

BUILDING GOD'S HOUSE – Part Three

The Foundation



Since January of this year we've been studying some of the basics surrounding God building up a group of people. Our example has been how ancient Jews were raised. Many come to Jesus today with no moral or academic foundation concerning the Bible or the God of the Bible. The difference between the Christianity of the Old and New Testaments and many other religions is that God promises those who come to Him that He will dwell within. Unlike the possession of demons and the devotees of other religions, the God of Abraham, Isaac and Jacob must be invited in--and unlike other religions, He will certainly leave when sin becomes our moral compass instead of His righteousness. This is why He laid a firm foundation in His people's lives, even from early childhood. This

is why the early Christians were all dedicated Jews. Jesus wanted a firm foundation laid in His people's lives, even though they came from a heathen background. If we genuinely want to know about the God who created everything we see, we can easily find His dealings with His creation from even before He formed Adam and Eve. He never leaves what He creates helpless, but always transitions the planet and all that is on it to the next step of understanding Him and His plan of redemption.

During the transition of the Old Covenant into the New Covenant, the first Christians (who were all Jews) would be able to help the new Gentile converts coming into the church understand the long history of God and His plan of redemption for mankind. We've talked about the Torah (Pentateuch or the first five books of Moses) as the legal guideline laid down for God's people under the Old Testament's covenant. Since Christ's literal coming to earth, God laid down a New Testament covenant. He didn't obliterate the old, but fulfilled it through Christ and expanded it while allowing us to see its evolution into something totally new. This is why Jesus spoke about new wine in old wineskins and new patches on old garments. The Father had to reveal the totality of His plan of salvation through Christ to us. A product of that salvation plan is the indwelling of the Holy Spirit. The Holy Spirit, God, Himself comes and desires a relationship with His creation. This special relationship, that each one of us can have, enables us to live a life that is holy and whole. He fixes what is individually wrong (or right) inside each of us and then helps us to see with His vision and feel with the love and understanding that He has. As we walk with Him in this unfolding relationship, we are changed into His image and likeness--an open book, if you will, for others to see. In this way

we put 'flesh' on who and what God is like on a daily basis.

Jesus' promise to send another comforter, the Holy Spirit, was real and undeniable. It is what separates true Christianity from all other religious forms--and it is what makes us a 'peculiar' people, as the Scripture says (Exodus 19:5; 1 Peter 2-5). Before the indwelling of the Holy Spirit, under the Old Covenant, God spelled out to His people how He wanted them to live and behave within the pages of the Old Testament. He told them how He wanted them to take care of the land (their environment), how they were to treat their animals and how they were to treat each other. He made it very clear to them that they were a sign to the world of who He was and what He was like. He placed them geographically in the middle of the then known world so that the peoples of the world would traverse right through their doorsteps. Unfortunately, as has been the case with every group of people that God has made an example of since, they did not always reflect His will, word, character or nature. Our own history in Christianity reveals this to us. With each historical revival or renewal, as we have looked back in each generation, it has been proved that not everyone acted or behaved like Jesus. This is why any foundation that God lays down in a people's life is always laid down first by revealing His character and nature in everyday life--not in the lives of kings, princes or people that are treated that way--but where the rubber meets the road--where each one of us lives. I think it was our first pastor that taught us a very fundamental truth as church leaders: Why should God place you as an example of who He is, when, in your everyday life (without anybody watching or the cameras rolling), you can't treat people with the kindness and respect that God would treat them with? Why should God allow

you to take care of His bride, when you abuse or treat your own spouse with disrespect? I think this is what Israel's first king, Saul, forgot. God always reminded David, Israel's second king, even though technically, in the natural, David was a bigger failure. Because David always respected who and what God was, God always reminded David how to treat people in the different situations David was placed in, thereby coming to David's rescue and making David a better king than Saul ever could be. What was that anchor in David's life? Worship. Simply put, David respected the first of the Ten Commandments--the first of God's written laws. By having the attitude that nothing was to be an object of worship, but God alone, it saved David when even a better man would have been destroyed, and made him a better king than Saul ever could be. When David would fail by forgetting this principle, God would remind him. David would repent, thereby escaping certain defeat.

