

The LORD of Hosts, Jehovah-Sabaoth, can deliver us too in times of trouble. He is able; but the question is, are we willing to trust in Him alone?

Jehovah-Sabaoth and other Bible Examples

David defeated Goliath, a nine-foot giant, by going to him in the name of the LORD of Hosts (I Sam. 17:45-46). The LORD of Hosts promised King Hezekiah that he would defend Jerusalem, and the Angel of the LORD (Jesus our Jehovah-Sabaoth) smote the Assyrian army by killing 185,000 in one night (II Kin. 19:31-37). In heaven God is worshipped as the LORD of Hosts (Isa. 6:3). The LORD of Hosts promised mankind that He would send His Son to deliver them from their enemies (Isa. 9:6-7). The LORD of Hosts sent His Son the LORD Jesus Christ, and He provided deliverance and redemption from sin and sin’s penalty—eternity in Hell forever.

My friend, you can have the LORD of Hosts, Jehovah-Sabaoth, deliver you today from your enemy of sin. Do you recognize the LORD as Jehovah-Sabaoth, the eternal One Who is over all angelic hosts? He is the One Who can help, deliver, and save us in our time of need. He will save you from sin and its consequences, which is eternity in the lake of fire. Christian, are you in a time of great need, a time of trouble or crisis? Jehovah-Sabaoth can and will help, but you must trust Him and call upon Him for His help, like Hannah and David.

mies; because I rejoice in thy salvation” (I Sam. 2:1). At this time, there was no judge or king in Israel, and the priesthood of Eli, Hophni, and Phinehas was corrupt. Also during this time, “the word of the Lord was precious [or rare] in those days” (I Sam. 3:1). God was not speaking to the people of Israel because they had so completely turned from Him. There were only a few who would even listen or ask for a word from God. Hannah was one of the few who listened, and Samuel learned early from his mother to listen for God. After a long silence God spoke again by speaking to the child Samuel (I Sam. 3:4-14). Jehovah-Sabaoth began to speak once more to His people because of Hannah’s prayer of faith for a man-child to deliver Israel.

When the Philistines attacked the nation of Israel in I Samuel 4:1-2, Israel was smitten before them. The people of Israel had not been properly taught by the priests concerning the things of God, so they took the ark of the covenant out of the tabernacle with them into battle (I Sam. 4:3-5). They thought that the Ark of God was a good luck charm that would help them win the battle (I Sam. 4:3-5). They were full of superstition and not the truth of God. The LORD of Hosts only helps those who fully trust in Him by calling on His name, like Hannah. There are no good luck charms found in the Bible, not the symbol of the cross on a chain around one’s neck or hung on a wall, not a statue of Jesus or any thing else. It is only in the person of God’s Son that we should put our trust (Prov. 3:5-6).

The people of Israel soon found that the Ark of God was not going to bring good luck, it could not be a replacement for their trust in God alone. They were met with great disappointment because the Philistines defeated them in battle, captured the Ark of God, and the priests, Hophni and Phinehas, were killed. Then Eli, the fourteenth Judge of Israel, died upon hearing the news that the ark of was captured (I Sam. 4:17-18) The Glory of God had departed from Israel, because Israel had foolishly lost the Ark of God due to their departure from Him (I Sam. 5:21-22). The young man Sam-

THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.”

Elohim, the Creator God, is known in the Old Testament by His personal name *Jehovah (I AM)*, and Jesus is spoken of as the Creator in John 1:1-3 and Colossians 1:16. Jesus Christ is also spoken of as the *I am* seven times in John.

“I am the bread of life” (6:35)

“I am the light of the world” (8:12; 9:5)

“I am the door” (10:7)

“I am the good shepherd” (10:11,14)

“I am the way, the truth, and the life” (14:6)

“I am the resurrection and the life” (11:25)

“I am the true vine” (15:1)

How do we know for sure that Jesus intended to mean that He was Jehovah? The name Jesus means ***Jehovah saves***, “for He shall save His people from their sins” (Matt. 1:21). Since Jesus means *Jehovah saves*, then Jesus must be Jehovah. In John 8:56-59 Jesus meant for the Jewish leaders to believe this very fact, for Jesus said that He was the “*I AM.*” “*Jesus said unto them, Verily, verily I say unto you, before Abraham was, I am. Then took they up stones to cast at Him*” (John 8:58, 59a). The Jewish leaders knew exactly what Jesus was saying when He said that He was the *I AM*. Jesus uses this term of Himself again in John 18:5, when He was in the Garden of Gethsemane. Judas led a band of men (a cohort of 600 men, as well as officers, chief priests, and Pharisees) with lanterns, torches, and weapons. “*Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? They an-*

swered Him, Jesus of Nazareth. Jesus saith unto them I am.... As soon then as He had said unto them I am he, they went backward, and fell to the ground” (John 18:4-6). The power and Majesty that this name has, and the mighty Son of God Who uttered them caused over 600 men to fall backwards like a line of dominoes. Yes, Jesus is the I AM, Jehovah God, and He is all that we need.

The name *Jehovah* also means that *God is faithful and loyal to His covenants of promise to the Jewish people* (Deut. 7:9, Hosea 2:19-20). All of the names of God come from His works except the name *Jehovah*. This name teaches or reveals His person to mankind. This name reveals four truths about Jehovah.

1. Jehovah is Holy (Lev. 19:1-2, 11:44-45; 20:26, I Pet. 1:15-16)
2. Jehovah Never Changes (Mal. 3:6)
3. Jehovah Hates and Judges Sin (Gen. 6:3-7, Ps. 11:5-6, Ex. 34:6-7, Rev. 20:15)
4. Jehovah Loves and Provides Salvation for Sinners (Gen. 3:8, 21; Ex. 3:1-10, Isa. 53:1-12)

Jehovah is Holy

Jehovah is called the *Holy One of Israel* 32 times in the Old Testament, mostly in the book of Isaiah starting in chapter one verse four. Exodus 15:11 states, “*Who is like unto Thee, O LORD, among the gods? Who is like Thee, glorious in holiness, fearful in praise, doing wonders?*” There is not a God like Jehovah God. All other gods display the vices of mankind, but Jehovah is holy in all things. Holiness means to be separate, set-apart from sin and its effects of death and defilement. Believers are called upon and commanded by God to be set apart, and separated from sin and its practice. This is only possible when a person believes on the LORD Jesus Christ alone for salvation (Acts 16:31, Rom. 10:9-10, 13). The command to be holy is first mentioned in Leviticus 19:1 and is re-stated in the New Testament in I Peter 1:15-

occurs only in the times of Israel’s greatest need. Jehovah-Sabaoth delivers those in trouble; He is all-powerful (omnipotent) and rules over all creation.

