# The Hebrew Names of God

## Table of Contents

### Three Primary Names

1. Elohim-God
2. Jehovah-LORD
3. Adonai-Lord

### Five Secondary Names

4. El’ Shaddai-God Almighty
5. El’ Elyon-The Most High God
6. El’ Olam-The Everlasting God
7. El-Roi-Thou God Seest Me
8. El’- Kanah-God Created

### Four Minor Jehovah Names- Mention Only

10. Jehovah-El’oheenu-- The LORD Our God
11. Jehovah-El’oheka-- The LORD Thy God
12. Jehovah-El’ohay-- The LORD My Go

### Nine Major Jehovah Names

13. Jehovah-Sabaoth-- The LORD of Hosts
14. Jehovah-Jireh-- The LORD Will Provide
15. Jehovah- Rophe--The LORD Who Heals
16. Jehovah-Nissi-- The LORD MY Banner
17. Jehovah-M’Qaddishkhem—The LORD Who Sanctifies
18. Jehovah-Shalom—The LORD MY Peace
19. Jehovah-Rohi—The LORD MY Shepherd
20. Jehovah-Tsidkenu—The LORD Our Righteousness
21. Jehovah- Shammah—The LORD is There
22. Abba - Father

### Conclusion
INTRODUCTION

This study of the Hebrew names of God is distinct from the NT names of Jesus Christ or titles of God, Jesus Christ or the Holy Spirit.

However, implicit within this study, because of the eternality in the tri-unity of the Godhead the characteristics of the Hebrew names of God may also be reflected in the characteristics, nature and personality of Jesus Christ and the Holy Spirit.

God’s names reveal not only different aspects of His character, but also point to the fulfilment of those aspects in the Person and work of His Son Jesus Christ.

EXAMPLE

Choose a public figure we all know.
Each one of us describes that person with a one word adjective.
In this way each name of God spotlights a different facet of His personality, nature, and His character.

God Revealed

God is revealed in Scripture by His names, His acts, and by the God-inspired statements of men concerning Him.

God’s revelation of Himself in the Bible is progressive.
He proceeds from the **simple to the complex** in a gradual unfolding of the truth concerning his personality, character and attributes.

To the Believer, the many names of God revealed by himself throughout the Bible are so many windows to throw light on His Infinite nature.

As human names are given to convey various characteristics or meaning to a person, in the same way God’s names are also descriptive of Him. Considering each name as a window is an excellent way to throw more light on God’s fuller characteristics.

**Old Testament Names of God**

This study will consider five categories:

1. Three Primary names
2. Five Secondary names
3. Four Minor Jehovah names
5. Abba, Father.

As much as possible we will follow each name progressively from Genesis forward.

There are many names of God. This study will consider perhaps the seventeen major names. No one name or combination of names could express all that He is, or of His forgiveness, grace and mercy toward erring mankind.

**The Three Primary Names of God:**

**Elohim, God --- Jehovah, LORD — Adonai, Lord**
The Hebrew Names of God

# 1. Elohim …God (El-lo-heem’)

Elohim is first in order of use.

This is the word used in Gen. 1:1, 2:3.

It occurs some 2,550 times in the OT.

Meaning of the Name

Elohim. Root meaning = to swear; indicates God, under covenant of and oath with Himself to perform certain conditions. Heb. 6:13-14. Name implies: one in Covenant; fullness of might.

Elohim is uni-plural, suggesting the tri-unity of the Godhead.

Elohim- is a plural noun.

El- is the simplified form of Elohim.

Elohay- is the singular of Elohim.

As it is rendered in the Authorized Version, it means quite simply, God. Genesis 1:1 “In the beginning God…”

The opening words of Scripture make the meaning clear.

They declare Him to be Supreme, Eternal, and Almighty, the Creator of the Universe.

It is agreed by most scholars, that the name Elohim signifies the putter forth of power. He is the Being to whom all power belongs.
G. Campbell Morgan affirms that “it (Elohim) refers to absolute, unqualified, unlimited energy”. He is The Mighty One.

Elohim is alone the Creator, Eternal, the fount and source of all life and being.

Note.

Genesis 1:26.”And God (Elohim) said, let Us ...” The “Us” and “Our” confirm the idea of plurality.

Genesis 1:27. So God (Elohim) said, let “us…” The “His” and “He” confirm the idea of unity; agreement.

Elohim then is the uni-plural, strong and faithful creator.

NB.

Genesis 1:2. And the Spirit of God was hovering over the face of the waters”

Genesis 3:22. “The man is become as one of Us.”

Genesis 11:7 “Go to, let Us go down”

Isaiah 6:8. “Whom shall I send, and who will go for Us”.

V9. “Then I said, ‘Here am I send me”

Creation is the result of God, (Elohim).

Was then creation the work of the Father, the Son, or the Holy Spirit?
In the King James Version of the Bible the name JEHOVAH is uniformly printed LORD. (all capital letters)

It is by far the most frequently used of the names of God, occurring some 6,823 time according to the lexicographers.

The precise meaning of this Hebrew name is obscure. It was originally composed of four consonants, YHWH (in the original Hebrew), known to theologians as “the tetragrammaton”. He was and is the covenant God of Israel.

**Meaning of the Name**

The primary meaning of the name Jehovah is from the Hebrew word ‘Havah’ showing God is the “self-existent One” or “He that is Who He is”.

A secondary meaning of the word ‘Havah”, meaning ‘being’ and is, “to become known”, thereby pointing to a continuous and increasing revelation of Jehovah, and Self-revelation.

Dr. G. Campbell Morgan again affirms in relation to the name Jehovah, that… “It’s real significance is the revelation of God becoming what His people need in order to meet that need”.
Whatever the crisis, God in His ‘Jehovah’ name, as then, will ever be adequate for His people’s needs today.

God’s own exposition of the name makes the meaning clear --- I AM THAT I AM. Ex.3:14.

Therefore the name of the LORD, Jehovah, I AM, means “the Self-existent, Self-revealed, Almighty and All Powerful One”.

Moses Maimonides, a noted Jewish commentator of the middle ages in reference to this name pointed out; “All the names of God which occur in Scripture are derived from His works except one, and that is Jehovah; and this is called the plain name, because it teaches plainly and unequivocally of the substance of God”.

Jehovah, as the name for God, was formed by adding the vowels of His name ‘Adonai’ (Lord) to the consonants of the Hebrew divine name WHWH (or sometimes as WHVH); giving us Yahweh - Jehovah; vowels A, E, I, O, U, and sometimes Y (as in Bicycle), all other letters in the alphabet are consonants.

The only exception to this rule is if Yahweh/Jehovah is linked with Adonai (Lord), then the vowels of Elohim (God) are used.

The name Jehovah is first used in Scripture in Genesis 2:4. “…the LORD God made the earth and the heavens”.

It is first defined in Exodus 3:14-15.

In verse 14. The word Jehovah is translated by the words,
“I AM THAT I AM and “I AM”.

This name “I AM” was and is absolutely sacred to the Jewish people.

Imagine the horror the Godly Jew feels over the desecration of that Holy Name.

Exodus 6:1-3. **Read.** In this clear revelation of Himself in the name LORD (JEHOVAH) God is careful to emphasize that this name does not mean another God, but rather the same God under another name.

The first clear revelation of God by this name, JEHOVAH, occurs in His message to captive Israel, in His expression of HIS POWER to deliver them. Ex. 3:8, 17.

Exodus 3:14-15. “You shall say unto the children of Israel I AM has sent me unto you”. The Elohim (meaning strength or strong one) of Abraham, Isaac and Jacob has sent me unto you.

The Jewish people regarded the name as too sacred to pronounce. To them it was the incommunicable name, hence, WHWH or YHVH.

In His ‘Jehovah’ character, God had a special relationship to man.

Gen.2:7. “…the LORD God formed man”

Gen.2:21. “…the LORD God caused a deep sleep”

Gen.3:28. “…the LORD God walked in the garden”.

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Gen.3:9. “...the LORD God called unto Adam”.

Gen.3:21. “...the LORD God clothed them”.

As LORD He deals with sin and redemption by blood in the garden. Gen. 3:15.

He reveals Himself more fully under that name in connection with the redemption of Israel from Egypt by blood and power.

Exodus 12:5, 7, 13.

He ultimately reveals himself in the coming of Jesus Christ to shed His blood, die and rise again in the power of an endless life.

“...God was in Christ reconciling the world to Himself.

2 Cor. 5:19.

Jn.1:1, 14. “In the beginning was the Word, and the Word was with God, and the Word was God”.

V14. “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth”.

Finally, God Who had revealed Himself to man as Jehovah in the OT, came in the Person of His Son in the NT, to make Him fully known in Jesus.
Jesus name is an abbreviation of (Je’hosh’ua); Jehovah the Saviour. Jesus declared himself to be the “I AM”.

Jn.8:58. Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM”.

As claimed by God in Ex.3:14. “I AM THAT I AM”.

Jehovah, the Self Existant One, The One Who is Who He is.

The Creator and sustainer of all things---

He calls us sons and daughters.

We call him Aba Father

My Father!

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The third of the primary names of God used in the OT is Adonai, ‘Plural’ or Adon, ‘singular’.

Pronounced: a-do-ni’.

Meaning of the name Adonai

Means: Sir, Master, or my Lord and Master

The distinctive use of the name appears in the following scriptures.

**ABRAM**

The first occurrence of the name Adonai in scripture is in:

Gen.15:2, 8. This is a story of God’s covenant with Abram following the deliverance of Lot. It’s about God’s renewal of a promise to give Abram seed as the stars of heaven, and the sand of the seashore.

Although his faith was sorely tried in the long delay of the promise and its fulfillment, Abram trusted God.

**Adonai (cont.).**
He bowed in heart and mind before the *Lord* in unquestioning devotion. He trusted fully in the Lord’s divine pledge and the Lord’s sufficiency to fulfill His covenant promise.

**Joshua**

**Jericho**

Another reference, Josh. 6 Joshua, on entering Canaan knowing that he could not win the battle for Jericho in human might he went to God in faith on God’s promises. The conquest of Jericho was abundantly justified by faith.

**Ai**

Later, after such a miraculous victory, with the Lord fighting for them over Jericho; He opposed them in their next battle.

When Israel was defeated through pride and the sin of Achan at the battle of Ai, Josh. 7, Joshua knew that the *Lord and Master* who had won the battle of Jericho for Israel, was now not only not with them in battle because of sin, but was against them. God was at that time not being respected as their Lord and Master. God is all about His people keeping His covenant.

**Gideon**

**Judg. 6**
Gideon, called from obscurity to deliver Israel from oppression, showed his dependence upon God by using this name-Adonai; Lord and Master.

Read Jud. 6:12-23

V12 And the Angel of the Lord appeared to him, and said to him, “The Lord is with you mighty man of valor”.

V13. Gideon’s four observations:

“Oh my Lord, if the LORD is with us,

1) Why then has all this happened to us?

2) And where are all His miracles which our fathers told us of…?

3) Did not the LORD bring us up from Egypt?

4) But now the Lord has forsaken us…”

V14. Then the LORD (Jehovah, YAHWEH YHWH) turned to him and said, “Go in this might of yours… Have I not sent you?

V17. Show me a sign- that it is You who talk with me.

V18-20 Gideon prepares a sacrifice - places it upon this rock.

V21. The Angel of the LORD put out the end of the staff…and touched the meat and the bread, and fire rose out of the rock and consumed the sacrifice.

The title Adonai is the one most often ascribed to the Saviour the Lord Jesus Christ in the NT.
The Greek word Kurios of the NT is the counterpart of the Hebrew word Adonai.

**Jn. 13:3-17. Read.**

Jesus washed the disciples’ feet.

V4. Jesus laid aside His garments. Lordly, Teacher, (Master KJV) garments.

V13. “You call Me Teacher (Master) and Lord... for so I am.

This, He is to all who call Him Saviour.

**Lk. 8:24. “Master, Master, we perish” (were going to drown)**

We call him Saviour, Christ the Lord, King of kings, Jehovah, Son of the Highest, but can we, do we, will we, call Him Master?

**EX. 21:2-6. Deut. 15:12-18.**

In Hebrew, the words ‘servant’ and ‘slave’ are the same.

To call Him Master, implies **servanthood**, loyalty, obedience; even a willingness to be His bond-slave; or to die for Him.

**1. Cor. 6:19-20.** What? Know you not that your body is the temple of the Holy Ghost which is in you, which you have of God, and you are not your
own? V20. For you are bought with a price: therefore glorify God in your body and in your spirit, which are God’s.

This ‘therefore’, is not a suggestion, but a command.

Jn. 11:28. At Lazarus’s death; Martha called Mary, saying, “The Master is come and calls for thee”.

Jesus, (Master) in setting His garments aside and wearing a towel, taking a dish with water, washing their feet, and then proceeding to dry their feet with His own covering (towel). He assumed for the disciples the role of a servant.

V16. “…a servant is not greater than his master; nor is he who is sent greater than he who sent him.

Before the crucifixion the disciples called Jesus, Master;

After the resurrection they called Him Lord.