I find it amazing that all who looked on David could see nothing in him in the natural that would make him a ruler. But by the same standards of physical measurement, all who looked on Saul believed that he could be a great ruler. God had to remind even his prophet, Samuel, not to look on the outward appearance (the natural), but to see beyond that. And that is what we will be looking at this month. It is by following God's laws and respecting what God respects that we become great in God's eyes and we live in harmony with our planet and each other. The Old Testament saints had the written law to tell them this. We, today under the New Testament have the indwelling Holy Spirit to remind us and teach us concerning our Father's desires today--but remember that the Holy Spirit can't bring God's word to teach or remind us if we're not reading His word. As a guideline,

I hope you have finished reading the four Gospels of Matthew, Mark, Luke and John and possibly have finished the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. I want to thank those of you that wrote me last month concerning your insight into Christ, as the foundation. It's not easy to cover a subject as large as this in the space that we have and certainly there are avenues within this subject that we just can't cover. Thank you for your words of encouragement. Our goal is not to just academically study God, but that what we learn will actually draw us into a closer relationship with Him. To that end this month our next foundational study will be on the names that God gives Himself. We will look at the Old Testament as well as Christ in the New Testament.

Believe it or not, there is a right and a wrong way to study this topic. The foundation is to understand who it is we worship--His identity, character and nature. As a result of that, with the help of the Holy Spirit, we then desire to be like Him and become amazed at who He is, which makes us want to worship Him even more. Isn't this what's going on in heaven? As the angels who surround His throne cry, "Holy, Holy, Holy!" they are seeing a different aspect of who He is as they encircle Him. With each step forward as they move about Him they see something else that they didn't see before. This vision erupts into a new cry of "Holy, Holy, Holy!" This is so very different than the robotic worship that some assume. Why is this important when we study the names of God? Because some study His names as tools of power. Believe it or not, there is a teaching out there that says you should pray the names of God or repeat His names out loud on a daily basis in an effort to praise or worship that aspect

of who He is that His name has revealed. I once heard a respected television preacher teach on this subject and practice as God supposedly taught him to do this. I didn't think much of it, because the teaching 'sounded' good---and it was on a respected Christian television station. About six months or so later I went to a conference where a well respected and very learned pastor and bible teacher was explaining basically the same principle of praying or repeating the names of God on a daily basis and to praise Him for whom He was as evidenced by that aspect of His name. I never felt compelled by the Holy Spirit to do this, but I thought, well here are two well respected pastors and bible teachers who are saying basically the same thing. I thought, maybe I should give this a try. So I bought the simple booklet of the list of God's names. I thought to myself, surely this can't hurt, right? WRONG! I really wish I had remembered the teaching I had first learned on discerning spirits and their motives. Although, I'm glad the Holy Spirit used this experience to remind me of an important lesson.

As I added this ritual of reading the names of God and praising who God was by reading one of His names, an odd occurrence started to take place. As I would leave the house and go on my daily business, all hell would break loose around me---and I don't mean that in a positive way. I don't know why, but I only read the names of God, as suggested by these preachers, one day a week. That day was Wednesday. I'm not going to go into the horror and hell I experienced on that day, because God always spared me, and I would rather give glory to Him. But these attacks were not like the kind you can sometimes experience while taking back a soul from hell or repossessing a place that the devil has held for sometime. Those are backlash and/or blocking attacks to try to stop or damage

what the Lord is doing. These new attacks were different. I can tend to be a little thick (or slow in the brain). For some strange reason I didn't immediately connect these distinctive attacks I would experience on a Wednesday with my early morning practice of the reading of God's names. It wasn't until something very difficult happened that Lord opened my eyes to pray for understanding. I prayed and the next day He answered. At that period of time I was preaching and/or teaching four times a week. I happened to be studying the next day for a sermon on Sunday when I came across a footnote in a Jewish text on the possible reasons why Moses asked the name of the God who was sending him back to Egypt.

In Exodus 3 God appears to Moses, who has run away from his home and people in Egypt. God tells Moses that the cry of His people has come before Him and God wishes to deliver them. He is sending Moses back to do this. Moses resists, somewhat vehemently. Moses' first argument is that he is a nobody. He says, "Who am I to appear before Pharaoh?" God says that He will be with Moses, and as proof, Moses will bring the people right back to the same place they are now standing on in Sinai. Moses' second argument is quite interesting for a number of reasons. I won't go into all of them, but he basically says that if he goes back and tells the people that God sent him, they won't believe him and they'll want to know who this God is and what's his name. So who should Moses say that this God's name is, anyway? At first glance this looks like a straightforward statement. But when you look at the exchange between God and Moses as a whole, the question of why Moses brings this up as the second of his five protestations against going becomes more interesting.