Jehovah-Sabaoth and the Story of Hannah

The name *Jehovah-Sabaoth* appears two times in the story of Elkanah and his two wives, Hannah and Peninah (I Sam. 1:3, 11). When you read I Samuel 1:1-17, a question may arise in your mind, “Why did Hannah want a child? Was it merely to take away her reproach from among her people, or was it to silence the mocking of Peninah?” I believe she had a greater motive for wanting a child. Hannah told the Lord of Hosts (Jehovah-Sabaoth), the LORD of armies, the One Who is in control, that if He gave her a man-child then she would in turn give him back to God to use. Why would Hannah want a son to give to God? Because during Hannah’s day, Israel was in a desperate spiritual condition. Its condition can be seen in Judges 21:25 for “*in those days there was no King in Israel: every man did that which was right in his own eyes.*” These were the darkest days of Israel’s history. Eli the priest, because of his own selfishness, did not guide or correct his two sons, Hophni and Phinehas, who were also priests. His sons took all the best offerings for themselves instead of giving them to God (I Sam. 2:11-16). They also committed adultery with “*the women that assembled at the door of the tabernacle,*” (I Sam. 2:22b). Israel was again in bondage to the Philistines, so Israel needed a man-child to deliver them. The Lord answered Hannah’s request for a son in I Samuel 1:20a. When the answer came, Hannah worshipped Jehovah for answering her prayer. Hannah’s first son was named Samuel, and he was given back to God for His service (I Sam. 1:20b-28). Samuel means “name of God” or “heard of God.” He became Israel’s fifteenth judge as well as a prophet and a priest who brought revival to Israel (I Sam. 7:3-17).

Hannah rejoiced in Jehovah for giving this man-child to deliver Israel, “*My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine ene-*

Matthew 11:28-29, John 14:27; 16:33, Romans 5:1, 10, II Corinthians 5:19. Romans 5:1 is the clearest passage that communicates how man obtains peace with God: *“Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.”* The first thing a person needs to do to obtain peace is to see himself as a sinner condemned before God (Rom. 3:10-12; 23). Secondly, he needs to see that the wages or the payment for his sin is death (spiritual death or separation from God forever). Thirdly, a person needs to accept that the only way of deliverance is through God’s gift of *“eternal life through Jesus Christ our Lord”* (Rom. 6:23b). A person needs to be willing to turn from his sin and accept this gift of eternal life by calling on the Lord Jesus and believing alone in His name. At that moment he will be saved (Rom. 10:9-13) and have peace with the God of heaven. God will no longer be his Judge, but He will be his Savior. Do you, my friend, have peace with God? You can today. Just call on His name.

XIII. JEHOVAH-SABAOTH

The thirteenth name we want to consider is *Jehovah-Sabaoth*. This is the sixth of the compound names for *Jehovah*, and it appears **275** times in the Old Testament. Thirty of those times it appears as *LORD God of hosts* or *Jehovah Elohim of Sabaoth*. The English translation of *Jehovah-Sabaoth* is *“LORD of Hosts.”*

The Meaning of Jehovah-Sabaoth

We know that the name LORD or *Jehovah* means that **God is the eternal self-existing One**. The name *Sabaoth* means **a mass of people, an army or a group of people organized for war**. *Jehovah* is the Lord of armies, the LORD of heavenly hosts, or the LORD of angelic armies. This study will not deal with all of the 275 occurrences but only a small selection of them.

Jehovah-Sabaoth first appears in I Samuel 1:3. This name

16, *“But as He which has called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy for I am holy.”* To draw near to Him means that we too must be holy.

Jehovah Never Changes

The nature and character of the very person of *Jehovah* is that of changelessness. In Malachi 3:6 we read, *“I am the LORD I change not; therefore ye sons of Jacob are not consumed.”* We can depend upon the Lord to do whatever He has said in His Word. He will always remain the same: holy, true, and just. Mankind will never cause Him to change from His holy, changeless character. If He hated sin and yet loved the sinner in the past, we can be certain that He still hates sin and still loves the sinner.

Jehovah Hates and Judges Sin

Since *Jehovah* is holy, He has no part of sin. He is perfect, pure, and completely separate from all sin. Therefore, *Jehovah* hates sin and will judge sin. Why does *Jehovah* hate sin so much? Because sin is contrary to everything that God is, and sin is rebellion against the laws of God, and yes, God Himself. God loves His creation and will not permit sin and rebellion into His presence. Since *Jehovah* is our Creator and owns us, He has the right to demand holiness and obedience from us. Genesis 6:5-7 declares God’s hatred for sin and His judgment for sin. *“God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved Him at His heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast....”* The LORD did destroy all mankind and beast except for Noah and his family and the animals who were placed into the ark. Let us remember that repentance is to change one’s mind and direction. The LORD repented that He had made man. This is not the same as man’s repentance. When man repents, he turns from sin and changes his

rebellious direction and mind set to a right direction. When God repents, it is not because He was in error or sin, for God is perfectly holy, but He changes His mind or view of mankind. In Genesis 1:31 God said that every thing that He had made was good, but by the time we reach Genesis 6:5 God's view of His creation changes, *"for God saw that the wickedness of man was great in the earth."*

God changed His view and will change His actions towards men because of man's wicked disobedience. When man breaks God's divine standard, coming *"short of the glory of God"* (Rom. 3:23), then God must carry out His judgment because of man's violation of His holiness. But when man repents of his sin, he first changes his mind to think, "My actions of sin and rebellion against a holy God will take me to Hell. Therefore, I will change my actions and my ways." When man turns from his evil ways because he has fully trusted on the Son of God and His death, burial, and resurrection, then God will withhold His judgment upon man (John 3:16-18) and transfer it to His very own Son (Isa. 53:1). To those who turn to the Lord in repentance and faith he is merciful (Ex. 34:6-7), but those who do not repent He will judge (Ps. 11:5-6, Rev. 20:11-15).