Isa. 41:8-20. Defines the highest form of servanthood/slavery

But you,

1) Israel, are,

2) My servant,

3) Jacob, whom I have

4) Chosen,

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5) The descendants of Abraham,
6) My friend
7) V9. You whom I have taken from the ends of the earth,
8) And called from its farthest regions,
9) And said to you, you are My servant,
10) I have chosen you
11) And not cast you away:
12) V10. Fear not,
13) For I am with you:
14) Be not dismayed for I am your God.
15) I will strengthen you,
16) Yes, I will help you,
17) I will uphold you with my righteous right hand.
18) V13. God qualifies. For I the LORD your God will hold your right hand,
19) Saying to you, Fear not,
20) I will help you
21) V14. Fear not….I will help you says the LORD (Jehovah)
22) And your Redeemer, the Holy One of Israel,
23) V15. I will make you into a new threshing sledge (instrument) having teeth.
24) You shall thresh the mountains and beat them small.
25) And make the hills like chaff.
26) V16.... You shall rejoice in the LORD, and glory in the holy One of Israel...
27) V17 I the LORD will hear the needy.
28) I the God of Israel will not forsake them
29) V18 I will open rivers in desolate heights.
30) And fountains in the midst of the valleys;
31) I will make the wilderness a pool of water.
32) The dry land springs of water.

He alone has the right to our **supreme loyalty**.
He is our King of kings and Lord of lords.

It is our highest **privilege** and **duty** to acknowledge Him to be “My Lord and my God”.

Is He is our **Lord and Master**? Are we are His servants?

Rom. 6:6-7. Read. “…That we should no longer be slaves of sin. For he who has died has been freed from sin.

V16. Read. To whom you present yourselves slaves to obey, you are that one’s slaves whom you obey, **whether of sin** leading to **death**, or of **obedience** leading to **righteousness**?

V17. “… Though you were slaves of sin yet you obeyed from the heart…”

V18. “And having been set free from sin you became **slaves of righteousness**.”
I am his servant, slave, now, bond-slave.

Col. 4:12. Bondservant of Jesus Christ The word servant, is from the Greek word, meaning ‘to bind’; one who is bound to another.

As servants of Satan we were bound to sin and defeat

As servants of the Master we are bound to righteousness and victory

Gal. 4:7. Therefore you are no longer a slave but a son.

Rom.8:17. ... (Sons) Heirs of God and joint heirs with Christ...


You call me Master

You call me Master and obey Me not

You call Me light and see Me not

You call Me the way and walk not with me

You call Me life and desire Me not

You call Me wise and follow Me not

You call Me fair and love Me not

You call Me rich and ask Me not

You call Me gracious and trust Me not

You call me noble and serve Me not

You call me mighty and honour Me not

You call Me just and fear Me not

If I condemn you blame me not
The Hebrew names of God
# 4 El Shaddai—God Almighty

Pronounced: el- shad-di

Most OT names of God are made up of two words; El (the short form of Elohim) or Jehovah, and another word added as a name to give greater dimension to the character of God.

As we progress in the study, each name of God added to the other names with their specific meanings will paint a fuller picture of our God; or consider each name a spoke in a wheel, all merging in a center hub-Abba Father.

El-Shaddai is one of the ‘tenderest’ of these composite names.

Meaning of the Name

El or Elohim, meaning God Almighty in and of itself misses the ‘tenderness’ of God.

When placed together with ‘Shaddai’ we begin to see a different view. While God is Almighty and All Powerful He is also tender and loving. This is evidenced in His coming ‘in Jesus Christ’ - “For God so loved the world…” John. 3:16.
Cannon Girdlestone, a trusted theologian, writes; “The title Shaddai really indicates the fullness and riches of God’s grace, and would remind the Hebrew reader that from God cometh every good and perfect gift - that He is never weary of pouring forth his mercies upon His people and that He is more ready to give than they are to receive”.

The first occurrence is in (Gen.17:1-8).

When Abram was ninety-nine years old His body as good as dead, (Heb.11:12.) the LORD, El Shaddai (the Almighty God but Tender One) the giver of fruitfulness, promised, “I will multiply you exceedingly”. Here, God ‘The Nourisher’ pours over Abram

The Seven “I will's” of Covenant: “I Will”-

1. V2. “Make My covenant between Me and you and will Multiply you exceedingly”

2. V4, And you shall (future tense) be a father of many nations.

   V5. “No longer shall your name be Abram but your name shall be Abraham: for I have made you (present tense) a father of many nations”

3. V6. “Make you exceedingly fruitful”

4. V6. “Make nations out of you”

5. V7. “Will establish My covenant between Me and you and your descendants--- for an everlasting covenant, to be God to you…”
6. V8. “Give you... the land of Canaan, everlasting possession”
7. V8. “Be their God”

Shaddai is connected with a Hebrew root word signifying a female breast, conveying the thought of love, care and tenderness.

To an infant, the mother is the all sufficient one. As he nestles there, warm and secure, he finds his sustenance; his every need is met. El Shaddai then is the Succourer and Satisfier of His people.

NB. While speaking of the protection of God in gently caring for and succoring His child, another thought presents itself in passing.

The Hebrew name of God El kanah, (el-kay-nah): meaning;

God of the fetus or God Who created the fetus; an interesting ‘pro-life’ thought.

Hear the heart of King David: Psa. 139:13.

“For you formed my inward parts; You covered me in my mother’s womb. V14. I will praise You for I am fearfully and wonderfully made; marvelous are Your works, and that my soul knows very well. V15. My frame was not hidden from You When I was made in secret, And skillfully wrought in the lowest parts of the earth. V16. Your eyes saw my substance, being yet unformed. And in your book they all were written, the days fashioned for me, when as yet there were none of them”.

Matthew Henry in his commentary of Heb.2:14-18, speaks repeatedly of God as the Succourer of His people.

Abraham’s confidence in his God

Gen 25:7-18. When the patriarch Abraham died at age 175, - full of years and satisfied.
Abraham, Isaac and Jacob all found the same strength and comfort in ‘this name’.

Abraham had obviously taught it to his son Isaac as had Isaac to Jacob going to find his bride, Rebekah, Gen.28:3-5.

**The three Hebrew children’s confidence in their God.**

(Dan. 3:16-18) “...Our God whom we serve is able to deliver us...but if not ...we do not serve your gods, nor will we worship the gold image which you have set up”.

This is the confidence we have in Him, that if we ask anything in His name He hears us. (1.Jn.5:14-15).

**Apostle Paul’s confidence in his God**

(2.Tim.1:12).”...for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him until that Day”.

Isa.30:13. “...In quietness and confidence shall be your strength”.

**Job’s confidence in his God**

This name (El Shaddai) is mentioned forty eight times in the OT; thirty one are found in the book of Job.

The Holy Spirit who authored the entire scriptures placed them there. For no other OT book better reveals the mighty, but tender love of God for His child than Job does.
Job’s anguish in his plight lay not in his knowledge of iniquity but in the knowledge of his integrity.

“Why”, was Job’s question? Why had this happened to him when he loved and trusted El Shaddai, the God of Tenderness?

He held on to God. He trusted Him in the darkest moment. Though He slays me yet will I trust Him. (Job 13:15.)

(Job. 19:23-27) Read. For I know that my Redeemer lives…V25.

Job’s Almighty, Powerful God, was also his Loving Tender God, ‘El Shaddai’.
(Job 42:7-8).

God said to E-li-phaz, My wrath is aroused against you and your two friends, for you have not spoken of me what is right as My servant Job has.

Take seven bulls and seven rams, go to My servant Job and offer up for yourselves a burnt offering: and My servant Job will pray for you.

For I will accept him, lest I deal with you according to your folly:

Because you have not spoken of Me what is right, as My servant Job has.
V9. They did as the LORD commanded... for the LORD had accepted Job.

V10. The LORD restored Jobs losses when he prayed for his FRIENDS. (?)

Indeed the LORD gave Job twice as much as he had before.

V11-13. READ. He also had seven sons and three daughters.

Same number as before - not double.

God restored him, double all that he lost; except his children. They were replaced in the same number as were taken. No need to double them, the first seven still existed.

The child of God, who knows Him as ‘El Shaddai’, will always be able to trust Him as Job had trusted Him, saying- “Though He slays me still will I trust Him.”

The Hebrew Names of God

#5 El Elyon - The Most High God

Or Most High

Every name of God has a distinct meaning.

Regardless of how similar they may seem to another meaning, they are different; revealing different aspects or facets of God’s grace, personality or character.

The name is practically synonymous with El Shaddai, (The Almighty), but that is not the case.
As we discussed earlier, El Shaddai can have a misleading translation, not also showing the tender, loving and merciful side of His name.

El Elyon is rightly translated with the correct balance of accuracy; whereas El Shaddai in some translations projects the authority, power and judgement of God without balancing His grace, mercy and love, which El Elyon correctly does in the original.

El Elyon is correctly translated as “The Most High God”-

“High over all”… “Supreme and Omnipotent”… “All Powerful”

Psa. 91:1 Links both names. (Read)

“He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty”.

This verse presents a wonderfully reassuring juxtaposition of these divine titles.

Juxtaposition meaning: When two objects or words differ but can stand side by side in a harmonious contrast.

(Dict. Close together or side by side, similar but distinct)

One of the better verses to appreciate the contrast between these two names is found in Psa. 91:1

“He that dwelleth in the secret place of the Most High (El Elyon) shall abide under the shadow of the Almighty (El Shaddai).

With the idea of El Elyon displaying the absolute authority and power of God, we may be justified in fearing or trembling before Him.
El Elyon (The Most High God) is also El Shaddai (God Almighty), the God of all grace and mercy and love.

Our best intentions are often thwarted by our limitations.

No one and no thing can thwart the purpose or intention of the Most High God.

This name, El Elyon, first occurs in Gen.14:18-19.

After Abram's conquest of the five kings, first introduced to us in scripture by Melchizedek, who blessed Abram, in the name of The Most High God, possessor of heaven and earth, V19.

As possessor, God could say “to thee will I give this land”. The land was not the Canaanites, it was God’s.

V20. Abram realizing that all he had or ever would have came from The Most High God, possessor of heaven and earth, he gave tithes of all that he had to Melchizedek- the type of Christ.

This established the principle of Christian giving.

Incidentally, this principle was initiated four hundred years before God gave the law to Moses on Mt. Sinai.

Note Also: Gen. 14:22-23.
Abram is able to overcome the temptation of the king of Sodom, “with the goods of Sodom”, after he had:

1). Enjoyed the bread and wine, the strength and joy of heaven.
2). And came to know God as the Most High, the possessor of heaven and earth.

Three further examples of God as El Elyon
(The Most High God, possessor of heaven and earth).

1). Deut. 4:34-35. Nebuchadnezzar is brought to realize that God as the Most High God is the possessor of heaven and earth.
2). Deut. 32:8. Here El Elyon, The Most High God, possessor of heaven and earth, is seen as the One who divided the nations their inheritance.
3). Dan 7:27. In the kingdom, then shall all realize that God is truly the possessor of heaven and earth.

Isaiah gives us a pre-creation view, when he speaks of Satan, Lucifer, full of pride who said, “I will exalt my throne above the stars of God”, “I will ascend above the heights of the clouds; I will be like the Most High” Isa. 14:12-14.

Note: “Above the stars” and “above the heights of the clouds”, indicates Satan speaking from beneath, from a fallen position.
Satan’s intention was to “Ascend” on high, to defeat the authority of the Almighty, and to possess the throne of the Most High God.

There is “no other God beside Me” He alone is the possessor of heaven and earth and His throne is his alone by divine right.

In relation to the greatness of God, how finite are we His creation?

King David declared, “When I consider the heavens…

…what is man that Thou art mindful of him?” Psa. 8:3-4.

The Apostle James pondered the same thought, saying, “What is your life? It is even a vapor that appears for a little time and then vanishes away”. James 4:14.

In contrast to the foregoing it is still correct to understand that this great infinite God is our Heavenly Father; Who in Christ has become our Redeemer and Friend.

All that is expressed by this name in the OT is true of Jesus Christ in the NT.

As El Elyon - The Everlasting God

1). He is able to do exceeding abundantly above all that we can ask or think, according to the power that works in us. Eph. 3:20.

2). He is able to keep that which we have committed unto Him against that day. 2 Tim. 1:12.
3). He is able to present us faultless before the presence of his glory with exceeding joy. Jude 24.

THE HEBREW NAMES OF GOD
# 6 El Olam…The Everlasting God

El Olam is used comparatively few times in Scripture but conveys a wonderful aspect of God’s character.

The name is translated in the Authorised Version as: The Everlasting God.

Olam cannot be expressed in any one English word. Several words used together are used to convey a fuller meaning.

“Everlasting”, “evermore”, “old”, “old time”, “ancient time”, “beginning of the world”, “continuous”, and most frequently of all - “ever”, are most often used.

Shortly before Abraham's testing in being asked by God to sacrifice Isaac, he reproofed Abimelech because of the well of water which Abimelech’s servants had violently taken away.

They (God and Abram) made a covenant at Beer-sheba and Abraham “planted a grove at Beer -sheba, and called there on the name of the LORD, the Everlasting God” -El Olam,
It is evident Abram from his experience with God that Abram felt confident in this new relationship of God’s grace, which by inspiration he introduced another name for God.

He entrusted his care to the “Everlasting God”, the One Who is always there.

He is always available, always cognizant of all details, always able to vindicate the trust His children place in Him.