The Egyptians were great magicians and dealt quite prolifically in demon-enhanced feats. One of their teachings was that you could control these 'gods' (demons) by knowing its name. Some of these 'gods' could not always be controlled by total coercion through knowing its name. In that event, then some control could be had by at least knowing its essence or character through knowing its name. This practice has been repeated through many different cultures. It was repeated in the Middle Ages by Jewish mystics and in modern times by those that practice the Jewish mystical teachings of the Kabala. Since Moses was raised as the son of pharaoh's daughter, he understood this teaching and practice. Some scholars think this is the reason why God gives Moses the name that He gives Him, translated several different ways, but mainly saying, "I Am He Who Is" or "He Who Causes Things To Be" or "He Who Will Be There" thus our easier English translation of "I Am That I Am." All of these are somewhat successful translations of the Hebrew words, "Ehyeh Asher Ehyeh." The reason I say that is because all scholars have the same problem in pinning down exactly what these words mean. The phrase is typically vague, yet profoundly exact. In other words, God answers Moses with the exact truth of who He is and the exact truth of who and what Moses needs for that moment--all the while remaining vague in the sense of being anti-magical. In other words, there is no way that this God can be controlled with a name like that! This may very well be why in later Jewish history the practice of saying God's name or spelling it out totally was forbidden. It was only used in oaths (Genesis 22:16; 2 Samuel 12:5) and then later on during the Second Temple period by the high priest on the Day of Atonement. Even today you may hear our Jewish brethren utter this exclamation when talking about God, "Blessed be The Name (Ha

Shem)!" They won't say something like, "Blessed be Yahweh." This is also why the consonants, Yodh, He, Vav (or Waw, depending upon your Hebrew) and He, may have been used, without the vowels. The scribes, while writing the Name, would not write out the whole name. There is some evidence that they would even wash their hands after their scripting. Whether this is true or not, I cannot say. This translation is also why many associate the name Jehovah with this phraseology. Jehovah (or Yahweh) comes from the Hebrew verb havah, meaning 'to be' or 'being' (see also the Hebrew verb hayoh). This word is almost exactly like the Hebrew verb, chavah, 'to live' or 'life.' The first time the name Yahweh (YHWH) is used is in Genesis 2:4: "These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens." Here Jehovah is combined with the name Elohim.

In any event, to Old Testament practicing Jews, the name of God (YHWH) is extremely sacred. When I came across this information, immediately I realized the error involved in these preachers' teaching. It truly was a doctrine of demons. Let's face it saints, you can't believe anything a demon tells you---especially that you can have any control over it by supposedly knowing its name. This is why I find the recent fascination with mediums and other familiar spirits so alarming, and why I find some of the modern-day 'prophetic' teachings even more dangerous. By trying to speak the many different names that God labels Himself with, even in an attempt to worship Him that way, falls right into the hands of control and manipulation of God---which is witchcraft and idolatry (1 Samuel 15). God is not like earthly parents. We don't have to do anything for Him to love us. We don't have to perform anything to be protected or to receive

His favor. We have done nothing to earn the redemption of Christ and we can do nothing to keep it. We do need to be obedient, but even our obedience buys us nothing. Our obedience helps us, not God. Frankly, even our desire to love and be obedient to God through His word, comes from Him. (Philippians 2:12, 13) We can't worship enough, prophesy perfectly enough, teach, preach or pray good enough to get us 'brownie points' with God. Any subtle teaching that tries to suggest we need to do something to earn God's favor or protection is manipulation. I had acted ignorantly and my motive wasn't to control. I thank God that our Lord had mercy on me and showed me immediately what the problem was with these teachings. As soon as I repented, the Lord took what the enemy tried to harm me with and made it right again. I wondered how these learned, Spirit-filled men could get hoodwinked so easily. I learned a valuable lesson--I don't care how good it looks or even if it feels like the power of God is on it, if the written word of God shows you differently, run in the other direction. The Holy Spirit used this situation to again remind me of a lesson I had learned before when it comes to discerning spirits--always look at the motive. Motive will reveal all sorts of harmless, soulless desires that could eventually lead to problems as well as the more sinister doctrines that demons use to entrap people.