Jehovah Loves and Provides Salvation for Sinners

The fourth characteristic of Jehovah is that of love and the provision of salvation for sinners. God's work of redemption is almost always connected with Jehovah. Jehovah sought out Adam when he first sinned in Genesis 3:8, provided for him a temporary covering (Gen. 3:21), and promised a perfect redeemer to deliver him (Gen. 3:15). The temporary covering was through shedding the blood of an animal sacrifice. The perfect sacrifice was to be God's own Son and the shedding of His blood on Calvary. Lost mankind does not seek God out (Ps. 53:2-3, Rom. 3:11), but it is Jehovah God who seeks out lost mankind. Jehovah loves His creatures and seeks them out when they sin. He sought out Adam and Eve when they sinned (Gen. 3:8-9), and the

rectly from Jehovah, our Shalom or peace.

Jehovah-Shalom Brings Peace

The majority of mankind throughout the ages have lived without rest, peace, and harmony with God and man. We find the people of Israel in this very condition in Judges 6:1-40. The period of the Judges extended some 200 years. The attitude that appeared throughout that period of time was that *"every man did that which was right in his own eyes"* (Judg. 21:25b). Today, mankind says, "Do your own thing," or "Whatever feels good, do it." In Judges 6 we see that Israel, for the sixth time, is without peace with God and mankind. Israel, for the sixth time, turned away from Jehovah and turned to evil. They turned from Jehovah to the god Baal. They no longer had peace with God and mankind. The LORD delivered Israel into the hands of Midian for seven years, and the Midianites made the people of Israel their slaves (Judg. 6:1-6). When Israel cried out to the LORD for deliverance from Midian, the Lord in mercy chose Gideon to deliver them (Judg. 6:7-21). The Angel of the Lord, Who is the pre-incarnate Christ Jesus, appeared to Gideon and said, *"Peace be unto thee."* Then Gideon built an altar to the LORD and called it Jehovah-Shalom (Judg. 6:22-24). It was there that the Lord assured Gideon that He did not appear to him to harm him, but to bring peace to him and the people of Israel. The LORD was going to use Gideon to deliver Israel from the oppression of Midian. Gideon raised up an army of 32,000, but God said there were too many, so the Lord down-sized his army to only 300 men (Judg. 7:3-6). The Lord delivered Israel from Midian by Gideon and his 300 man army.

It is interesting to note that the LORD brought peace to Israel by putting fear into the hearts of the Midians (Judg. 7:13-21). Only through Jehovah-Shalom does mankind find true peace. The Old Testament Scriptures teach us that true peace comes from Jehovah: Numbers 6:24-26, Isaiah 53:4; 48:17-18, Jeremiah 29:11, Ezekiel 33:11. The New Testament Scriptures also teach us that God provides peace for mankind:

must read, memorize, and understand the Scriptures to know what God is like, that we may be like Him.

God is Holy and Set Apart

Since God is holy, He never makes a mistake, and no fault can be found in the Most High. Beware when you accuse God of wrong doing or making a mistake, for man is a finite creature, he does not have all the facts or knowledge, nor does he have God's viewpoint in mind. Isaiah 55:8 states, "*For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.*" We can trust God for doing right in our lives, because He is Jehovah-M'Qaddesh, the One Who sanctifies His people. Trust His work in your life today; He knows best.

XII. JEHOVAH-SHALOM

The twelfth name we want to consider is *Jehovah-Shalom*. This is the fifth of the compound names for *Jehovah*. Jehovah-Shalom appears **one** time in the Old Testament in Judges 6:24. The singular name *Jehovah* (LORD or GOD) appears 6,824 times in the Old Testament, and the singular word *Shalom* (peace) appears **167** times in the Old Testament. The English translation of *Jehovah-Shalom* is "*the LORD our peace.*"

The Meaning of Jehovah-Shalom

The word *Shalom* means **whole** in Deuteronomy 27:6; **finished** in Daniel 5:26; **full** in Genesis 15:16; **well or welfare** in Genesis 42:27; **recompense or payback** in Deuteronomy 32:35; and **perfect** in I Chronicles 29:19. The word *Shalom* is mostly translated **peace**. Peace communicates the message of rest and harmony. All mankind desires peace both with God and with mankind. The various translations of this word *Shalom* all deal with being complete or in harmony with God and man. As we shall see in this compound name, *Jehovah-Shalom*, true peace with God and man comes di-

people of Israel in Egypt when they sinned and needed a deliverer (Ex. 3:1-10). He sought out the people of Israel throughout their history (Ps. 81:10-11), and He also seeks out men today (John 4:23). The provision of a Savior was promised in Isaiah 53:1-10, and then the Savior was provided in John 3:16. This provision of a Savior for all mankind is Jehovah Jesus. The seeker is both the Savior and the Sacrifice, compare Matthew 1:21 with Isaiah 44:24. The LORD Jesus is Jehovah, the *I AM*; He is all we need now and for ever.

III. ADONAI

The third name we want to consider is the Hebrew name *Adonai*. This name of God appears **412** times in the Old Testament Scriptures. The prophet Ezekiel uses Adonai 214 times and Isaiah 46 times, Jeremiah and Lamentations 28 times and the minor prophets 32 times. In our English Bibles *Jehovah* is normally translated "LORD," but when *Jehovah* appears with *Adonai* the translators use "GOD" (*Jehovah*) to distinguish it from "Lord" (*Adonai*).

The Meaning of Adonai

It is apparent that Adonai is closely connected with God's prophetic program as **the master and controller of all human affairs**. This name appears in our Bibles as "*Lord,*" and with this name **God's authority is emphasized**. God communicates by this name that He is the Lord and master and we are His servants. As the supreme master He has the right to expect from His servants absolute obedience to His will (Ex. 20:1-17, Josh. 1:8-9). Therefore, since Adonai expects absolute obedience from His servants, then His servants can expect from Him the needed direction and provision to do His will (Phil. 4:19).