Putting it another way:

He is showing God to be:  
Omnipresent - All being present  
Omniscient - All Knowing  
Omnipotent - All powerful

Not only is He the God who is Everlasting (no end) but He who is eternal (no beginning or end).

1 Ch.16:36. “Blessed be the LORD God of Israel From everlasting to everlasting”

In all generations He will always be as He is - never changing.
Read the following references.


For the Lord is good, His mercies endureth forever to all generations Psa. 100:5.

But the mercy of the Lord is from everlasting to everlasting… Psa. 103:17-18.

…Even from everlasting to everlasting, You are God.


From before all ages, unto all eternity, He is the everlasting I AM.

Regardless of the changing times or cultures, the Everlasting God meets our need as fully and readily as he met theirs then.

He tested them. They tested Him.

Do we test Him as they did to see His marvelous acts?
Rev. 15:3. Great and marvelous are Your works, LORD God Almighty.

Psa. 78:12. Marvelous things He did in the sight of the Fathers.

 Isa.29:14. Behold I will again do a marvelous work.

The *Apostle Paul* declared. Read. Rom. 16:25-26,

“Now to Him who is able to establish you…”


“Have you not known? Have you not heard? The everlasting God, (El Olam) the LORD, (JEHOVAH) The Creator of the ends of the earth, neither faints nor is weary. His understanding is unsearchable. He gives power to the weak, and to those who have no might He increases strength”.

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The Hebrew Names of God

#7 **El Roi: Thou God seest me**” (Gen.16:13).

The self-revelation of God was not made exclusively by men.

It is fitting that one of the tenderest of divine names was first expressed by a woman.

Sarai, Abram’s wife, resulting from her barrenness, encouraged him to produce an heir, Ishmael, by her maidservant Hagar.

Later, Sarai reneged and Hagar was banished to the wilderness of Shur, southwest of Palestine. (Gen 16:6).

The angel of the LORD found her (V7-11) by a fountain of water, commanding her to return to her mistress.

This was a local sacred spring beside which Hagar had this spiritual experience and was locally named “Beer Lahai Roi”, meaning, a local deity, “the god of seeing”/ divination.

God speaking through Hagar by inspiration, saying, “The well of him (Hagar) that liveth and seeth Me”. It was; the well of continuing to live after seeing God. (KGV).

It was considered awesome to look upon God - death must surely ensue.
Although He is a Holy, He is a God of grace. He allows us to have a vision of Himself not to scar or terminate men’s lives, but to bless and direct.

**Examples of seeing God and living**

Gen. 32:30. Jacob wrestles with the Angel of the Lord. “For I have seen God face to face and my life is preserved”

Jud.13:22. Manoah and his wife, parents of Samson. “We shall surely die because we have seen God”.

Gen.16:13-14. And she (Hagar) called the name of the LORD that spake unto her El Roi.

Hagar was inspired to utter, “Thou God seest me”.

Literal translation: A God of seeing or of vision.

The living God does not see with a cold eye of unconcern. He is has the tender care of a loving father.

He invites, “Look unto me and be ye saved, all ye ends of the earth! for I am God and there is no other”. (Isa. 45:22). This is the good news invitation in OT and NT.

**THE HEBREW NAMES OF GOD**

This is the continuation of our study of the Hebrew names of God. By way of a brief review, this is what we have already covered. (Interrupted by overseas ministry trip)
There are five categories:

1. **Three primary names:**

   Elohim, God
   Jehovah, LORD
   Adonai, Lord.

2. **Five secondary names:**

   El Shaddai---God Almighty,
   El Elyon---The Most High God,
   El Oman--- The Everlasting God,
   El Roi---Thou God seest me,
   El Kanah...God the Creator- (fetus) NB See P.21. (Mention only).

3. **Four minor ‘Jehovah’ names.**

   Mention only, of these four minor names of God

   #9 - Jehovah- Hoseenu --- The LORD our Maker (Psa.95:6).
   #10 - Jehovah- Eloheenu --- The LORD our God (Psa.99:5, 8,9).
   #11 - Jehovah- Eloheka --- The LORD thy God (Ex. 20:2, 5,7).
   #12 - Jehovah- Elohay --- The LORD my God (Zech. 14:5).

4. **Nine major ‘Jehovah’ names:**

   #13 - Jehovah-Sabaoth--- The LORD of Hosts.
   #14- Jehovah-Jireh--- The LORD will Provide.
   #15- Jehovah-Rapha--- The LORD that Healeth.
#16- Jehovah-Nissi--- The LORD my Banner.
#17- Jehovah-M’kaddishkhem--- The LORD that Sanctifeth.
#18- Jehovah-Shalom--- The LORD Send Peace.
#19- Jehovah-Rohi--- The LORD is my Shepherd.
#20- Jehovah-Tsidkenu--- The LORD our Righteousness.
#21- Jehovah-Shammah--- The LORD is There.

5. #22 Abba, Father

*(Teach last, following the Major Jehovah Names)*.

The Abba …Father (Aramaic) title is the culmination of all other Hebrew names of God

**End of review, begin teaching now:**

At the beginning of this study we discussed Jehovah as one of the three primary names of God as:

1. The self-existant one.
2. He who is who He is.

Now we discuss Jehovah as He relates to each of the following nine major Jehovah names.

The following is #1 of the nine major and #13 of all names thus far in this study.

**THE HEBREW NAMES OF GOD**
# 13. (1) Jehovah-Sabaoth --- The LORD of Hosts.

Psa.24:10. The LORD of Hosts, He is the King of Glory.

This name was revealed at the time of Israel's greatest need; when all hope of deliverance through earthly power was gone.

It is never found in the Pentateuch, (the first five books of the Bible generally attributed to Moses) or in Joshua or in Judges and only rarely in the Psalms.

In the days of Israel's failure, division and captivity it appears often in the messages of the prophets.

Jeremiah used this title of the LORD 80 times, Haggai used it 14 times, Zechariah used it 50 times, and Malachi, 25 times.

The "Hosts" are Heavenly beings.

Gen.32:1-2. Jacob went on his way, and the angels of God met him. And when Jacob saw them he said, "This is God's Host..."

1. Kings 22:19. (Solomon) "I saw the LORD---and all the host of Heaven standing by Him, on his right hand and on His left". Under this name, THE LORD OF HOSTS, He ministers help to Israel in times of danger or failure.

2. Kings 19:31, 35."---The zeal of the LORD of hosts shall do this"

"---The angel of the LORD went out and smote in the camp of the Assyrians an hundred four score, and five thousand---“ (185,000).
Isa. 1:9. “...except the **LORD of Hosts** had left unto us a very small remnant, we should have been as Sodom...”

Isa.9:19.”Through the wrath of the LORD of host is the land darkened”.

Isa. 31:4. “...So shall the LORD of Hosts come down to fight for Mt. Zion...”

Mal.3:7. “...They shall be mine, says the LORD of Hosts in that day when I make up my jewels...”

The word “hosts” is also used of Israel.

At their deliverance as a nation, (Ex. 21:41), we read, “...all the hosts of the LORD went out from the land of Egypt”. That term from then onwards is frequently applied to them.

Heavenly and earthly hosts are therefore considered Hosts of the LORD; the bringing of heavenly power to the aid of His elect. (Titles of the Triune God, P52)

Jehovah-Sabaoth, LORD of Hosts, by this name indicates the aid available to the children of God from their divine source.

See. *Jer.50:25*. “The LORD has opened His armoury, and has brought out the weapons of His indignation, for this is the work of the **LORD God of Hosts**...” Jehovah- Sa'ba'oth.
He was Israel’s helper and guardian then, as He is our helper and guardian now.

**LORD of hosts: sabaoth: OT Example**

**1 Sam. 17:45. David & Goliath**

David. A rugged youth, perhaps 5’6-10” tall and 110/120lbs.; dressed for the warmth of the hillside, with a small shepherd’s staff; not a warrior.

King Saul tried to persuade David to wear his armour but David tried and refused finding it unwieldy-cumbersome, going only with a sling and five stones.

**Goliath A giant!**

(Six cubits & a span)(Cubit 18-21” & a span 8.75”-10.5”, (Cubit is the distance from a man’s elbow to his longest finger. Lg. span is half a cubit) or from the end of the thumb to the end of the fifth finger) (approx. 3m). (Approx.9’-10’ tall, and 350/500 lbs. by height/weight tables today)

His knit armoured coat of bronze alone weighed 5,000 shekels. (Shekel is slightly more than half an ounce), equals 130/160lbs. Plus spear head weighed approx. 20lbs.

His bronze helmet, armour on his legs and javelin on his chest; staff of his spear was like a weavers beam (perhaps 10’ long before the spear length, in all 15/17’. Additionally this may weigh another 75/100lbs. In total 500/700lbs of armour plus Goliath’s weight, in total probably not
Then David said to the Philistine, “You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the LORD of hosts, (Sa'ba'oth) the God of the armies of Israel, whom you have defied. V46. “This day the LORD will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel.

V47. “…all this assembly shall know that the LORD does not save with a sword and spear (man’s ability / ingenuity); for the battle is the LORD’s, and He will give you into our hands”.

V49. Then David… took out a stone; and he slung it and struck the Philistine in his forehead, so that the stone sank into his forehead, and he fell on his face to the earth.

V50. …but there was no sword (man’s ability / ingenuity) in the hand of David.

V51. David… took his sword and took it out of its sheath and killed him, and cut off his head with it. And when the Philistines saw that their champion was dead they fled.

The Hosts of heaven also includes the work of angels of whom the Bible is reticent concerning their ministry. Suffice it to list a few major NT passages regarding their ministering to Christ in His earthly sojourn:

New Testament Examples of The Hosts of Heaven
Attending Christ

2. Safeguarded Him in infancy Matthew 2:13
3. Comforted Him for His wilderness temptation, Matthew 4:11

5. Host of Heaven, activity at the cross, (Jehovah sa'ba'oth)
   
   A. Matthew 27:51-54. Earthquake, graves opened, rent veil-top to bottom

   B. Mark 15:37-39. Veil rent, the centurion said, “Truly this Man was the Son of God”- revelation.

   C. Luke 23:44-46. About sixth hour: - (Noon), darkness over all the earth until the ninth hour: - 3:00PM. The sun was darkened and the veil of the temple was torn in two.


   Prophetic Fulfillment: The Psalms were written between 1500- 450 years BC.
E. John 19:36. For these things were done that the Scripture should be fulfilled; “Not one of His bones should be broken”.

See. Exodus 12:46. In keeping with the typology of the Passover Lamb; “nor shall you break one of its bones”.

F. John the Baptist: “…Behold The Lamb of God who takes away the sin of the world! John 1:29.

1 Peter 1:18. “…Knowing that you were not redeemed with corruptible things like silver or gold, from your aimless conduct received by tradition from your fathers, V19. But with the precious blood of Christ as a lamb without blemish and without spot”.

Prophetic fulfillment: Believed to be written during the eleven months that the children of Israel encamped at Sinai - about 1688 BC.

Jehovah Sa’ba’oth: The Hosts of Heaven:

G. Proclaimed His resurrection, Matthew 28:2-7.

H. Will accompany His return, Matthew 16: 27.

After His resurrection he declared, “… all power is given unto me in heaven and earth Matthew 28:18.

He, with that power now commands those same angels on our behalf, for He is OUR Jehovah – Sa’ba’oth, The LORD of Hosts.

End of notes: Jehovah Sa’ba’oth, The LORD of Hosts

See. Addendum following
On Tuesday following the conclusion of our last class (Sun 24th Mar. 2013), I began reviewing and tweaking my notes for the next name of God which is, Jehovah- Jireh, meaning (the Lord will provide), when I realized I was being restrained in my spirit from continuing.

Becoming aware that the Holy Spirit was preparing me for something different, I stopped and waited for Him to move and speak to me.

Minutes passed as I waited in His presence praying and praising Him; then His thoughts began forming clearly in my mind.

As accurately as I can relate them to you, they were these:

1). As well as teaching the class I would like you to minister to them so their needs can be met.

2). Go back and review David's preparation as a youth, shepherding on the hillside and his recognition of and relationship with Me then. He learned to be pure in his relationship with God.

Psalm 24:3-5. “…Or who may stand in His holy place? V4 He who has clean hands and a pure heart”.

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Hymn: *Search me O God* by J.E. Orr (Lyrics 1936)

From: Psalm 139:23 “Search me O God and know my heart…”

Search me oh God and know my heart today,

Try me, oh Saviour, know my thoughts I pray,

See if there be some wicked way in me,

Cleanse me from every sin and set me free.

3). Speak of the faith building episodes of the lion and the bear as practise sessions for his future Goliath encounter. He had proved God in earlier emergencies, and now had confidence (faith) for this battle.

4). Emphasise his approach to the encounter with his giant; not being one of hope but of confidence. He faced his enemy, not in his own strength or skill but in the power and skill of the Lord of Hosts of heaven. Which is how we face our giants.

5). Discuss how each one in the class, as a believer is a ‘David’ now. Goliath (here), represents the (our) enemy: the many impossible challenges and encounters we face in the living of life.

   David then, could not, and we now, cannot face them alone, but we can face them with the Host of Heaven; (Jehovah-Sa’ba’oth) the armies of the Living God.

   It is the armies of the Host of Heaven that guide the fatal stone from our sling to defeat our giant; whatever or whomever that may be.