Now, all that's not to say that God doesn't have a few things to say about His name. You may also fairly ask, "What is the proper way to study God's names?" Is there ever a time to remind God of His nature based upon what He names Himself? Let's look at the Scriptures. What are some of the things God says about His name? Remember that this list is not exhaustive. As always, I encourage you to study on your own. God exhorts us to praise His name. Psalm 48:10

says, "As your name deserves, O God, you will be praised to the ends of the earth." In Psalm 44:5 the word says that by God's name we trample our foes: "Only by your power can we push back our enemies; only in your name can we trample our foes." Psalm 149:3 exhorts us to praise His name: "Praise His name with dancing, accompanied by tambourine and harp." We're told that the name of the Lord is a strong tower: "The name of the Lord is a strong fortress, the godly run to him and are safe." (Proverbs 18:10, LB) There are so many more Scriptures in the Old Testament concerning God's name, but in the New Testament we have overwhelming authority by the name of Jesus. We are told that we can heal the sick, cast out devils, preach, teach and disciple in Jesus' name--prophesy, receive salvation, give a cup of water to a prophet in Christ's name and receive a prophet's reward--the list goes on. Here are some corresponding verses: (Matthew 28:18, 19; Luke 24:47; John 14:3; 20:31; Acts 3:6; 16:18; Ephesians 5:20). There is also a teaching--and I haven't found any Scripture that disputes it--that one of the main ways that believers can take the Lord's name in vain is in not believing God will do what He says He will do when we exercise authority by using His name.

This leads me to our question about reminding God about His name. In fact, Moses did so when God wanted to wipe out the Israelites and make a people out of Moses' offspring instead. Moses reminded God that it was actually God's reputation that was at stake. He reminds God that He swore to Abraham, Isaac and Jacob--gave them His word and His name, and His very self when God could swear by none other greater than Himself. (See Exodus 32) There are times when we can remind God about His word, especially when His name is involved. Psalm 138:2 declares that "I will worship toward Your

holy temple, and praise your name. For Your loving kindness and your truth; for You have magnified Your word above all Your name." (NKJV) Here is the Living Bible Translation: "I bow before your holy Temple as I worship. I will give thanks to your name for your unending love and faithfulness, because your promises are backed by all the honor of your name." These translations hold the best of the Hebrew in tact. It would seem that based upon God's word, which is His promise, that he holds it above His name because it is backed by all the authority and integrity that comes with that Holy Name and Who He Is. So under those circumstances you can certainly remind God of His promised word to you based upon His Holy Name. The one question I would always ask of myself in those situations was, "How do I know my motive is pure?" It was in that place that I always had the witness of the Holy Spirit. It would be the Spirit of Truth that would assure me that I could ask and even remind God of what He said and receive the promised answer. This is how I would know that my motive was pleasing to God. The answer to the last question that we asked about the proper way to study God's names is simple. As you read over the following lists, just be encouraged by who God says that He is. As time goes on, let the Holy Spirit bring to your remembrance what the Lord says about Himself. When an issue or trial comes in life, let God remind you about one of His names. Chances are, whatever your need is at that moment, will be exactly who God says that He is by one of His names or titles that He gives Himself. At that point do exactly what the Holy Spirit tells you to do and praise Him for who He is. The first set of titles and names will be for God and we will take them from the Old Testament.

We've already gone over the first name of Yahweh or Yahveh. It is usually translated as Jehovah in English. For easier reading, and not to offend those that pronounce The Name differently (or as in the case of some Jewish households, not at all) we will simply use the letters YHWH. These letters became known as the Tetragrammaton. They were used in place of spelling out the full name of God. This name of Jehovah was also used in conjunction with other words to describe God. You will also see it translated as LORD in all caps in certain bibles. Again, this list of names and titles is not complete. You can do some more research on your own. OLD TESTAMENT: YHWH YIREH, the Lord who is our provider, seeing all ahead of time and providing for me (Genesis 22:14). YHWH ROPHE (also RAPHA), the Lord that heals me (Exodus 15:22-26). YHWH NISI, the Lord who is my banner, who sustains me by His miracles (Exodus 17:15). YHWH M'KADDESH, The Lord who causes me to be holy (Leviticus 20:7). YHWH SHALOM, The Lord who is my peace (my wholeness or completeness, see Judges 6:24). YHWH TZVA'OT, The Lord of Hosts or the one who leads me into battle and victory (1 Samuel 1:11). YHWH TZIDKENU, the Lord who is my righteousness, or causes me to be righteous (Jeremiah 23:6; 33:16). YHWH ROHI, the Lord who is my Shepherd (see the words Ro'eh and ra'ah which mean to lead to feed as a shepherd or to guide, Psalm 23:1). YHWH SHAMMA, The Lord who is there, or who will always be there for (or with) His people (Ezekiel 48:35). These compound Jehovah names have a progressive order to them with significance as the Lord unfolds Himself to His people throughout the Old Testament. We do not have the space to expound on each in this text, but I suggest you look up the contexts or the stories in