The name *Adon* is usually found in the Hebrew Scripture in its plural and possessive form *Adonai*, just as *Elohim* is found in the plural form. This fact helps support the Biblical

teaching of the trinity. The plural form *Adonai* appears 412 times and it is used only of God. The singular form *Adon* appears 209 times and it is used of men or of God when one member of the trinity or Godhead speaks to the other, as we find in Psalm 110:1, “*The LORD [Jehovah] said unto my Lord [Adon].*” According to Matthew 22:41-45, Acts 2:34-35, Hebrews 1:13; 10:12-13 the *Adon* of Psalm 110:1 is speaking of the Lord Jesus Christ. Since the Hebrew name *Adonai* is translated Lord which means *ownership*, and God is the owner of all, then He demands absolute obedience from all His creatures.

Adonai the Master and Lord

The first appearance of the name *Adonai* is in Genesis 15:2, “*Then Abram said, Lord GOD.*” In our English Bible we see Lord (*Adonai*) appearing with the name GOD (*Jehovah*). Remember, that in your Bible “Lord” it is *Adonai*, and “LORD” or “GOD” it is *Jehovah*. Abraham understood this term much better than we do today. There was a great deal of slavery in Abraham’s day. People would make slaves of their enemies and sometimes of their own people. A purchased slave had a much closer relationship to his master than a hired servant. A hired servant was not considered part of the family, while a purchased slave was considered as part of the family. The slave was protected and given direction by his master (Ex. 12:43-45), and sometimes even made the heir of his master’s household (Gen. 15:2-4). The people of God are also bond slaves of Jesus Christ (Rom. 6:22) and with that comes also the Lord’s guidance, protection, and His provision. This provision is seen at the cruel rugged cross of Calvary (John 3:16), and it was there, through God’s only unique Son, Jesus Christ, that we became His heir, “*and if children, then heirs; heirs of God, and joint-heirs with Christ*” (Rom. 8:17).

The prophet Ezekiel uses Lord GOD or *Adonai Jehovah* 215 times, and these two names are used in reference to the prophecies concerning Israel and the nations that geographically surrounded Israel (Ezek. 13:9; 23:49; 24:24). *Jehovah*

What is Holiness?

Holiness is being separated or removed from sin and its practice, and separated unto God and His service. God has never sinned in the past, He does not sin in the present, nor will He ever sin in the future. He does not sin, nor can He sin, for He has never violated His own holy character. True believers in the Lord Jesus Christ are commanded to be holy in I Peter 1:15-16, “*But as He which hath called you is holy, so be ye holy in all manner of conversation: Because it is written, Be ye holy; for I am holy.*”

The Lord has a holy demand upon every believer, because we are His very own possession. First of all, we are His by right of creation— He made us (Col. 1:16). Secondly, we are His by right of redemption— He bought us by the blood of the Lord Jesus Christ (I Cor. 6:20). The guiding principal of a believer’s life is to be holy and pure like His dear heavenly Father. We are not redeemed out of the slave market of sin to stay in it, but to come out of it. The choice to be holy has been made for us, we have become bond-slaves of Jesus Christ, and a slave has all his choices made for him. Let us willingly follow the Master’s demand for our lives, because He knows what is best for us. After all, is not His request a reasonable one as we reflect upon all He has done for us (Rom. 12:1)?

Why is Holiness Important?

Holiness is important because it is what God is like and He commands His own to be like Him. If a believer is not becoming more holy as God is holy, then he is becoming more sinful like the devil himself. Believers are commanded in Romans 12:2, “*And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*” We are not to allow the world and its system of rebellion against God to conform or press us into their mold to be like them. We must be transformed in our minds by the very holy character of our God as revealed in the Scriptures. We

XI. JEHOVAH-M'QADDESH

The eleventh name we want to consider is *Jehovah-M'Qaddesh*. This is the fourth of the compound names for *Jehovah*. This name appears 7 times in the Old Testament Scriptures in this compound form. The English translation of *Jehovah-M'Qaddesh* is “*the LORD Who does sanctify.*” In the singular form *Qadesh* is translated *sanctify* 57 times.

The Meaning of Jehovah-M'Qaddesh

The word *Qadesh*, or sanctify, means ***to pronounce clean, to set aside, to consecrate, to hallow or to make holy.*** The compound name *Jehovah-M'Qaddesh* is very important because it emphasizes the main characteristic or attribute of Jehovah—His holiness. In Leviticus 19:2 Jehovah says, “*Ye shall be holy: for I the LORD your God am holy.*” The word *holy* comes from the word *Qadesh*, which is translated *sanctify, holy, holy one, or saint*, and is used in various forms about 700 times. The LORD Jehovah desires to sanctify or set apart those people and things that are His very own.

Jehovah-M'Qaddesh the One Who Sanctifies

There are six things that the LORD has sanctified in the Scriptures.

1. The Days of Creation (Gen. 6:2)
2. The Sabbath Day (Ex. 20:8,11)
3. The Priest's Garments (Ex. 37:21)
4. The Tabernacle and Temple (Ex. 39:1, I Kin. 7:50)
5. The City of Jerusalem (Neh. 11:18, Isa. 66:20)
6. The People of God (Deut. 7:6)

The reason that Jehovah sanctifies these things and the people that are His special treasure, is because He Himself is sanctified or set apart from all that is defiled and unholy. Therefore, He expects all that belongs to Him to be holy and set apart for His special use.

is the Master eternally. He is the self-existing One Who can and will fulfill all His prophetic messages to all nations (Ezek. 36:1-7).

The Hebrew name *Adonai* (Lord, Master) is not found in the Greek New Testament, but the Greek equivalent, *Kurios*, translated “Lord” or “master”, is found 698 times in the New Testament. The Lord (*Kurios*) Jesus is our Master. The lost recognized Him as Lord and Master (Matt. 15:22), as well as His disciples (John 20:22, 28). Jesus is the Lord and Master, and we who have called on Him as Savior, are His servants and are owned by Him (Rom. 12:1, I Cor. 6:19-20).

Is Christ your Lord and Master? If not, your master is the Devil himself (II Cor. 4:4), and this master will take you to the Lake of Fire (Rev. 20:10-15) along with your master the Devil. You need to change your master to the Lord Jesus Christ who will take you into His very presence in Heaven forever (John 14:1-6). He is a wonderful Master. Turn to Him now.