   The stones we have in reserve, for use today can be as David’s five stones, namely: 1) The Name of Jesus, 2) The Blood of Christ, 3) The
Word of God, 4) Prayer, and 5) Fasting. This is our New Testament armoury’s arsenal. See again Jeremiah 50:25 OT armoury, (Read). “The LORD has opened His armoury, and has brought out the weapon of His indignation”.

6). David, felling his giant also gave the nation of Israel victory; who in turn defeated the armies of the Philistines.

As we each experience our personal victories, together we bring victory into the ‘community of faith’, the body of Christ and our own assembly and homes.

7). My sense in this experience, is that the Holy Spirit is encouraging us today to become like David, in concert with the host of Heaven to do battle here and now with our ‘giant’ and have permanent victory over the enemy or problem.

For the rest of the class time, could we quietly go to prayer, standing in faith as David did, knowing the total power of heaven was behind him? Can we come to God as David did with a pure heart, confessed sin under the blood of Christ, and believing only for triumph through God’s Host of heaven and His Divine armoury?
Go to prayer with a clean hands and pure heart, using our artillery, The Name of Jesus, The blood of Christ, The Word of God, Prayer and Fasting.

We can take our own ‘authority’, as David did; or we can agree with you in prayer if you indicate to us with a raised hand. These next few minutes can make the ‘miracle’ difference for the rest of our lives.

(End of Addendum).

The Hebrew Names of God

#14 (2) Jehovah-Jireh  The LORD will Provide.


V13. “... And Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. V14. And Abraham called the name of that place Jehovah-Jireh: as it is said to this day, (forever adequate provision)
Technically speaking it began in scripture, not as a Jehovah name of God, but that of a ‘place’. Genesis 22:14.

The Children of Israel and the people of God have elevated it to a beloved title of Jehovah.

So it has become a title: Jehovah-Jireh of God; and the place Abraham named as a witnesses to what the LORD was to Abraham and is to us who trust Him today. The LORD will provide.

“In the mount of the LORD it shall be seen”, (Future tense) that Jehovah Jireh will provide - “himself a sacrifice”- on the same mountain two thousand years later by the crucifixion of Christ.

Part of the thought of this term “it shall be seen”; by some commentators, is included as part of the Jehovah Jireh name, i.e. The LORD will (see to it) provide.

This name of the LORD is probably the most well-known of all the compound names of God.

We must back-up to get context.

In Genesis 11:32, Terah, Abram’s father died in Haran.

Abraham was 75 years old then.

Genesis 12:1. “Now the LORD had (past tense) said...
(See: Acts 7:2) Stephen speaking just before being stoned) “to Abram, get thee out… unto a land that I will show thee”. God had indicated this earlier. (Joshua 24:2) “…Multiplied his seed and gave him Isaac”.

When God called Abraham to sacrifice Isaac He gave him the same instruction he had given him 25 years before Isaac was born.

And God gave him the covenant promise of:


A land that:

I will show you-

I will make of thee a great nation-

I will bless thee-

I will make thy name great-

I will make you a blessing-

I will bless them that bless thee-

I will bless all families of the earth, through you.

Genesis 12:7. And the LORD appeared… and said, unto thy seed I will give this land, and there he built an altar unto the LORD.

Develop the word ‘seed’.

Galatians 3:13."Christ has redeemed us from the curse of the law…".

V14. “That the blessings of Abraham might come upon the Gentiles (who are) in Christ Jesus, that we might receive the promise of the Spirit through faith.
V16. Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed”, who is Christ.

At this time he is 75 years old, Sarai is barren and they are childless.

Fast forward.

Genesis 15: 5-6. “Look now toward heaven, and tell the stars if you are able to number them: and He said to him, so shall thy seed be.V6. And he believed in the LORD and it was counted unto him for righteousness.

Genesis 17:1. When Abram was 99 years old… Read the whole chapter later.

V3. And Abram fell on his face and God talked to him…

V5. …Name no more Abram but Abraham, for a father of many nations have I made thee.

V15, Sarai’s name changed also to Sarah, she shall be a mother of nations.

V17. Shall a child be born unto him that is a hundred years old? And shall Sarah that is ninety years old, bear?

Gen 18:13 Sarah laughed. God said to Abraham, why did Sarah laugh?

V14. Is anything too hard for the LORD?

Genesis 21:5. And Abraham was 100 yrs. old when Isaac was born.

Gen 22. Abraham offers Isaac.
Take now thy son, thy only son Isaac, (probably 20/33 old.) into the land of Moriah. (Not at this time named Mt. Moriah).

On Isaac’s age:
Josephus. Considered him up to 25 yrs.
Adam Clarke. Considered him up to 33 yrs.

By God demanding Isaac as a sacrifice; there is another consideration.

H.W. Webb-Peploe suggests in his book *The Titles of Jehovah 1901*, that the name used in the early part of this story where God as *Elohim* demanded the *sacrifice* of Isaac; later restrained Abraham; God thereafter performed in the capacity of *Jehovah* by providing a *substitutional* ram- just a ‘consideration’.

REMEMBER THIS NAME & PLACE

Offer him upon one of the mountains which I will tell thee of.

We saw this term earlier in Genesis 12:1:

(A land that I will show thee)

**Abraham prepares to sacrifice Isaac**

Genesis 22. Tells the story

V2 Take now thy son, thy only son Isaac. (John 3:16 parallel)
V3 They rose up early with supplies.
V4 Third day sees ‘the place far off.

Three days journey to complete the sacrifice
Christ - Three day's journey in death and resurrection to complete a finished work. (John 17:4). “…I have finished the work which you have given me to do”. (John 19:30). “…It is finished”.

V5 - Leaves young servant men behind.

NB. Anytime we want a deeper relationship with God,

(Worship, sacrifice) it may become necessary to leave the ‘young men’ (the world) behind and ‘press in’ with God.

*I and the lad will go yonder-

And worship: The word worship is used here for the first time in scripture. (Used 185 in 174 verses. NKJV)

How significant must God consider this act of worship to be; using it here for the first time in two thousand years?

The Holy Spirit speaking to us through Abraham by inspiration raises sacrifice to the level of worship.

Christ laying down his life in obedience by crucifixion, made the supreme worship sacrifice (John 10:17-18).

The supreme cost of worship for one’s faith is martyrdom.

Sacrifice almost always becomes the highest form of worship.

*And come again to you. This is an expression of Abraham’s trust in God to be his Jehovah Jireh- The LORD will provide.
In light of God’s instruction to sacrifice his only son, Abraham believed God’s promise; confident in the assurance that “…I and the lad will go…and come again”.

This is faith in action.

Only Abraham and Isaac ever knew what transpired between them alone on Mt. Moriah.

Only The LORD (Jehovah Jireh) and Christ (three hours of darkness) ever knew what transpired between them alone on Mt. Calvary. Matthew 27:46 “…My God, My God, why have you forsaken me?”

Genesis 22.

V6 - Wood and laid it upon his son. Christ carried His wooden cross
- Abraham carried the fire and the knife
  Fire- speaks of judgment
  Knife- speaks of sacrifice.
- They (Abraham and Isaac) went together;

God and Christ went together (God was in Christ reconciling the world unto himself. (2 Cor.5:19.).
V7 Isaac: All the supplies, but where is the (lamb) sacrifice?

V8 Abraham: God will provide himself a lamb

V9 They came to the place which God had told him of
- Prepared altar, bound the sacrifice; Isaac, his only son:
- no resistance: although 20-33.

- Christ: No resistance: although 33 “…Led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth.” (Isa.53:7)

V10 took the knife to slay the boy

V11-12 God intervenes - “now I know your fear of God”

V 13 A ram, (not a lamb) caught, provided instead of Isaac; this distinction; ram/lamb, to avoid misinterpretation about the premature coming of the Lamb of God who takes away the sin of the world. There were then and will be still many false Christ's.

(Acts 4:12) “Nor is there salvation in any other, for there is no other name under heaven given among men whereby ye must be saved”.

Jehovah Jireh, the LORD will provide—and in Christ’s sacrifice He has.

V14. Abraham called the name of that place Jehovah-Jireh Meaning: The LORD will (see to it) provide

As it is called to this day, it shall be seen

V15-18 God said: Because you have done this -
(Not withholding thy son, thy only son);
- In blessing I will bless thee
- In multiplying I will multiply thee
- As the stars of heaven
- As the sand of the sea shore
- And thy seed shall possess the gate of his enemies
- And in thy seed shall all the nations of the earth be blessed
- Because you have obeyed my voice

That this story pre-figured the work of Christ's own sacrifice as God's only Son, is clear from Hebrews 11:17-19.

All of the above sacrifice of Isaac happened in the land of Moriah.

God said, when you get there, the place “I will show you”

Most scholars believe that “the place” became Mt. Moriah in the land of Moriah.

Fast Forward:

From Abraham sacrificing Isaac at about 30-33 yrs. old (25-35) at Mt. Moriah at 2036 BC;

About 1,000 years later:

1. Chronicles 21. To David numbering Israel, incurring God’s wrath, repenting, sacrificing at the threshing floor of Ornan the Jebusite
V18. David to set up an altar on the threshing floor

V21-22 David offers to purchase the property

V23. Ornan offers to gift the property to King David including the instruments of wood for the fire and the animals for the burnt offering sacrifice. “I give it all”

V24. David declines the gift. “I will buy it for the full price…”

“…I will not offer burnt offerings without cost”.

He is saying: NKJV “…I will not take what is yours for the LORD, nor offer burnt offerings with that which costs me nothing”.

This same principle applies to believers tithing and offerings today.

At that site (Ornan’s threshing floor) on (Mt. Moriah) David’s son Solomon began building the Temple in Jerusalem about 1,000 BC.

Six years to build the Temple. (2 Ch.3:1-2).

Approx. 1000 years passed from Abraham offered Isaac on Mt Moriah, until the threshing floor of Ornan which became the Temple site.

Abraham’s Mt. Moriah altar, Threshing floor of Ornan, and the Temple site are all considered to be the same spot;

Built on Mt. Moriah inside the wall and central in the Holy City of Jerusalem, but:

Because of sin, the crucifixion of God’s Son was executed outside the city wall; “That He might sanctify the people with His own blood” He “suffered without the gate”. Hebrews 13:12.
Christ who bore our sin becoming the sacrificial Lamb, and died as the **ram type** of Abraham’s sacrifice of Isaac and at almost the exact spot.

In so doing Christ became our **Jehovah Jireh**, The LORD will provide. And He does today and will forever for those who walk in obedience to His Word.

End of notes on Jehovah jireh.

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**The Hebrew Names of God:**

**# 15. (3) Jehovah-Rophe** (ro’phay)

(Also sometimes spelled ‘rapha’)

**Meaning: Jehovah heals.** Or the LORD that heals

First: Let us review Jehovah as we taught earlier.

Second: Refresh on Jehovah-Elohim.

Remember the primary meaning of **Jehovah**, (the name in its own right before adding the compound addition) is the personal name of the LORD- **-Jehovah**.

This name is most frequently used in the OT, occurring 6,823 times.
It appears for the first time in Genesis 2:4, together with Elohim, as Jehovah-Elohim meaning ‘LORD’ - God

Jehovah is God’s Name for Himself. The LORD - “I AM THAT I AM” and “I AM’ Exodus 3:14-15.

Elohim, God. In beginning this study, Elohim was our first name. Meaning: To swear; indicates God, under covenant of an oath with Himself to perform certain conditions.


Jesus prayed His high-priestly prayer in John 17:3.

“And this is life eternal that they should know thee the only true God, and him whom thou didst send, even Jesus Christ”

He is the Being Who is absolutely self- existant-the True and Eternal God, the One who has always existed, eternally un-changeable.

Isaiah 43:10-11: “I am He: before me there was no Elohim (God) formed, neither shall there be after me. I, even I, am Jehovah; and beside me there is no saviour”.

Also in Psalm 102:27. “But you (Jehovah- I AM WHO I AM) are the same, and thy years shall have no end.

His years shall have no end - that is, without beginning and without end:

The **he** is the equivalent of the word same V27. (As follows)
Commentators suggest that perhaps a more literal translation could read: “Thou art *he*, and thy years shall have no end”.

Rev. 3:14. “These things says the Amen, The Faithful and True Witness, the Beginning of the creation of God”:

Rev. 21:6. “…It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the water of life freely to him who thirsts”.

God’s children assigned new names to the Lord, (these compound Jehovah names) to express a truth which they had experienced in their journey with Him.

I.e. Abraham & Isaac; Jehovah-Jireh (The LORD will provide)

This name (Jehovah) is a name that God gave to Himself. Some of the compound names were given by God to Himself, while others were given to Him by His people Israel.

To this name (Jehovah) is added by man, each of the names we now consider the compound names of God.

**Jehovah-Rophe** (ro’phay) The LORD that heals

Here we see the faithfulness of God and how quickly His people forget and revolt.

**Exodus from Egypt:**

Exodus 14. Leaving Egypt, crossing the Red Sea, Pharaoh’s army destroyed.

Exodus 15:1-19 The Victory song of Moses and the children of Israel.
V20-21 The Victory song of Miriam

V22-23 Three day's journey later; wilderness of Shur - no water.

V24 Israel complained.

Four hundred and thirty years in Egyptian bondage,

(430 years is a highly disputed and contested number. It may well have been this number if, from Abraham’s call to “go to a land that I will show you” (Gen. 12) until Israel went into Egypt was 215 years, and 215 years in Egyptian bondage, total being 430 yrs.) Some commentators estimate from 215-645 yrs.