the Old Testament when they were revealed. It will be a blessing and a real faith builder.

There are other names in the Old Testament for God. One is the word EL, and it is also joined with other words or phrases to describe a title or some other characteristic of God. Basically we have the understanding here that it means Almighty, the One who creates. The usage and difference of the two names, Jehovah and El is profound and enlightening. God revealed Himself to the patriarchs as EL (and El Shaddai), but as His relationship unfolded with His people He reveals Himself as Jehovah (Yahweh-YHWH). In Exodus 6:2, 3 we have a dialogue between God and Moses that states basically, "And God spake to Moses and said to him, 'I am Jehovah: and I appeared to Abraham, to Isaac and to Jacob as EL Shaddai (God Almighty), but by my name Jehovah I was not known (or was not made known) to them.'" Here we have the compound name that is translated as God Almighty, (El Shaddai) but would be better translated as The Almighty God Who Sustains you, or The Many Breasted One. This revelation becomes even more important when we realize that God reveals Himself to Abraham this way as He gives Abraham the promise of a child (Isaac). To have Isaac was totally impossible according to the human flesh, and so God Himself, The Almighty must sustain Abraham and Sarah (and the child) by His own great Endowment!! (See Genesis 17:1, 2).

Our next name that also forms other compound names is Elohim. There has always been controversy as to its exact meaning. It derives from the name EL and occurs roughly 2,570 times. Now, there are those that disagree with it coming from the root name of EL, but if we realize that there is a plural ending to it, the name now reveals that nature and characteristic

that we see so impressively unfolding within the pages of the New Testament---the revelation of the Trinity, that we discussed last month and in previous years on this site (see the archive). Again, there are those that disagree with associating it with the Trinity. But most scholars agree that it not only conveys power, as the name EL reveals, but that it conveys creative power over the universe and cosmos. It's significant that when satan comes to tempt Eve that he does not use the name of Jehovah, this awesome, redemptive, revealing relationship nature of the Holy God, but Elohim---and in her response to satan, Eve also does not mention Jehovah. Many have translated it as the Lord of the Heavens or the Lord of the Cosmos. It also conveys a covenant-keeping attribute. In many places that is exactly how it is used (see Jeremiah 31:33 and 32:40, where it is used for the New Covenant). In Isaiah 40:1 it states "Comfort ye, Comfort ye my people says your Elohim." This passage has profound meaning and comfort when you realize the breadth and width of the name Elohim as ruler of the universe that is the covenant, embodies the covenant and keeps covenant with His people.

The last name that we will look at from the Old Testament is translated as Adonai. While Yahweh is translated as LORD in all caps (in many bibles), Adonai is translated as Lord with only an initial cap (in many bibles). While Yahweh conveyed a personal, awesome, Almighty God, Adonai shifts the responsibility to mankind in an obedient format. For example, it is used most often when the writer, prophet or psalmist says something like, "Oh, my Lord...." (See Exodus 4:10; Judges 6:15; Psalm 110; Psalm 123:2). It conveys ownership of the Lord as He is our Master and Lord and Owner. This is evidence of the great sin of Israel as they served the ba'als (Baal gods). This word baal also

means lord, master, husband and ruler (it still means that today in Hebrew, but always referring to men.) Another interesting fact is that the name Adonai, like Elohim, is also in its plural form. It is this plural form that is used when speaking about God Almighty. The singular, adon (translated as owner) is never used concerning divinity, but only when speaking about men. In the famous passage of David when he says, "The Lord said to my Lord, sit thou on my right hand till I make thine enemies thy footstool." (Psalm 110) The passage is translated by the names of God this way: "Jehovah said to my Adoni (singular for deity, not man), sit thou on my right hand....." How interesting that when we see it repeated again in the New Testament by Jesus and Peter and the writer of the book of Hebrews it is repeated as revealing Jesus, the Christ. As is the case with Elohim, we have plurality in unity or plurality in divinity in perfect unity or Oneness---All evidenced by one Name!