IV. EL-ELYON

The fourth name we want to consider is *El-Elyon*. This is the first of the four compound names that begin with *El*. This name appears 25 times in our English Bible as “*the most high.*”

The Meaning of El-Elyon

The Hebrew word *El-Elyon*, refers to ***the strongest strong one.*** *El* means ***strength and power***, and *Elyon* means ***strongest.*** The best way to determine the meaning of God's compound names is to go to the place it first appears.

El-Elyon the Strongest Strong One

The first occurrence of El-Elyon is in Genesis 14:18-22. In this passage of five verses the name *El-Elyon* appears four times as the “*most high God.*” We learn in this passage that

the Most High God had a priest/king in Salem (the ancient name for Jerusalem) whose name was Melchizedek, and that this Most High God is “*the possessor of heaven and earth.*” The Most High God can deliver our enemies into our hands and deserves a tenth of all we possess. In Genesis 14:22 “*Abram said to the King of Sodom, I have lifted up mine hand unto the LORD, the most high God, the possessor of heaven and earth.*” Abraham did not need the spoil of material goods that he retrieved from Sodom when rescuing Lot. Abram knew that the King of Sodom could later boast that he had made Abram rich, but Abram only wanted God to get the credit for making him rich and giving him the victory in the rescue. In Genesis 15:1 the LORD assured Abram that He was Abram’s “*shield and thy exceeding great reward.*” The most high God was assuring Abram that he should not fear the loss of the spoil or the lack of a seed.

We can learn some practical lessons for today by what the most high God taught Abraham. First, we should only desire what comes from the hand of God. He provides our needs as we walk by faith. Secondly, we should not look for our needs or wants to come by our own wit, manipulation, or promises from the world in return for our compromise with God. Thirdly, and most importantly, only our Jehovah God is the Most High, Who possesses all; therefore, He can meet all material and spiritual needs. He wants believers to wait upon Him and trust Him for the timing of those needs or wants to be met. In Isaiah 14:13-14 Satan expressed his ambition to become like the most high God, but rest assured neither he nor anyone else will be like the Most High God (Ps. 91:9-12; 47:2-4). There is no sovereign higher than Jehovah for He subdues all men and nations under His authority. Therefore He can bring deliverance to those who put their trust in Him, for He alone is the Most High God.

Dear reader, you can be assured that if you call on the name of the LORD Jesus Christ and trust Him alone, you will be delivered or saved from your sin and its penalty, because Jesus is the Lord Jehovah who is the Most High over all the

ence upon God alone, then we can always be sure of victory. Sometimes the victory comes slowly, and sometimes it comes fast, but we can be assured that it will come through our dependence upon God.

In Exodus 17:14 the Lord commanded His people to “*write this for a memorial in a book, and rehearse it in the ears of Joshua.*” God did not ever want Joshua or the people of Israel to forget the deliverance He gave to them against Amalek. Jehovah was their banner and their dependence for victory. He did not want them to continue murmuring and complaining, and wondering if God would help them. God promised to help them win the final victory and defeat over Amalek and over all the nations of Canaan. God wanted them to write this account down and then remember it by going over and over what God, their Elohim, had done, and to remember that He was their Jehovah-Nissi.

The first lesson that a believer can learn from this example is that the LORD is with us, just like He was with the people of Israel. Sometimes believers question God’s care and His presence when circumstances get difficult (Heb. 13:5-6, Matt. 28:18-20). God is with us and cares for us (I Pet. 5:7).

The second lesson that a believer can learn is one of dependence upon God. If we cease to depend on God and lower our raised hands of dependence on Jehovah-Nissi, then truly we will fail (Eph. 6:10-14). We cannot and must not wage spiritual battle in our own strength for then we will face utter failure and defeat.

The third lesson that a believer can learn is to remember that our God is Jehovah-Nissi and that He is on our side. Review what He has done for you in winning the many spiritual battles for you. He will continue to do so if you would but look to Him and depend upon Him. Jesus is Jehovah-Nissi, and He is that rock Israel encountered in the wilderness (I Cor. 10:4); He is our Banner and our strength (I Cor. 15:57, II Cor. 2:14). Look to Jehovah-Nissi as your banner.

while Israel had a complaining spirit, it became a great blessing to Israel and met a desperate need.

Often after a great victory and work of God comes opposition. One of Israel's opposition came from Amalek. Israel had soon forgotten the blessings and great deliverance from the ten plagues and from the hand of Pharaoh at the Red Sea. Israel accused God and Moses in Exodus 17:3, You *"brought us up out of Egypt, to kill us and our children and our cattle with thirst."* Israel had so soon forgotten that the LORD was their deliverer and that He was on their side. He had provided for all their protection, food, and guidance, yet they still did not trust Him for water. Our gentle, gracious LORD reminded Israel that He was for them by giving them water and protecting them from the people of Amalek. According to Genesis 36:12 Amalek was a grandson of Esau who was Isaac's son. You would think that the Amalekites would be the first to help Israel, but they were the first to oppose them as they came up to the land promised to them by the LORD. The Amalekites had taken up residence in the northern wilderness of the Sinaitic Peninsula, and had become a wild and barbarous people who lived off people traveling through the Sinai Peninsula going to and from Egypt.

Jehovah-Nissi Brings Victory

There is one common factor that occurs in all the deliverances that God gave to Israel, and that is the rod of God. The rod of God was used in the ten plagues, the crossing of the Red Sea, the provision of water, and now in Exodus 17 the defeat of Amalek. Notice as you read Exodus 17:8-16 that when Moses held up the rod of God towards Heaven he indicated his dependence upon Jehovah. When he let down his rod he indicated a lack of dependence upon Jehovah. This rod of God (Elohim), the Creator God, became the banner of God for the nation of Israel. Why did Amalek begin to win when Moses lowered his hands? God was trying to show to Moses and all of Israel that their dependence was on Him alone, for He alone can bring the victory. When we, like Israel, raise high His banner this signifies our depend-

heavens and the earth. If you have already called on Him for salvation, then you can be assured that He can meet all your physical and spiritual needs. He is our exceeding great reward, so fear not. In Daniel 4:34 the greatest of all earthly kings recognized that Jehovah was the Most High God over all. This is very important because Jehovah is the Most High God and Jesus is Jehovah, therefore, Jesus is the Most High God. Trust Him today.