Miraculously delivered, Red Sea opened for their deliverance and annihilated Pharaoh’s army - already complaining… bitter water-what shall we drink?

V25 Moses cried out to the LORD.

   The LORD showed him a **tree**

   When he cast it into the waters they became sweet

Jehovah-rophe (ro’-phay) Jehovah heals

The word **rophe** appears over sixty times in the OT.

It is used to express the intent to heal, to deliver, restore, or to cure as a physician would.
It also means in the moral, emotional, and spiritual sense, as in deliverance from sin.

The LORD heals the bitter water.

The bitter waters were healed by a tree.

The bitter (sour) waters of our fallen state; our sin, were healed by the Christ of the tree/cross.

All four gospels record Christ being offered a bitter drink (sour wine)

King Hezekiah is an example of OT healing. 2. Kings 20:1-11.

Not only healed but given a stated additional fifteen years life-span.

We can learn from all OT examples.

1. Corinthians 10:11. “...these things happened to them as examples, and were written for our admonition…”

2. Timothy 3:16. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

V17. WHY? - That the man of God may be complete, thoroughly equipped for every good work”

To Know Jehovah as ‘Rophe’ he, (Hezekiah) had to conform.

V1. Set your house in order, for you shall die and not live.

V3. LORD: Remember:

I have walked before You in truth,

With a loyal heart,
Done what was good in Your sight,
Wept bitterly; (contrite heart, repentance)

V4. LORD speaks to Isaiah before he reaches the middle court (of the palace)

V5. Return: Tell the leader of My people, the God of David your father:
- I have heard your prayer
- I have seen your tears
- I will heal you
- On the third day you shall go up to the house of the LORD

V6. I will add to your days fifteen years
- I will deliver you
- I will deliver this city
- I will defend this city for My own and for My servant Davis’s sake.

V7. Healing with treatment-medication, (figs on the boil) - he recovered.

V8. What is the sign that the LORD will heal me?

V9. Shall the shadow go forward ten degrees or backward ten degrees?

V10. It’s easy to go forward, let it go back ten degrees.

V11. Isaiah cried out to the LORD, and He brought the shadow ten degrees backward by which it had gone down on the sundial of Ahaz. Said to be equal to 40 minutes.

How this was accomplished will be scientifically debated forever.

Suffice it to say Jehovah-Rophe (ro’-phay) - The LORD heals.

Promised to extend his life by fifteen years,

Promised to heal him and He did.

“All the promises of God in Him (Jesus Christ) are yea, and in Him, Amen”. 2. Corinthians 1:20.

Jesus is Jehovah-Rapha to His people.

The ‘Great Physician’ is one of His most loved titles.

760 years before Christ, Isaiah prophesied, the scripture which Christ used to commence His earthly ministry: Luke 4:18. Matthew 12:15; 14:14.etc.

Isaiah 61:1. The Spirit of the Lord is upon Me… for He has anointed me to heal the broken hearted, to preach deliverance to the captive and recovering of sight to the blind…” “…and He healed them all”

Jehovah-rapha The LORD that heals.

Conclusion of notes on Jehovah-Rophe
#16 (4) Jehovah-Nissi-- The LORD My-Banner.

The LORD my help! Exodus 17:15.

Indicative of victory.

To appreciate this name we need to ‘think sports’.

What is your favourite sport?

Who is your favourite team?
Imagine the excitement in the final seconds as your team scores the winning point.

Every conceivable flag, pennant, banner, etc. is waving deliriously; your team won.

Waving the banners did not win the game. The team still had to play their best.

**Jehovah-Nissi**

This name is mostly associated with battles / conflict.

**The LORD our help or banner:**

They had witnessed the LORD as their Jehovah-nissi.

Israel had just seen in the recent weeks since leaving Egypt, the token of God’s bounteous grace and power:

1. **Delivered** from Egypt’s bondage. Exodus 12:31-33.
2. **Delivered** by their passage through the
   
3. **Delivered** from the perusing Egyptian army
   
   which perished in the same waters
   
4. **Delivered** by bitter waters made sweet
   

Now they have another crisis:

Israel had not travelled far from Egypt's bondage until they had to engage Amalek in battle fighting the Amalekites. So Israel (type of the Spirit) went to war with Amalek (Type of the flesh).

Amalek is a descendant of Esau, representing the flesh which is always hostile to the Spirit.

They were attacked and they had to fight or perish.

Moses promised to stand on top of the hill with the rod of God in his hand. Exodus 17:9-12.

Then the banner was hoisted.

The name appears in Exodus 17:8-15.

Relates to Israel's victory over Amalek.

When Moses held up his arms with the rod of God, Israel prevailed. When he relaxed his arms, Amalek prevailed, V11.

Raised hands are symbolic of prayer, praise and worship.

The spirit is willing but the flesh is weak.

Moses was human. He tired (weakened) in his intercession for Israel.

Moses hands became heavy. V12. Aaron and Hur brought a rock and Moses sat on it.
Aaron and Hur each held up his hands, which were steady until the going down of the sun and Joshua (Israel) prevailed over Amalek and the army of the Amalekites.

As Israel looked from the battle field to the hill, they saw the rod of God in Moses hands and were inspired, empowered for victory.

We, as Israel, today, can look from our battle field, (our enemy, our Goliath), and see the hill of Calvary, and the cross, the Rod of God, the Tree of Life, Jesus Christ, and be inspired, empowered to victory.

Jesus Christ is our Jehovah-Nissi; our help and banner.

It is to Him alone we build our altar of thanksgiving, and raise our Ebenezer.

The Holy Spirit speaking prophetically for Christ, by Isaiah the prophet, (760 yrs. approx. before Christ) declared:

“Look unto me and be ye saved all ye ends of the earth: for I am God and there is none else. Isaiah 45: 21-22.

“Jehovah He is God; there is none else beside Him” Deuteronomy 4:35. See also: Isaiah 44:6,

1. Samuel 2:2.”There is none holy as Jehovah: for there is none beside thee”

When we look at Golgotha, the place of the skull, the hill of Calvary, almost 3,000 years later,

“...there (is still) none else”.

It is in “...Looking unto Jesus the author and finisher of our faith... “That we are victorious in battle”. Hebrews 12:2.
The enemy will still do battle with us, but we have our eyes on the hill of Calvary, our Jehovah-nissi; He is our banner - our Ebenezer.

Isaiah 59:19 “When the enemy shall come in like a flood, the Spirit of the LORD shall raise up a standard against him”

Punctuation change

“When the enemy shall come in (,) like a flood the Spirit of the LORD shall raise up a standard against him”.

Moses on the hill giving victory to Israel, is the OT fore-shadowing of the NT Jesus Christ who is our Commander-in-Chief, our Intercessor (Isaiah 59:16), (our go-between), our Advocate with the Father (1. Jn.2:1), “…so making peace”.

(Ephesians 2:15).

The three dimensions of the Trinity in intercession:

Christ intercedes with God Hebrews 7:25, 26-28. Romans 8:34.

The Holy Spirit intercedes with God. Romans 8:26-27.

For the believer, In Christ the war of wars is eternally over.

“…God was in Christ reconciling…Himself…” (2. Corinthians 5:19).

His birth, death and resurrection were God’s only plan for a lost man-kind. He has no ‘B’ plan.

Although God gave Israel victory, it did not come only from Moses’ intercessory arms staying raised with the rod of God, but Israel was enabled and victorious as an army - also, as they fought their best.
They still needed peak performance in their battle against the Amalekites (flesh) to win.

The Lord is our Jehovah-Nissi; our help and banner, but He allows us to fight our own battles, as He did Israel, or your favourite team who has to play their best to win.

Ex.17:15. “And Moses built and altar and called its name, The LORD Is My Banner. Jehovah-Nissi

NB

This name also (as Abraham/Isaac’s, Jehovah-jireh, The LORD will provide), is not ascribed to Jehovah by Jehovah directly, but given as the name of an altar, place or memorial stone to the LORD’S faithfulness, by man, to raise our Ebenezer.

Ebenezer was the place twenty years earlier where the Israelites were smitten (defeated) before the Philistines (1.Sam.4:1.).

Now 20 years later:

1. Samuel 7:7. Philistines come against Israel at Mizpah … and they were afraid.
V8. Israel said to Samuel, “Do not cease to cry out to the LORD our God for us that He may save us…”

V9. Samuel took a suckling lamb (spotless, pure), and offered it as a whole burnt offering (type of Christ) to the LORD. Then Samuel cried to the LORD for Israel, and the LORD answered him”.

V10. The LORD thundered with a loud thunder…that day …and so confused them that they were overcome (defeated) before Israel”

V12. Then Samuel took a stone and set it up between Mizpah and Shem, and called its name Ebenezer, saying this far (from then until now) the LORD has helped us. (The LORD (Jehovah-Nissi) our help and banner)

Notice the contrast with Israel and Moses and Israel and Samuel:

MOSES

Exodus 17. No water - Israel complained and almost stoned Moses when they were desperate.

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V4. “And Moses cried out to the LORD…” for them

God answered by instructing Moses to strike the rock once for water. Their need was met.

Interestingly, speaking of water:

Water played a significant role in Israel's wilderness journey.

Water is symbolic of:
The Word; Holy Spirit; life; growth; separation from the world; & etc

There were seven major ‘water events’ in Israel’s wilderness journey.

(Bible: # 7 is considered the number of completion, perfection etc.):

Seven ‘water’ encounters

1. Water turned to blood, as in ten plagues. Exodus 7:20-27


**SAMUEL**

Not ready to stone him, but had learned their lesson; ‘pray for us’.

1. Samuel 7:8. Israel said to Samuel, “...do not cease to cry out to the LORD our God for us, that He may save us from the hand of the Philistines”. V9. Samuel cried out to the LORD and the LORD answered him.

Sometimes the battle may get close: NB

V10. ...As Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel. But the LORD thundered with a loud thunder... and confused and overcame the enemy.

(Read these verses)

Galatians 5:17. Spirit is contrary to the flesh...so you do not do the things that you wish.

Ephesians 4:22-24 Put off the old man and put on the new man.

1. Corinthians 6:19. What, know you not that your Body is the temple of the Holy ghost which is in you, which you have of God, and you are not your own?

1. Corinthians 6:20. You are not your own, bought with a price, glorify God in your body and spirit which are God’s.
Colossians 2:13-15. (Read) The battle is the LORD’s! On the cross He has triumphed gloriously over His adversary and ours.

Psalm 20:5. “We will rejoice in Thy salvation, and in the name of our God we will set up our banners.” Psa. 20: 5.

Christ is our Our Jehovah -Nissi!

This was Jehovah’s answer to Moses intercessory prayer.
It shows that our victory over the flesh and the world
(Of which Amalek is a type) is due entirely to the intercessory work of Christ, and not to any degree to our own fleshly resources, alone.
We must do what we can do, Jehovah-Nissi does what we cannot do.
1 Timothy 2:5. 1 John 2:1. Isaiah 64:6.

**Jehovah-Nissi;** The LORD our (my) banner, our help, has never lost a battle and never will.
God in His sovereignty could override the human factor and win the conflict directly.
That He sometimes did do, and continues to do; but generally that is not His ‘modus operandi’ (method of operation).

He ordained that Israel should fight; not in their own strength but in His. We must never fight in our own strength, but in His.
Israel had the underlying confidence, in the same way as David told Goliath “…The battle is the Lord’s, and He will give you into our hands” 1. Samuel 17:4.

Our battle is also the LORD’S - He will give the enemy into our hands.

More accurately:

For the believer, walking in obedience to His word; He has won the battle.

We can only walk in obedience to His Word if we know His word.

He has paid the price. He has risen from the dead. Mk. 16:6.

“…He is risen, He is not here…”

He is seated at the right hand of God, evidencing a finished work. Mark 16:19, Luke 22:69, Romans 8:34.

Romans 8:37. “…In all these things we are more than conquerors through him that loved us.

The victory is ours, acknowledge it, confess it, receive it.

End of notes on: Jehovah-Nissi; The LORD our banner

THE HEBREW NAMES OF GOD

# 17. (5) Jehovah-M’qaddishkhem:
Meaning: ‘The LORD that Sanctifeth’

To make Holy; to make legitimate or binding by a religious sanction, (i.e. marriage, dedication etc.) to set apart as sacred; to observe as Holy, Holy One

People, places and things are, and may be sanctified. Tabernacle of Moses and furnishings, Temple and furnishings

Some examples:

Samson, Samuel, Jeremiah, John The Baptist, Israel’s first-born, the High Priest, The tribe of Levi to serve God in Ministry to the tabernacle, and all Israel to serve Jehovah. (Deuteronomy 7:6), to name a few

You may ‘sanctify ’your dwelling, your house, home; meaning to set apart as holy unto God.

We cleanse through the blood of Christ and sanctify as holy, our hotel rooms dozens of time a year, while travelling in overseas missions.

The word ‘sanctify’ in these and other various forms is found about 700 times in the OT.

The first use of this Hebrew word in Scripture is in Genesis 2:3.

“Then God blessed the seventh day and sanctified it…”
He set it apart from other days. Man’s fall did not negate Jehovah’s sanctifying of the Sabbath; it was and is, still holy unto the Lord.