As stated before these names are also seen as compounded words to describe God in the Old Testament. This list is by no means complete and it uses different forms and compounds of the names together. For example there is Jehovah and Elohim combined. Here is the list: The God of the covenant (Genesis 6:18; 9:9; 15:18). The faithful God who is faithful to His Word, His covenant and His people (Deuteronomy 7:9; Isaiah 49:7). The Holy God (Isaiah 5:16; 57:15). God is my rock (Psalm 42:9; 71:3). God of Rock (2 Samuel 22:47; 23:3). God who allows me to see Him or know Him through His words and deeds (Genesis 16:13). God of knowledge (1 Samuel 2:3). God who answers me in the day of my trouble (Genesis 35:3). God of faith (Deuteronomy 32:4). God of my salvation (Psalm 88:1; Isaiah 12:2). The God of my life (Psalm 42:9). The God who forgives and forgets

(Genesis 41:51). Gracious God (Exodus 34:6, Jonah 4:2). Jealous God (Exodus 20:5; Deuteronomy 4:24). Righteous God (Jeremiah 12:1). God who is the joy of my praise or exaltation (Psalm 43:4). Holy God (Leviticus 19:2). The God of forgiveness (Daniel 9:9). God who is near (Psalm 119:151). God who is my strength (Psalm 43:2). The Spirit of God (Holy Spirit that empowers, Exodus 31:3). The God of Israel (Psalm 68:35). The God of the heavens (Psalm 136:26). God of glory (Psalm 29:3). Eternal or everlasting God (Deuteronomy 33:27). God of truth (Psalm 31:5). One God (Deuteronomy 6:4; Malachi 2:10). God of compassion (Psalm 78:38). The Highest God (Genesis 14:18, 19). The pre-existent God (Deuteronomy 33:27). The living God (1 Samuel 17:26). God of hosts (2 Samuel 5:10). God of judgment (Isaiah 30:18). God of heights, or God on High (Micah 6:6). God of my kindness to men (Psalm 59:11, 17). God who is my praise (Psalm 109:1). God of gods (Deuteronomy 10:17). God of all flesh (Jeremiah 32:27). God who is the judge (Psalm 50:6; 96:13). God who delivers (Psalm 18:2). God of my salvation (Isaiah 43:3). Mighty God (Isaiah 9:6). The Most High God (Aramaic in Daniel 3:26). The God of Israel or Jacob (Genesis 33:20). Here are one-word terms that have described God in the Old Testament: ABIYR, the mighty one (Isaiah 1:24). GA'AL, my redeemer (Psalm 19:14). MAGEN, my shield (Psalm 3:3). EYALUTH, my strength (Psalm 22:19). MELEK, my King (Psalm 5:2).

As I mentioned a few paragraphs ago, it is in the New Testament that tremendous authority is given to us in the name of Jesus. It might surprise you that there are names that describe both Jesus and the Holy Spirit in the Old as well as the New Testaments. To save time we will only look at the English translations. Here they