V. EL-ROI

The fifth name we want to consider is *El-Roi*. This is the second of the compound names that begin with *El*. This Hebrew name only appears **one** time in the Scriptures in Genesis 16:13. The English translation of *El-Roi* is *"Thou God seest me."*

The Meaning of El-Roi

The name *El-Roi* means ***the strong one always sees***. Even though this name only appears one time, the fact that God always sees His people is found all through out the Scriptures.

El-Roi the Strong One Who Sees

In Genesis 15:5-6 Jehovah promised Abram, *"...Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he [Abram] believed in the LORD [Jehovah], and He counted it to him for righteousness."* Ten years had passed since the LORD Jehovah promised a seed to Abram in Genesis 12:2, but no seed had yet been given. Abram's wife, Sarai, thought she would help God out and made a plan to give her handmaid, Hagar, to Abram that she might obtain a seed through Hagar (Gen. 16:1-4). Sarai's lack of faith and Abram's lack of wisdom caused them many problems. Abram and Sarai were not doing anything new because it was a common practice in their day for men to have more

than one wife in order for the family to have a male seed. Even though this was not a step of faith on Abram's, Sarai's, or Hagar's part, God still showed great care for Hagar and the soon-to-be-born son, Ishmael.

Once Hagar conceived, she became proud towards Sarai, because Sarai could not conceive. As a result of this conflict, "*Sarai dealt hardly with her, she fled from her face*" (Gen. 16:6b). When Hagar fled from Sarai, she was met by the Angel of the LORD (Jehovah). This is the first time that the Angel of Jehovah appears in Scripture, and it is a pre-incarnate appearance of Jesus Christ. Even a lonely, Egyptian slave girl is cared for by Jehovah. When He saw her affliction, He told her to return to Sarai and submit to her. He promised to bless her by multiplying her seed exceedingly. Jehovah saw Hagar's misery and depression, for the everlasting God cares and sees even the least of His creatures, and brings comfort and assurance. Hagar, who had formerly worshipped and prayed to stone idols, found that they did not see her. But Jehovah, the one true God of her master Abram, did see her and cared for her. In Genesis 16:13, "*she called the name of the LORD [Jehovah] that spake unto her, Thou God seest me: for she said, Have I also here looked after Him that seeth me?*" The well, that she was standing by as Jehovah met her, was called Beer-lahai-roi, or a well of the living one who sees (Gen. 6:14).

In Genesis 31:42 God saw Jacob in his need as he fled from Laban. God also saw the affliction of His people Israel in Egypt (Ex. 2:23-25). In Psalm 139:1-12 we read that the LORD Jehovah sees everyone in their need. He sees us in our troubles and afflictions, in our misery and depression. He not only sees but comforts and cares for us in those times. Even though Jehovah directs and brings afflictions into our lives His purpose is to conform us into the image of Jesus Christ (Rom. 8:28-29). He sees when we respond properly. When the affliction has brought about mature Christ-likeness in us, then the trial, or affliction is removed or lessened. He may cause it to remain, but He gives us the special grace we

one that thirsteth, come ye to the waters, come ye, buy and eat, yea, come." Then Jesus said in John 4:14, "*whosoever drinketh of the water that I shall give him shall never thirst.*" Come to Christ today for cleansing and healing.

X. JEHOVAH-NISSI

The tenth name we want to consider is *Jehovah-Nissi*. This is the third of the compound names of *Jehovah*. This name only appears **one** time in the Old Testament in Exodus 17:15. The English translation of *Jehovah-Nissi* is "*the LORD our banner.*"

The Meaning of Jehovah-Nissi

Remember, *Jehovah* means *the eternal self-existing one Who is everything His people need*. *Nissi* means *something that is conspicuous, glistens or shines*; therefore, this name, *Jehovah-Nissi*, indicates *a banner ensign or authority*. The LORD is our banner, or authority, by which we enter into life's battle. We are the Lord's, and we are to fight for Him. We have the authority from the LORD to fight, and we also have the power needed to win.

Jehovah-Nissi Delivers the Nation of Israel

In Exodus 17 we find the story of the children of Israel as they begin their wilderness wanderings. In verses 1-4 Israel is again found complaining bitterly to Moses because of the lack of water. Moses cried to the Lord for help, "*And the LORD said unto Moses, Go on before the people, and take with thee of 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*" (Ex. 17:5-6). The LORD gave them water even when the request was actually a complaint and a testing of God. Moses called the place Meribah, because they tested God there. Even though God met this need

people or the circumstances you find yourself in? Let us be fully honest with ourselves, when we are bitter, angry, or complain and grumble as believers in the Lord Jesus Christ, we are bitter, angry, and complaining towards God. According to Romans 8:28-29 God is the one who arranges our circumstances, finances, health, or even the way people treat us (Phil. 1:6, I Pet. 1:6-7; 4:12). God desires our complete trust in Him in all His dealings with us, so that we can be like His dear Son. This is what it means to be conformed to the image of the Son of God.

Jehovah-Rophe Brings Healing

When the children of Israel murmured and complained against Moses for their lack of water, they were really complaining against God. God seeks to give us spiritual healing through our personal obedience and trust in Him through testing. David said in Psalms 119:67 and 71, “*Before I was afflicted I went astray: but now have I kept Thy word. It is good for me that I have been afflicted; that I might learn thy statutes.*” Let us recognize that these trials, tests, and difficult circumstances are a work of God, who seeks our spiritual good by making us like His Son.

God also uses sickness and disease as an instrument of judgment upon sin (Ex. 15:24-26). As we look about this world today there is much war, sickness, and disease, and it is getting worse each day. All mankind is under the curse of sin (Rom. 8:21), because all mankind is in rebellion against God (Rom. 3:12, 23). God did not choose to leave us in our sin and rebellion, but as the great Physician He has sought our healing, through the death and resurrection of the Lord Jesus.