At the completion of creation, God sanctified the Sabbath day. Man sinned and lost his divine relationship with God; being driven from the garden.

This name is not mentioned again until Exodus 13:1-2; when God instructs Moses to Consecrate (Sanctify) to Me the entire first-born (male and female) of man and beast.

This name is found seven times in three chapters of Leviticus; 20:8, 21:8, 15, 23; 22:9, 16, 32.

The summation of these seven chapters relates to the Levitical Priests serving God as Jehovah-M’qaddishkhem, The LORD (Jehovah) who sanctifies.

Each of the Names of God are placed in specific order in relation to the journey of Israel and their need to understand Jehovah M’qaddishkhem, as their behaviour demanded.

First- Genesis: The book of beginning; of man, of sin and the beginning of promised redemption. (Gen.3).
Second-Exodus: The book of redemption, first example of the meaning of Jehovah-Jireh; the LORD will provide.

He provided the Paschal Lamb of redemption from bondage in Egypt (Exodus 12:5); which is a type of our redemption from sin. The spotless Lamb on the door-posts of Israel, “When I see the blood I will pass over you”… (V13.)

Israel applied the blood and became the redeemed people of God.

Third-Leviticus: Following their redemption through the blood of the Lamb then came their sanctification.

“Sanctify yourselves therefore, and be ye holy: for I am Jehovah your God...I am Jehovah which sanctifies you” (Lev.20:7).

Only when the:

Genesis: Sin (Ch.3) in the garden had been broken, could,

Exodus: Redemptive Lamb (Ch.12) being applied, could,

Leviticus: Sanctification (Lev.20) or the setting of (Israel) apart as Holy, proceed

The sequence then for Israel and now for us is:
The covering of their sin through the blood of the lamb;
The cleansing/removal of our sin by the blood of the Spotless Lamb of God who takes away the sin of the world
John the Baptist “Behold the Lamb of God who takes away the sin of the world” (John 1:29)

The Lamb of God (Jesus Christ) on the cross did not cover our sin He cleansed (removed) it. “…He made peace by the blood of His cross” (Col.1:20).

Eph. 2:13.”…In Christ Jesus you who once were far off have been brought near by the blood of Christ”.

Sanctification follows the application of the blood of the Lamb, redeeming Israel.

There is no cleansing from sin without the blood of the lamb being applied, then sanctification (setting apart)

As God sanctified the Sabbath and set it apart from all other days;

In this same way He sanctified Israel (His People) and set them apart from all other people. He called them “His or My people”.

Leviticus 25:10. Sanctification at the year of Jubilee

As in a week, every six days produces a seventh or Sabbath.

So also in ‘Jubilee’ every sixth year produces a seventh or Sabbath year times seven is 49 plus 1= Jubilee.
Jubilee is every fifty years. It comes after the seventh Sabbaths of seven years; $7 \times 7 = 49 + 1 = 50$.

At the time of Jubilee:

V10. “…You shall consecrate (sanctify) the fiftieth year and proclaim liberty throughout all the land to all its inhabitants…”

Sanctify: To be set apart. To be consecrated. To be made holy.

Leviticus 11:44-45. “…for I am the LORD you God, you shall therefore consecrate yourselves, and you shall be holy; for I am holy…” V45. “…You shall therefore be holy for I am holy”. See also: Ex. 19:2.

To sanctify: To set apart

Exodus 29:26. “And you shall be holy to Me, for I the LORD am holy, and have separated you from the peoples, that you should be mine”.

Exodus 21. God demands Aaron’s sons as Priests to be consecrated, sanctified, made holy, because they serve the ‘bread of God’

V8. “Therefore you shall consecrate him, for he offers the bread of your God. He shall be holy to you, for I the LORD, who sanctify you am holy”.

All the preceding gives us a picture of:

Jehovah-M’qaddishkhem, The LORD that Sanctifies and what that means. We, believers today, are not under law and are not sanctified by works. “All scripture”, however, “is given by inspiration of God and is profitable… for our admonition and learning” (2 Tim.3:16).
The meaning of sanctification has not changed.

As believers choosing to walk in obedience to His Word, the requirement of ‘sanctification’ should still be evidenced in our lives and possessions as was required by the LORD of Israel; the ministry; and places and things. I.e. the Tabernacle, the Temple and their furnishings Jesus Christ and His finished work is the believer’s sanctification.

1. Corinthians 1:2. “…to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours;…”

We are sanctified by the Godhead/Trinity

The Father:

Jude 1. To those who are called, sanctified, by God the Father, and preserved in Jesus Christ.

The Son:

1. Cor. 6:11. “But you were washed, -sanctified,-justified in the name of the Lord Jesus, and by the Spirit of our God”.

Heb. 10:29. Sanctified by the blood of His covenant

The Holy Spirit:


His name; Jehovah-M’qaddishkhem means most to the believer who has a “…”desire to be conformed to the image of His Son…” Rom. 8:29; and who appreciates:
1. "The high calling (upward) of God in Jesus Christ" Philippians 3:14


3. “Who has saved us and called us with a holy calling,...”

2. Timothy 1:8-9. Read

Without the purpose of this name; Jehovah-M'qaddishkhem, (the LORD that sanctifies), it would be impossible for us to face the responsibilities or merit the position required of the “High”, ‘Heavenly”, “Holy”, calling in Christ.

Walking and living in sanctification, we can produce the “fruits of righteousness which are (only) by Jesus Christ,”

Hebrews 10:9-25. Read

V 9-10."Come do your will O God”, ... By that will we have been:
1. Sanctified”, (not by works or performance)
2.”...Through the offering of the body of Jesus Christ
3. Once for all”

V. 12. “But this Man, ...one sacrifice for sin forever, sat down
(There now remaineth no more sacrifice for sin Heb. 10:26.)

V14. By His one offering He has perfected forever those who are being sanctified.
V16. “...I will put my laws into their hearts and in their minds I will write them”.

V17. “...Their sins and lawless deeds I will remember no more”. V18. Now where there is remission of these, there is no longer an offering for sin”.

V 19-20. By the blood of Christ’s death we have a new and living way into His Holiness, by the rent veil; His flesh.

Remember the next time we ‘break bread’, we are remembering His finished work, His rent flesh and the rent veil that gives us access into His holiness(The most holy Place) as His sanctified children.

V 21-25. Because in Jesus Christ, our New High Priest we have this invitation:

‘Let’ is an active verb. Conditional on action

V22. Let us draw near with a true heart

V23. Let us hold fast the confession of our faith without wavering.
V24. *Let* us **consider** one another, in order to **stir up** love and good works.

V.25. Not forsaking the assembling of ourselves together…

Other relevant references:

John 17:17, Ephesians 5:26, 2.Timothy 2:21, Hebrews 13:12, 1. Peter.1:2,

As in Phil. 1:9-11. (Read)

In Christ’s finished work we are sanctified.

He is our Jehovah-M’qaddishkhem, The LORD that sanctifies.

Conclusion of notes on: Jehovah –M’qaddishkhem

**The Hebrew Names of God**

**#18. (6) Jehovah-Shalom**

Meaning: *The LORD is (my) Peace*

It had been over two hundred years since the LORD last revealed Himself to Israel by the name Jehovah M’qaddishkhem

The LORD is (my) Peace

This translation is considered by many scholars as the most accurate translation from the original Hebrew text.

(Adam Clarke 1854)
It is also sometimes translated:

The LORD Send Peace or
The LORD Is Peace (NKGV) (NIV)

This name is first used in Judges 6:17-24.

V1. Israel begins to do evil in the sight of the LORD
V1-5. Jehovah is seen hating and judging sin:

For this reason He gives Israel over into the hands of the enemy for seven years, i.e.
The Midianites, the Amalekites and other enemies

V6. Israel, so impoverished, cried out to the LORD for help
V7-18 God sent them a prophet through whom He spoke.
An Angel of the LORD assured Gideon that he was chosen to deliver Israel.

He was in fact THE “Angel of Jehovah”, the pre-incarnate Lord Jesus Christ; as was Melchizedek who appeared to Abram, the pre-incarnate Lord Jesus Christ.
Gideon expected to die, because he met God face to face but was assured (Judges 6:22-23) “Then the LORD said to him, **Peace be with you; do not fear, you shall not die**”.

With that statement from the LORD, Gideon acknowledged that he was the recipient of **God’s peace**. “...The God of peace…” (Rom.15:33).

Judges 6:

V24. Gideon: “And Gideon built an altar to the LORD there and called it **The LORD is Peace**…”

V25-40 **Gideon** worships the LORD for the first time as **The LORD is Peace**.

**Israel** is exposed to God for the first time, as the Peace God, or **The LORD is Peace**.

Since Gideon’s father Joash worshipped and served Baal, he had an altar to Baal.

Also he had two bullocks probably waiting to be sacrificed to Baal.

V 24-26,25. Two bullocks are mentioned in the text, “the second bullock of seven years old”.

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What was wrong with the first?

Many scholars believe that of the “two bullocks” the one of seven years was considered ‘perfect’ or ’holy’ over a younger or older animal.

V26. Gideon was instructed to tear down the altar to Baal, re-build the stones (the same stones) in the proper arrangement for Jehovah’s altar.

And cut down the wooden image beside it and use the wood (the same wood) to fire the sacrifice to Jehovah-Snhalom

NB.

Significance: Same stones, same wood, same bullock, now transformed by Jehovah-M’qaddishkhem the Lord who sanctifies (set apart in sacrifice and service to Jehovah).

We also, who were lost in sin- were of the world- of our father the devil- and have now been re-claimed (set apart) (sanctified) and “made nigh” (KGV). (Ephesians 2:13)

LIVELY STONES We are now living stones to be part of the “altar of sacrifice” of our lives to God.

1. Peter 2:4-10.

(Read total passage privately).
V4 Coming to **Him as to a living Stone**, rejected indeed by man, but chosen by God *and* precious, **V5 you also, as living stones**, are being built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

V13."But now in Jesus Christ ye who once were far off have been brought near (made _nigh_) (KJV) by the blood of Christ"

(NKJV) - Fit for the Master’s use: “Therefor if anyone cleanses himself from the _latter_ (V16-18) he will be a vessel for honor, _sanctified_ and useful, for the Master, prepared for every good work”. (2.Tim.2:21).

**We** can now be an offering, in sacrifice of **our all** to God -

“A _living sacrifice_” Romans 12:1. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a _living sacrifice, holy, acceptable unto God_, which is your reasonable service”. V2. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God”.

As we seek to walk in the **perfect will of God** we can experience a higher degree of the presence of **His Jehovah -Shalom** (divine) peace.
Through the blood of Christ, (we Gentiles) the wild olive branch now grafted in, have become partakers of the root and fatness of the olive tree. (Romans 11:17). Now grafted in as God’s chosen people Israel

Like the stones, wood and bullock, separated unto God we “new creatures in Christ Jesus” (2. Corinthians 5:17) are acceptable in service and sacrifice to our Jehovah-shalom.

The God Gideon trusted then, Jehovah-Shalom, the LORD of peace, is our LORD of peace today. (Hebrews 13:8.) “Jesus Christ is the same yesterday, today, and forever”.

Isaiah prophesied concerning Jesus Christ, 760 yrs. before His birth…
(Isaiah 9:6-7) “For unto us a child is born, unto us a Son is given: and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace”. (Jehovah-Shalom) “Of the increase of His government and peace there will be no end… even forever”.

To His disciples, Jesus said (John 14:27) “Peace I leave with you, My (Divine) peace I give to you, not as the world gives (worldly peace) do I give to you. Let not your heart be troubled, neither let it be afraid.”
The ultimate fulfilment for us of Jehovah-Shalom, is in Jesus Christ—
“For He Himself is (present tense) our peace…” (Ephesians 2:14).

Jehovah-shalom is peace personified in Jesus Christ.

Rom. 5:1. “Therefore being justified by faith we have (present possession) peace with God (Divine peace) through our Lord Jesus Christ”.

This is the peace that is available to the believer through the knowledge of sins forgiven.

Colossians 3:15. “And let the peace of God (God’s own peace be your peace) rule in your hearts…”—not our human peace.

Philippians 4:6-9. Paul to the Philippians:

V6. “Be anxious for nothing…” (Read)

The degree of our anxiety, (that which we allow to be in control) governs the extent of our ability to trust in His peace being evidenced in our lives.

Conversely:
The degree of His peace (that which we allow to be in control) governs the extent of our anxiety being evidenced in our lives.

V7. “And the peace of God which surpasses all understanding will guard your hearts and minds through Jesus Christ”.

The active verb:

“Let” of Colossians 3:15, and the active verb “Be” of Philippians 4:6, places responsibility on the believer for positive action and ongoing discipline in their maturing lives.

Much of this action and discipline is addressed by implementing the following four of several scripture references:

1. Peter 3:21. “(…The answer of a good conscience toward God)…”

1. Timothy 1:19. “…Having faith and a good conscience…”

1. Timothy 3:9. “…holding the mystery of the faith with a pure conscience”

1. John 3:21. Beloved if our heart does not condemn us, we have confidence toward God.

Jehovah-Shalom: (The LORD is my peace) His Peace will be governed in direct proportion to the degree of our good and pure conscience.
Please notice two important scriptures:

(1). “The peace of God…” (Philippians 4:7) (Peace is the subject) (God’s own peace) The peace which God the Father personally enjoys and makes available to His child is fully adequate for our rest in Him, if we meet his terms; “which surpasses all understanding, will guard your hearts and minds through Christ Jesus”

(2). “The God of peace…” Philippians 4:9. (God is the subject) “These things which you learned and received and heard and saw in me, these do, and the God of peace will be with you”.