are for Jesus Christ: Adam, (1 Cor. 15:45). Advocate (1 Jn 2:1). Almighty (Rev. 1:8). Alpha and Omega (Rev. 1:8; 22:13). Amen (Rev. 3:14). Apostle of our Profession (Heb. 3:1). Arm of the Lord (Isa 51:9; 53:1). Author and Perfecter of our Faith (Heb 12:2). Author of Life (Acts 3:15). Author of Salvation (Heb. 2:10). Beloved Son (Mt 12:18). Blessed and Only Ruler (1 Tim. 6:15). Branch (Isa 4:2). Bread of Life (Jn 6:32). Chief Shepherd (1 Pe. 5:4). Chosen of God (Isa 42:1). Christ of God (Lu 9:20). Consolation of Israel (Lu 2:25). Capstone (Ps 118:22). Counselor (Isa 9:6). Creator (Jn 1:3). Deliverer (Ro 11:26). Desired of all nations (Hag. 2:7). Everlasting Father (Isa 9:6). Faithful Witness (Rev. 1:5). First and Last (Rev. 1:17). Firstborn (Rev. 1:5). Forerunner (Heb. 6:20). Gate (Jn 10:7). Glory of the Lord (Isa 40:5). God (Isa 40:3; Jn 20:28). God Praised (Ro 9:5). Good Shepherd (Jn 10:11). Great High Priest (Heb 4:14). Head of the Church (Eph 1:22). Heir of all things (Heb. 1:2). Holy Child (Acts 4:27). Holy One (Acts 3:14). Holy One of God (Mk 1:24). Holy One of Israel (Isa 41:14). Horn of Salvation (Lk 1:69). I Am (Jn 8:58). Image of God (2 Cor. 4:4). Immanuel (Isa 7:14). Jehovah (Isa 26:4). Jesus (Mt. 1:21). Jesus of Nazareth (Mt 21:11). Judge of Israel (Mic. 5:1). King (Zec 9:9). King Eternal (1 Tim 1:17). King of the Jews (Mt 2:2). King of kings (1 Tim 6:15). King of the Ages (Rev. 15:3). Lawgiver (Isa 33:22). Lamb (Rev. 13:8). Lamb of God (Jn 1:29). Leader (Isa 55:4). Life (Jn 14:6). Light of the world (Jn 8:12). Lion of the Tribe of Judah (Rev. 5:5). Lord of all (Acts 10:36). Lord of Glory (1 Cor. 2:8). Lord of Lords (1 Tim 6:15). Lord of our Righteousness (Jer 23:6). Man of Sorrows (Isa 53:3). Mediator (1 Tim 2: 5). Messenger of the Covenant (Mal 3:1). Messiah, also Anointed One (Dan 9:25; Jn 1:41). Mighty God (Isa 9:6). Mighty One (Isa 60: 16). Morning Star (Rev 22:16). Nazarene (Mt 2:23). Offspring of

Woman (Gen 3:15). Only Begotten Son (Jn 1:18). Our Passover (1 Cor 5:7). Prince of Peace (Isa 9:6). Prophet (Lu 24:19; Acts 3:22). Redeemer (Job 19:25). Resurrection and Life (Jn 11:25). Righteous One (Acts 7:52). Rising Sun (Lu 1:78). Rock (1 Cor 10:4). Root of David (Rev. 22:16). Rose of Sharon (SS 2:1). Ruler (Mt. 2:6) Ruler of God's creation (Rev. 3:14). Ruler of kings (Rev. 1:5). Savior (Lk 2:11). Shepherd and Overseer of Souls (1 Pe 2:25). Shiloh (Gen 49:10). Son of the Blessed One (Mk 14:61). Son of David (Mt 1:1). Son of God (Mt 2: 15). Son of the Most High God (Lk 1:32). Son of Man (Mt 8:20). Source of Eternal Salvation (Heb 5:9). Sun of Righteousness (Mal 4:2). True Light (Jn 1:9). True Vine (Jn 15:1). Truth (Jn 1:14). Witness (Isa 55:4). Word (Jn 1:1). Word of God (Rev. 19:13).

Here are some names for the Holy Spirit: Counselor (Jn 14:16). Eternal Spirit (Heb 9:14). Holy Spirit (Ps 51:11; Eph 1:13). Power of the Highest (Lk 1:35). Spirit of Adoption (Ro. 8:15). Spirit of Christ (1 Pe 1:11). Spirit of Counsel (Isa 11:2). Spirit of Glory (1 Pe 4:14). Spirit of God (Gen 1:2). Spirit of Grace (Zec 12:10). Spirit of Holiness (Ro. 1:4). Spirit of Judgment (Isa 4:4). Spirit of Knowledge (Isa 11:2). Spirit of Life (Ro 8:2). Spirit of Lord God (Isa 61:1). Spirit of Might (Isa 11:2). Spirit of Prophecy (Rev. 19:10). Spirit of the Father (Mt 10:20). Spirit of the Lord (Isa 11:2). Spirit of the Son (Gal 4:6). Spirit of Understanding (Isa 11:2). Spirit of Wisdom (Isa 11:2). Willing Spirit (Ps 51:12).

As you can see, God takes His names and titles quite seriously. No list on the names of God would be complete without at least mentioning the fact that we also will receive new names in glory. In closing here are some Scriptures for you to think about concerning those names He

will give to His followers in glory: Isaiah 56:5; Isaiah 62:2; Acts 11:26 and Revelation 3:12. Log on next month for more.....

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