Maybe today you have the bitterness of complaint as Israel did at the bitter waters of Marah. Jehovah-Rophe can make your bitter waters sweet as He did for Israel (Ex. 15:23). As a believer, or as an unbeliever, you can come to know the sweetness of forgiveness through Christ and His shed blood. Would you come to Jehovah-Rophe, the One Who heals? Isaiah 55 points to Jehovah Jesus in verse one, “*Ho, every*

need to sustain us (II Cor. 12:8-10). All things are open to God’s all-seeing eye, “*neither is there any creature that is not manifest in His sight: but all things are naked [uncovered] and opened [full view] unto the eyes of Him with whom we have to do*” (Heb. 4:13).

God sees us, He sees our needs, He knows how to meet our needs, and He can and will meet our needs. He can and will deliver us from the trouble we bring on ourselves or the troubles others bring on us. He helps us through our troubles and delivers us in His good time. Let us trust our wonderful God for He is El-Roi, the God who sees.

VI. EL-SHADDAI

The sixth name that we want to consider is *El-Shaddai*. This is the third of the four compound names that begin with *El* and it appears **8** times in the Hebrew Old Testament. The English translation of *El-Shaddai* is “*Almighty God.*”

The Meaning of El-Shaddai

This name is made up of two words, *El* meaning **strong, mighty or powerful one**, and the word *Shaddai* is given the translation of **Almighty**. Some believe that *Shaddai* comes from the Hebrew word *shad* which refers to a child who is satisfied at his mother’s breast. It is there at the mother’s breast that the child is nourished, supplied, and satisfied fully. From these two words we see that the compound word *El-Shaddai* means that **Jehovah is the all sufficient one**. Even the ancient Rabbis held that the name *Shaddai* carried the meaning of the sufficient one.

El-Shaddai the Almighty God

The first time *El-Shaddai* appears in the Bible is in Genesis 17:1. In our English Bible this name *El-Shaddai* is translated “*Almighty God.*” The compound name *El-Shaddai* appears in Genesis 17:1; 28:3; 35:11; 43:14; 48:3; 49:25, Exodus 6:3, and Ezekiel 10:5. In these verses *El-Shaddai*

encourages Abraham and Jacob to be fruitful and multiply. There are three other verses that have the compound name *El-Shaddai*, but the two names are separated by several other words. These verses emphasize God's blessings and judgment on mankind.

El-Shaddai the One Who Chastens

The name *Shaddai* appears by itself 38 times in the Old Testament; 31 of those times it is found in the book of Job. This single form has an emphasis on God's chastening work upon His people. Job 5:17 states, "*Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.*" When the Almighty corrects us, will we respond in faith that He is seeking Christ-likeness in us, or will we become bitter, angry and doubtful? Job 5:17 is quoted in Hebrews 12:6-11 and here God teaches us that chastening will produce three things in us. The first thing chastening will produce is "*that we might be partakers of His holiness*" (Heb. 12:10), the second thing that it will produce is "*the peaceable fruit of righteousness*" (Heb. 12:11), and the third thing shows that we are truly God's son, "*for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth*" (Heb. 12:6).

According to John 15:1-4, the Almighty chastens or prunes us as His branches so that we will produce more fruit. This purging, or chastening, that the Almighty performs in our lives is a continual process to make us fruitful. El-Shaddai brings chastening into our lives to make us fruitful just as the vine pours its sap into the branches to give it life and make it fruitful. In the same way God, El-Shaddai, pours His life into ours. He desires His Son's likeness to be found in us (Rom. 8:29) which is what fruitfulness is. El-Shaddai, the All Sufficient One, corrects us to purge out the sin that is present in our lives in order to make us fruitful or Christ-like. He will also comfort us even in the midst of our correction (I Pet. 4:12-14). El-Shaddai, the nourisher, chastens us to make us fruitful just as the husbandman of John 15:1-16 purged and pruned the branches to make them fruitful.

why will you perish? Oh, why will you perish? Do not reject God's gracious provision for you.

IX. JEHOVAH-ROPHE

The ninth name we want to consider is *Jehovah-Rophe*. It is the second of the compound names of *Jehovah* and it appears **one** time in the Old Testament Scriptures in Exodus 15:26. The word *Rophe* is found about 70 times in the Old Testament without the name *Jehovah*, and only once with the name *Jehovah*. The English translation of *Jehovah-Rophe* is "*the LORD that healeth thee.*"

The Meaning of Jehovah-Rophe

Rophe means **to mend, to heal, to make whole, and physician**. This healing, or restoration, can apply to both the physical and spiritual realm. Why is this title added to Jehovah's personal name? Because all of mankind is in desperate need of both physical and more so spiritual healing (Isa. 1:5-6, Jer. 17:9). God is more concerned with the spiritual and moral need of healing.

Jehovah-Rophe Can Be Trusted

After the people of Israel were miraculously delivered through the parting of the Red Sea in Exodus 15:22-26, they soon found themselves without any water. Instead of trusting in the Lord they murmured and complained to Moses about Jehovah. Often we think we are wiser and more just than God. As we examine His actions towards us at sometimes we think that we have found an error in the Most High God (El-Elyon). How is it that we as sinners, who are finite and limited, think that we have found error in the Most High God Who is infinite and perfect in all His ways? You might say, "I don't accuse God of error or of making a mistake in dealing with me." Well, let us check ourselves out on this point. Do you complain about your circumstances or do you have a murmuring spirit? Do you get angry or bitter towards

Chronicles 7:12b, *“I have heard thy prayer, and have chosen this place to myself for a house of sacrifice.”* This mount became the Mount of Jehovah where all sacrifices were offered starting with the offering of Isaac, followed by many animal sacrifices in the Temple, and ending with the sacrificial offering of the blessed Son of God, the Lord Jesus Christ, Who was the perfect sinless substitutional sacrifice for all mankind. This mount was chosen by Jehovah to be the place of provision, for He saw the need and provided the way back to Himself.

Jehovah used the lives of Abraham and Isaac to picture the blessed relationship between the Father and the Son. The question that Isaac asked his father *“Where is the lamb?”* has been asked countless times since. Then Abraham answered, *“God will provide Himself a Lamb”* (Gen. 22:7-8). I believe God used this incident to teach us that He was going to and has provided the true lamb of God. Jehovah-Jireh said He would provide a lamb in Genesis 3:15. He provided an illustration of this in Genesis 22:1-24 when Abraham offered up His son Isaac. Then in the book of Leviticus He showed how He would provide a Lamb by setting up the sacrificial system of the shedding of blood.