Regardless of Israel’s behaviour (or our), nothing disturbs His peace. Jehovah-Shalom (The LORD is peace) He is peace personified.

Nathan Stone in his book Names of God writes; “Yet none of these things disturb His peace in the sense that they can destroy or unsteady the perfect balance of His divine nature. He could never give to others a peace that passes understanding, if He were not perfect, unfailing peace himself. This is our hope and assurance.”

Through our genuine relationship with Him, “… we may lead a quiet and peaceable life, with all godliness and reverence”. (1.Tim.2:2).

He is our Jehovah-Shalom- The LORD is peace.

Conclusion: Notes on Jehovah-Shalom

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#19 (7) Jehovah-Rohi (Pronounced ro'ee)  Jehovah my Shepherd;

It is the designation which commences the “23rd Psalm”

“The LORD is my Shepherd”

This Jehovah Name is perhaps best loved; and the Psalm best known than any other in OT or NT.

Likely no other Name has brought more comfort, peace and assurance to the believer’s heart than this name.

It is known as the Psalm of David. Most children in Christian homes memorised it together with John 3:16.
To fully appreciate the comfort, provision and protection of Psa. 23 and how it is possible for it to bring such assurance to the believer today, a cursory understanding of Psa.22 is necessary.

Psa.22. gives a prophetic ‘snapshot’, inspired by the Holy Spirit, written by King David, in the ‘first person’ as of Christ.

Psalm 22 describes the ‘ignominy’ of Christ at crucifixion- (Definition: Loss of one’s name and reputation; public shame; disgrace and dishonour), necessary for Christ to satisfy the demands of a Holy God; for Him to Shepherd us.

(Psaalm 95:7) “For He is our God, and we are the people of His pasture and the sheep of His hand”.

Because of the redemptive price of Psalm 22, we may recline in the “…green pastures…” of Psalm 23.

Only David with his childhood experience as a shepherd boy could have been this poetic.

Re-living the trials of his life and the greatest enemy of his life-King Saul, he applied his own life experience and shepherding emotion to those of the Chief Shepherd; and he himself as the lamb of the flock and pasture.

This Psalm was written probably, in the latter years of King David’s life, as Israel’s greatest King.
The boy shepherd, now an aged, great and wise King, contrasts his natural shepherding wisdom to this beautiful spiritual parallel.

In acknowledging Jehovah - Rohi as The LORD my Shepherd

We affirm a number of things:

V1. The LORD (Jehovah) in all of His names is my Shepherd

V2-3. I accept and submit to His leadership and correction.

V4. I am confident to walk with Him into the unknown.

V5. I rejoice for, and walk in Your provision and anointing.

V6. (A) Your goodness and mercy have lifetime guarantee.

(B) You have provided me an eternal home.

The relationship between God and His people is used by several OT prophets. i.e.:

1. Jeremiah 31:10.”…He who scattered Israel will gather him, and keep him as a shepherd does his flock”.

2. Ezekiel 34:23.”I will establish one shepherd over them and he shall feed them- My servant David. He shall feed them and be their shepherd”.

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3. Amos 3:12. “As a shepherd takes from the mouth of a lion two legs or a piece of an ear, so shall the children of Israel be taken out…”

4. Zechariah 10:2.”…Therefore the people wend their way like sheep; they are in trouble because there is no shepherd”.

Isaiah carries the analogy further when he says,

(Isaiah 53:6) “All we like sheep have gone astray; we have turned everyone to his own way, and the LORD has laid on Him the iniquity of us all”.

Connect this to the Messianic prophesy of (Isaiah 40:11).

“He shall feed His flock like a shepherd; He will gather the lambs with His arm, and carry them in His bosom, and gently lead those who are with young.

This verse (11) takes us directly to Christ the good Shepherd through whom all the OT prophesies and types are fulfilled.
A mirror reflection of Psalm 23 is John 10.

Christ describes the relationship between Himself as the good Shepherd and His “own sheep”:

V4. He gives leadership: “He goes before them; and the sheep follow Him”- they are not driven.

They follow Him for they know His voice.

They will not follow a stranger, but will flee from him, a stranger’s voice they will not follow.

As Jehovah-Rohi (ro’ee), “my Shepherd,” (V7) Christ the good Shepherd is the ‘door’ of the sheep.

Sheepfolds, made of low stone walls, usually in the shape of a square or sometimes a circle (which protects sheep from being cornered) were
constructed with only an opening in the wall; there was no door. The shepherd himself became the door.

This is why Jesus said, V8. All thieves and robbers who ever come before Me (the door) cannot touch the sheep - “the sheep did not (even) hear them”.

They only know and hear the Shepherd’s voice

V9. Only those who enter in by the door are safe.

They are His because:

They respond to His call (V3)

They follow Him (obedience to His voice) V4.

They enter by the only door and are saved V9;

They shall go in and out and find pasture;

They have freedom, relationship - sustenance -
not isolation - confinement.

The shepherd is the sheep’s security; He is their door.

V11. “I am the good shepherd; the good shepherd gives His life for the sheep.

V16. “There will be one flock and one shepherd”.

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David was the fore-runner and type of that:

1. **Shepherd and Bishop** (Overseer) of our souls, (1.Peter 2:25) KJV

2. **Great Shepherd** of the sheep, (Hebrews 13:20) (David’s Greater Son, by lineage), and the

3. **Chief Shepherd**, (1.Peter 5:4) Jesus Christ.

“When He shall appear, you shall receive a crown of glory that will not fade away”.

This is our **Jehovah-Rohi** (Ro’ee), The LORD is my Shepherd

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**He is our Shepherd to provide and protect today in the green pastures and beside the still waters. In the future there will be no fear for He the “light of the world” will dispel the ‘final’ shadow, as He walks through that valley with us.**

End of **Jehovah –Rohi** (Ro’ee) notes.

**The Hebrew Names of God**

**#20. (8) Jehovah-tsidkenu:**

(Pronounced- ‘tsid-kay’-noo’)

See. **Strong’s Hebrew Ref # 3072**
**Review: Jehovah; The self- existant One**

Chief meaning derived from the Hebrew word **HAVAH**
- To be or to exist; to be, or to become known
- Denotes God who unceasingly reveals himself.

**Tsidkenu**: ‘tsid-kay’-noo’

Derived from the Hebrew word: Tsedek (Pronounced - 'tseh-’dek’)

Meaning: To be stiff; to be straight, to be righteous

Translates to the Title, Meaning:

**Jehovah- Tsidkenu**  **The LORD (is) our Righteousness**

Jehovah’s Righteousness and Holiness are incompatible with man’s unrighteousness and sin. See. Romans 1:29. Read.

Since man's fall in Eden, causing banishment from God’s presence, sin incurs His wrath.

**Jehovah is always declared in scripture to be a Holy and a Righteous God.**

As such He demands holiness in His people.

(Lev. 11:44; 19:2; 20:7, 26) declares:
“Be ye holy, for I am holy”.

God is all holy; Man all sinful (un-holy).

2. Corinthians 6:14. “Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? Or what part has a believer with an unbeliever”?

This name **Jehovah-Tsidkenu** is used two times in the OT:

**Jer.23:5-6.**

Behold the days are coming, says the LORD, “That I will raise to David a **Branch of righteousness**; a **King** shall reign and prosper, and execute judgment and **righteousness in the earth**.

V6. In **His** days Judah will be saved, and Israel will dwell safely; now this is **His** name by which **He** will be called:

**Branch of righteousness - Jehovah - Tsidkenu**

**Jer.33:16.**

In those days Judah will be saved, and Jerusalem will dwell safely. And this is the name by which she will be called: THE **LORD OUR RIGHTEOUSNESS** (Jehovah -Tsidkenu).

**Hebrew: YHWH (Jehovah) - Tsidkenu, (Our Righteousness)**
There is an interesting comparison in Jeremiah 23:5-6, between the David’s Righteous Branch / King, and the name of Judah’s last king whose name was changed (2. Kings 24:17-18) from Mattaniah (meaning) ‘gift or hope of Jehovah in Israel’; to Zedekiah (meaning): ‘The righteousness of YAHWEH; Jehovah’ or Jehovah-Tsidkenu.

This name study is about righteousness:
- The absolute righteousness of the LORD
- Our absolute un-righteousness
- His absolute imputed righteousness to us:
  (See Rom 4. Later in study)

(Dictionary meaning of Imputes/imputed:
  To attribute; to account; to credit; to consider; to reckon as settled).

Man's sinfulness
Isaiah 64:6. “All our righteousness’s are as filthy rags”

Romans 3:23. “For all have sinned and fall short of the glory of God”.
Romans 5:12. Therefore just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned”.

Romans 3:10-18. A picture of unrighteousness Read:
V10 “As it is written, there is none righteous, no not one”.

2. Corinthians 5:21. For He (God) made Him (Christ) who knew no sin to be sin for us, that we might become the righteousness of God in Him (Christ).

Jeremiah 32:33. “And they have turned unto me the back and not the face… they have not listened to receive instruction”.

They (Israel) rejected His provision:

1. Of Redemption as Jehovah-Jireh;
   - Followed other gods

2. Of Healing as Jehovah -Rophe;
   - Physical sickness
3. Of Victory as Jehovah -Nissi;
   - No Banner

4. Of Sanctification as Jehovah-M’qaddishkhem;
   - Became corrupt and degenerate. Ezekiel 8:10-11.

5. Of Peace as Jehovah- Shalom;
   - Torn by internal violence

God naturally leads the (willing) believer in the “… paths of righteousness for His name’s sake”. Psalm 23:3.

Romans 4:3-8.

V3 “For what does the scripture say? “Abraham believed God and it was accounted to him for righteousness.

V4 Now to him who works, the wages are not counted as grace but as debt

V5 “But to him who does not work but believes on him who justifies the ungodly, his faith is accounted for righteousness”.

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V6 just as David describes the blessedness of the man to whom God imputes righteousness apart from works.

V7 “Blessed are those whose lawless deeds are forgiven, and those whose sins are covered;

V8 Blessed is the man to whom the LORD shall not impute sin”. Righteousness is imputed by the LORD through the Spirit by faith in Christ:

Galatians 5:5. “For we through the Spirit eagerly wait for the hope of righteousness by faith.

Ephesians 4:24. “...put on (active verb) the new man which was created according to God, in true righteousness and holiness”.

Philippians 1: 10-11. “…that you may approve the things that are excellent, that you may be sincere and without offence til the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God”.

The Apostle James declared:
James 2:23. And the Scripture was fulfilled which says, “Abraham believed God and it was accounted to him for righteousness.” And he was called the friend of God.

The Apostle Paul declared:

To the Philippians, Philippians 3:9 “…To be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith…;”

“… 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: (KJV)

To the Colossians “But of Him you are in Christ Jesus, who became for us wisdom from God-and righteousness and sanctification and redemption-that, as it is written, He who glories let him glory in the LORD.”1. Cor.1:30-31.
The believer has in Jehovah -Tsidkenu:
The LORD our righteousness:

Righteousness is the believer’s protection from the advances of the enemy.

The believer’s inheritance/reward “…For all who have loved His appearing”

The believer’s heavenly ‘reserves’ through Christ’s resurrection.
1. Peter 1:4-5.

“...To an-

(1) Inheritance
(2) incorruptible and
(3) undefiled and that
(4) fades not away,
(5) reserved in heaven for you, who are
(6) kept by the power of God
(7) through faith
(8) unto salvation
(9) ready to be revealed in the last time....”.

Hymn Quote: Title, I once was a stranger

Scottish preacher’ Robert Murray Mc Cheyne, 1813-1842 Age 29 yrs.

I once was a stranger. Three of seven stanzas

I once was a stranger to grace and to God,

I knew not my danger, and felt not my load;
Though friends spoke in rapture of Christ on the tree
  Jehovah-Tsidkenu was nothing to me.

  When free grace awoke me by light from on high,
  Then legal fears shook me, I trembled to die;
  No refuge, no safety, in self could I see;
  Jehovah-Tsidkenu my Saviour must be.

  My terrors all vanished before the sweet name;
  My guilty fears banished, with boldness I came
  To drink at the fountain, life-giving and free;
  Jehovah-tsídkenu is all things to me.

He, Jesus Christ is the believer’s Jehovah - Tsidkenu

The LORD our righteousness

End Notes: Jehovah-Tsidkenu

Hebrew Names of God

# 21 (9) Jehovah Shammah Meaning:

The LORD is there.  (Pronounced: sham’-mah)

This is the final title of the Hebrew names of God as they progress in scripture by God’s self-revelation.
Each Hebrew name has provided a distinct facet of the total ‘gem’ of His personality.

The ‘paint by number’ concept which we have considered is nearing completion, producing a complete picture.

This name ‘The LORD is there’ embraced the most comforting promise to Israel in their most ‘dire’ circumstance.

To the believer today, ‘Jehovah-Shammah’; “The LORD is there”, that same comforting promise still holds true in every circumstance of life.

The only direct link with Scripture for this name is Ezekiel 48:35; although there are many other references endorsing this ‘name’s’ promise as was evidenced in each of His previous names.

Each of the following names experienced God in His Jehovah-Shammah (The LORD is there) capacity:
1) Ezekiel, who was a prophet to the Jews, describes in detail his prophetic vision (ch.40-48,) that this ‘name title’, “the name of the city from that day shall be: The LORD is there”

Ezekiel 43:1-7.God spoke to Ezekiel saying:

“Son of man this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever. Jehovah-Shammah: the LORD is there.

At this time Israel was in bondage in Babylon.

God promised restoration to their own land if they repented toward Him.

2) Joel, (Joel 3:21) before their captivity, prophesied that “…So shall you know that I am the LORD your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy…for the LORD dwelleth in Zion” -

Jehovah-Shammah - The LORD is there.

In our study of Jehovah-Jireh ‘The LORD will provide’, we considered Abraham offering Isaac on the altar on
Mt. Moriah; this is Mt. Zion, “My Holy Mountain”, The city of Jehovah, The Zion of the Holy one of Israel ‘The Dome of the rock’, today. (Psalm 60:14)

3) **Abraham** looked for that city. Hebrews 11:10.

“… Which hath foundations whose builder and maker is God”- Jerusalem to be a type of something future. The heavenly Jerusalem

4) **The Apostle John** saw its ultimate future being the New Jerusalem coming down from heaven Revelation 21.

The glory of that city as the prophets declared is in the fact that the **LORD is there.** (Rev.21:11, 22, 23).

5) **Zechariah** prophesied: “…Sing and rejoice oh daughter of Zion: for, lo, I come, and I will dwell in the midst of thee saith the LORD…In that day every pot in Jerusalem and in Judah shall be holiness unto the **LORD** of hosts”

Zechariah 2:10; 14:20-21. Affirming: **The LORD is there.**

6) **Isaiah** declares the coming Messiah as Immanuel, “God with us”, (Jehovah-Shammah, The **LORD** is there). (Isa.7:14) “…And His name shall be called Wonderful, Counselor, Mighty God Everlasting Father, Prince of Peace. (Isa.9:6).
Moses. God revealed himself to Moses as “I am that I am”- Jehovah Himself (Exodus 3:14-15). He assured Moses that “My presence shall go with you and I will give you rest”.

to which promise of God, Moses replied Exodus 33:14-16. “If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us?” (Meaning) The LORD is there.

In (Deuteronomy 4:37ASV) Moses reminds Israel that; “…because God loved your fathers, therefore he choose their seed after them, and brought thee out with His presence.

His presence; meaning: Jehovah-Shammah The LORD is there.

As Israel was led out from Egypt the LORD was there going before them in the pillar of fire by night and the cloud by day.

Later there was no need for the pillar of fire and the cloud to denote His presence; as Moses received instruction to build the ‘tabernacle in the wilderness.

When completed, the Shekinah glory of God rested on the tabernacle.
Finally His presence was only in the Holy of Holies. Now only the High Priest entered there once a year.

Israel no longer visibly evidenced His presence on a daily basis.

With His presence in the wilderness tabernacle, and later the building of Solomon’s temple; they like we learned to walk by faith, (no pillar of fire or cloud) trusting by faith His promise: The LORD is there.

8). King Solomon (1. Kings 8:27) who built the temple asks the question. “Will God in very deed dwell on the earth? Behold heaven, and the heaven of heavens cannot contain thee; how much less this house that I have builded!” KJV

As believers, born of the Holy Spirit, our bodies are now the “temple of God” He dwells within us. (1. Cor.3:16).

As temples of the living God we must be pure, sanctified (set apart), for His Holy presence.

Remember:

With His presence, He is there (here) within us, wherever we are, whatever our actions

(2. Corinthians 6:16). “For ye are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people”.

The value of this name is not restricted to a location.

His word is our assurance:
“…I will never leave thee or forsake thee” (Heb. 13:5).
“…I will be with thee whithersoever thou goest”.
(Joshua 1:9).

He was Jehovah-Shammah The LORD is there; with:

- Moses—meeting the Angel of the LORD (Jehovah) at the burning bush. (Exodus 3:2-6).

- David - slaying Goliath (1. Samuel 17:37). Jehovah was there for the lion and the bear and will be here now to fell the enemy, Goliath. (Shammah).
N.B. (David the youngest, next oldest brother’s name was Shammah V13).

- **Samuel**- awakened in the temple at Shiloh by God. 1. Samuel 3:10, 19). V10. “…The LORD came and stood…” V19. “…Samuel grew and the LORD was with him…” The Lord is there.

- **Daniel**- In the lion’s den. (Dan.6:22) My God sent His angel- Jehovah Himself came. Shammah: The Lord is there.

- **Three Hebrew children** - fiery furnace.(Dan.3:25) “Look I see four men loose… and the form of the fourth is like the Son of God”. (The LORD is there.)

- **Ezekiel** - by the river Kebar (See: Ce’bar, Ezekiel 1:1, 3:15, 10:15, and 43:3-6.) Saw vision and fell on my face…Spirit lifted me up…the glory of the LORD filled the temple. Shammah. (The LORD is there).
• **Jonah**- in a ship and later in a fish’s belly. (Daniel 2:6, 10). V6 “you have brought up my life from the pit….“ V10. “So the LORD (Jehovah-Shammah, the LORD is there) spoke to the fish, and it vomited Jonah onto dry ground”.

• **Jacob**- wrestling with the angel of God. Gen.28:16. “Surely the LORD is in the place and I knew it not”- The LORD is there.

• **Hagar**- alone in the wilderness with Ishmael; “…and she called the name of the Lord that spake unto her, Thou God seest me” (Genesis 16:13). She acknowledged that Jehovah-Shammah; The LORD is there.

King David asks:

Psalm 139:7-12.”Where can I go from your Spirit? Or where can I flee from your presence? If I ascend into heaven you are there; If I make my bed in hell behold you are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there your hand shall lead me, and your right
hand shall hold me, if I say “surely the darkness shall fall on me”, even the night shall be light about me; indeed the darkness shall not hide from You, but the night shines as the day; the darkness and the light are both alike to you.

Whatever the circumstance; however impossible the situation; in the darkest emotion; sensing the loudest silence; whenever there seems to be no direction; the LORD (our Jehovah-Shammah), is there.

Truly: The LORD is there. He is Jehovah - Shammah.

End of Notes: Jehovah-shammah.
HEBREW NAMES OF GOD: Conclusion of study

Final Name of God

# 22 Abba Father, (Aramaic) Meaning: My Father

Isaiah the Prophet hinted at the progressive revelation of God as in (Isa.28:10). “… For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, there a little”.

Each of the twenty one Hebrew names in our study (upwards of one hundred) has given us a progressive glimpse of the revelation of God to us; “…here a little, there a little” we have watched as new vistas of His character and personality have emerged.

Each name has enabled us to more fully relate to His love, mercy, grace and forgiveness; better positioning us to worship, love and serve Him.
Understanding each name and appropriating it to ourselves helps to better position us as His child, and to call Him Father. “Father” is the most affectionate name in English for us to use in Father - child intimacy.

The name ‘Father’ comes from an Aramaic word meaning ‘Abba. It being only two syllables has an elementary pronunciation. Even the youngest child can attempt to say “Ab-ba”, Father.

Paul in writing to the Romans (8:15) said, “For you did not receive the spirit of bondage again to fear, but you received the spirit of adoption by whom we cry out, Abba, Father”. A child can cry out, “Ab-ba” “Father”.

The Aramaic (or Syriac) word Abba, and the Greek word Pater both translate as ‘Father’ or ‘my Father’.

(Tautological) Meaning: Repetition of different words or a concept meaning the same.
In this way the Jewish and Greek believers (Jew and Gentile) may use Abba, Father in the same devoted sense.

Matthew Henry; Rom.8:15.

“A sanctified soul bears the image of God, as the child bears the image of the Father.” “Whereby we cry Abba Father”. “Praying is here called crying, which is not only an earnest, but a natural expression of desire; children that cannot speak vent their desires by crying”.

B.F Westcott, in, The revelation of the Father, Macmillan, London, 1884 states:

“The name ‘Father’ is indeed the sum of Christian revelation. The ideas of power, of majesty, of leadership, of unutterable awe, which had been before connected with Deity, are in ‘Father’ merged in the idea of tender personal relationship”.

When Jesus taught His disciples to pray in “Our Father” (Matt. 6:5-13), He was introducing them progressively to a connection with the Father by faith alone, through His grace (unmerited favour); indicative of a Father-Son relationship.
Most mainline scholars are of the opinion that His intention on this occasion was not to model a universal ‘Fatherhood of God’ prayer.

As God the Creator there is a dimension in which He has universal ‘Father’ status to all His creation, but when Jesus taught His disciples this prayer he was not using it in a ‘universal’ dimension.

Only those who have a personal relationship with Christ by faith; those who have received the gift of God through the finished work of Christ’s shed blood on the cross for the removal of all sin, and are empowered by His resurrection, have, in this sense of the word, the right and liberty to pray, ”Our Father..”. Abba Father.

The Apostle Paul clearly established this point in writing to the Ephesians: (2:14-15)

“For He himself is our peace, who has made both one, and has broken down the middle wall of separation... to create in himself one new man from the two, thus making peace”.

And to the Galatians: (3:28-29)
V28. “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus”.

V29. “And if you are Christ’s then you are Abraham’s seed, and heirs according to the promise”.

David in Psa. 103:13. Conveys the response of the Jewish nation reacting to the heart of God, when he writes: “As a father pities his children, so the LORD pities those who fear Him”. This statement denotes the Father /child heart of God in His relationship to His sons and daughters.

We enrich and develop our relationship with the Father in direct proportion to the development of our relationship with His Son Jesus Christ. How is it?

While speaking of David in Psalms, this is an interesting passing thought:

Psalms is divided into five books or divisions as follows:
When Christ engaged the Father in prayer it was by using His Father title. Father!

Jesus Christ, who was the eternal Son with the Father, revealed the Father to us when He, Christ came in the flesh.

John 1:9-14.

Jesus Christ “That was the true Light which gives light to every man coming into the world.
V10. He was in the world, and the world was made through Him, and the world did not know Him.

V11. He came to His own (Jewish nation) did not receive Him.

V12. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

V13. Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

V14. And the Word (Jn.1:1) became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

Our right to call God Father depends on our relationship with His Son. Are we joint heirs with Christ?

Rom. 8:15-17.
V.15. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, (children cry out) “Abba, Father”.

V16. The Spirit Himself bears witness with our spirit that we are children of God, (it’s all about relationship)

V.17. And if children then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

Since we are His children, He expects us to cry out to Him.

His ear is ever open to our cry:

Neh. 9:9. You saw the affliction of our fathers in Egypt, and heard their cry by the Red Sea”.

Jesus said Jn.11:41-42.

“…Father, I thank You that you have heard Me. And I know that You always hear Me…”

The following is foundational to our relationship:

1. Only as we accept the call of God in salvation:

Matt. 11:28. “Come unto me all you who labour…”
2. Receive by faith

Eph. 2:8 “For by grace are you saved through faith…”

3. The gift of God

Rom.6:23. “The wages of sin is death but the gift of God is eternal life…”

4. Which is everlasting life:

Jn.3:16 “…Whoever believeth on Him should not perish but have everlasting life”.

As we fulfill and comply with the above do we become heirs of God and joint heirs of Christ; sons of God by adoption, legitimately addressing Him as Abba Father.

Adam Clarke commentary,
1854, Carlton & Phillips, New York

Rom 8:15. Whereby we cry, Abba, Father

“…The introduction of the words here shows that the persons in question had the strongest evidence of the excellence of
the state in which they stood; they knew that they were thus adopted; and they knew this by the Spirit of God which was given them on their adoption; (new birth) and let me say they could know it by no other means”.

Now we are:

“...heirs of God and joint heirs with Christ”. Rom. 8:17. . Now as joint heirs together with Christ we may call God, Abba, Father.

Note.

An heir is destined to inherit possessions, estate etc. Scripture does not, here, say we are heirs of heaven. We are heirs of God; as believers we inherit the “Abba, Father” relationship.

As heirs of God and joint heirs of Christ, we are no longer in bondage as slaves of sin; now we are ‘freemen’.

Bond slaves if you will; as we studied earlier, as in:

“Therefore if the Son makes you free, you shall be free indeed” (John 8:36)
Closing statement

This name, ‘Father’ includes every ‘reflection’ from every ‘facet’ of the total ‘gem’ of most all of the main Hebrew names of God.

Each precious glimpse of each name brings us the richest emotion and fresh insight to our loving Father.

By internalizing each of these names there comes a deeper understanding of:

1. **His self-revelation** to us;
2. **His eternal relationship** with us;
3. **Our responsibility to grow thereby** and our
4. **Expected response to His call** to walk in purity and live for His glory.

We will experience His **endless love** and **perpetual forgiveness** as we walk in **obedience to His covenant**.

His **Word and Spirit**, as they are permitted to operate in our lives, will open the floodgates of His rich anointing and liberty, enabling us to experience a better understanding of the heart of **Abba Father**.

**Conclusion of Abba, Father notes**
Completion of study: *The Hebrew Names of God*

Researched & taught during March 2012 to July 2013

By: John Abraham

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John Abraham

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