Jehovah-Jireh Provides the Perfect Lamb

The Lord provided a lamb in the final and perfect sacrifice of His own Son on the Cross of Calvary located on Mount Moriah. This perfect sacrifice is *“the Lamb of God, which taketh away the sin of the world”* (John 1:29b). Oh! What a God, what a provider! How carefully He planned to make this provision for us. My friend, do you have the provision for your sins in the sacrifice of the Lamb of God that takes away the sins of the world? Has He taken away your sin? He can and He will, but in order for Him to do that you must ask Him. Romans 10:9, 13 states, *“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For whosoever shall call upon the name of the Lord shall be saved.”* Would you call on the LORD today? Oh,

VII. EL-OLAM

The seventh name we want to consider is the last of the four compound names beginning with *El* (God), *El-Olam*. This name appears **3** times in the Old Testament in Genesis 21:33, Isaiah 40:28, and Psalm 90:2. In our English Bibles this Hebrew name *El-Olam* is translated *“everlasting God.”*

The Meaning of El-Olam

The word *everlasting* is the word *Olam* and *God* is *El*. Remember *El* means **strong one**, and *Olam* means **hidden, secret, concealed, time immortal, and the most ancient times** (Gen. 6:4, I Sam. 27:8, Ps. 25:6, Jer. 2:20; Jer. 5:15). Isaiah 63:16 translates *Olam* as *“everlasting,”* and Isaiah 64:4 as *“the beginning of the world.”* The basic meaning of *Olam* is **the most distant times, whether it is the times of the remote past or the far distant future**. The Hebrews understood this name as being an indefinite period of time as seen in Leviticus 25:32 and Joshua 24:2. The word *Olam* and *El* are found 3 times in the same verse; twice they are together (Gen. 21:33, Isa. 40:28), and once separated by two words in Psalm 90:2.

El-Olam the Everlasting One

The first occurrence of El-Olam is in Genesis 21:33, when Abraham called *“on the name of the LORD, the everlasting GOD.”* Here we learn that the LORD or Jehovah is the EVERLASTING GOD. Psalm 90:1-2, *“Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hast formed the earth and the world, even from everlasting [Olam] to everlasting [Olam], Thou art God [El].”* Isaiah 57:15 teaches that Jehovah inhabits eternity, that is He permanently dwells in eternity. Everlasting means having no beginning, as well as having no end; there are no limitations of time at all.

The second appearance of El-Olam is in Isaiah 40:28, *“Hast thou not known? Hast thou not heard, that the everlasting [Olam] God [Elohim], the LORD, the Creator of the ends of*

the earth, fainteth not, neither is weary? there is no searching of His understanding.” This God, Who always has been and always will be, is inexhaustible; He does not become fatigued. Genesis 2:2 says, “*God rested on the seventh day.*” Here rest means to cease or to desist from exertion. The Eternal God, El-Olam, does not ever need to rest like man; He has everlasting strength and power.

El-Olam is not only eternal and has everlasting strength, He also has everlasting, or limitless, understanding. There is no searching of His understanding, which means that no one can penetrate or find out El-Olam's understanding. How do we find out about God? How do we come to know this Everlasting God? According to I Corinthians 2:10 God reveals eternal things to us by His Spirit Who has given us the Scriptures (II Pet. 1:20-21). It is by hearing the Scriptures (Rom. 10:13-17) that a person can know God and by faith receive Him as their Savior from sin. It is the Holy Spirit of God that teaches us the Word of God so that we can believe it and understand it. Without the Spirit of God we, as sinners, see the Scriptures as foolishness. I Corinthians 2:14 says, “*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned [understood].*” We can only come to understand El-Olam, the Eternal God, as we look into His Word and are helped by the Holy Spirit of God.

The first step in understanding and knowing God is to recognize yourself as a sinner before God and to believe He sent His Son Jesus Christ to die on the cross for your sins to give you eternal life. Once you come to this point, you can begin to know the Eternal God and the eternal life which He gives (John 17:3). Through God's Word we can begin to know Him. It will take eternity to learn more and more about the eternal God. This learning will never come to an end for El-Olam is eternal in His knowledge and strength. My friend, will you call on El-Olam, the Eternal God Who is the Lord Jesus Christ, and be saved today (Rom. 10:9-13)?

VIII. JEHOVAH-JIREH

The eighth name we want to consider is the first of the ten compound names of *Jehovah*, *Jehovah-Jireh*. This name appears **one** time in the Old Testament in Genesis 22:14. The English translation of *Jehovah-Jireh* is “*the LORD will provide.*” Remember *Jehovah* is “*the self-existing Eternal One.*” Moses was told in Exodus 3:14 to use this name when speaking to the people of Israel about the One Who was going to deliver them from their Egyptian bondage. The name God told Moses to use was “*I AM that I AM,*” or He Is that He Is. What is He? He is everything, All in All (I Cor. 15:28, Col. 1:16). He is self-existing, that means He looks to nothing or no one to sustain Himself. All things that exist come from Jehovah. He is all that we need for He is the eternal self-existing God.

The Meaning of Jehovah-Jireh

The name *Jireh* means ***to see, to see to it, to provide.*** He sees, so He provides. *Jehovah-Jireh* means ***God is all in all, so He will provide all our need.***

Jehovah-Jireh Pictures How He will Provide

In Genesis 22, where the name *Jehovah-Jireh* appears, we find one of the familiar and stirring Old Testament stories. In Genesis 22:1 God, or Elohim, tempted or tested Abraham, because He asked Abraham to do the hardest thing ever asked of any father. Elohim asked Abraham to offer his long-awaited and promised son as a sacrifice to Him. This offering was made in the land of Moriah, fifty miles from where Abraham lived. The name *Moriah* is taken from our name *Jireh*, which means *seen or provided by Jah or Jehovah.*

Abraham made the sacrifice of his son on Mount Moriah. On this mount which David purchased from Ornan the Jebusite (I Chron. 21:18) the temple of Solomon was built (II Chron. 3:1). Mount Moriah became the center of Israel's religious life and sacrificial system, as Jehovah had said in II