

# Sunday School Lessons

## The Names of God, and Jesus

## Introduction

John 5:39, ““You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.”

As God revealed Himself, He was also revealing Jesus.

In these lessons we will study the names of God in their context and how they reveal the person and redemption of Jesus.

## Lesson 1

### The “El’s” and Jesus

Genesis 1:1, “In the beginning God created the heavens and the earth.”

#### Introduction:

1. The Old Testament, Genesis through Malachi, was written in Hebrew.
  2. With that in mind, it is important that we study the Hebrew names of God.
- I. “God” in Genesis 1:1.
    - A. The Hebrew word for God in our text is *Elohim* (pronounced *El O Heem*).

The first word translated as God in the Bible is found in Genesis 1:1: “In the beginning *God* created the heavens and the earth.” *God* here is from the Hebrew word *Elohim*. It is the most-often-used Hebrew word translated as *God* in the Old Testament. It is translated as *God* well over 2,300 times.

*Elohim* is revealed here as the Creator of the heavens and the earth.

However, that is not all that the word reveals. *Elohim* is a plural word. It is the plural of *Eloah*—a name that is only used 52 times in reference to the true God in Scripture (41 of those in the book of Job).

In Hebrew, when the “-im” suffix is added at the end of a word, it makes the word plural (much like the “-s” suffix in English and Spanish).

The context shows that *Elohim* can be used of the true God or of false gods. In fact, *Elohim* is translated as *gods*—in reference to false gods—over 240 times (for example, Exodus 20:23).

- B. *Elohim* is plural.

1. The fact that *Elohim* is a plural word also reveals a vital truth about the true God. It shows us that there is more than one member of the Godhead. We see this understanding of the plural nature of *Elohim* in Genesis 1:26, “Then God said, ‘Let **Us** make man in **Our** image, according to **Our** likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.’”

2. Jesus was involved in creation.

Colossians 1:15&16, “He is the image of the invisible God, the firstborn over all creation.  
16 For by Him all things were created that are in heaven and that are on earth, visible and invisible,

whether thrones or dominions or principalities or powers. All things were created through Him and for Him.”

3. The Holy Spirit was involved in creation.

a. Hebrews 9:14 declares, “how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?”

Notice “eternal Spirit” signifying that the Holy Spirit, like the Father and the Son, has no beginning and no ending.

b. Genesis 1:2, “The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.”

When God created the earth, it was completely covered with water. The earth had no form and was totally void. However, the Spirit of God was hovering (KJV—moving) over the face of the water. The Holy Spirit was bringing a calmness and Divine energy to the earth.

From these scriptures we understand that the entire Godhead, or Trinity, was involved in creation: Father, Son, and Holy Spirit.

We further understand that they were “One.” They were a Divine Family.

John 17:5, “And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”

Someone has truly said that “love is not love until it is given away.” God is love (1<sup>st</sup> John 4:16).

When God created Adam, it was not because He was lonely. It was because He is love and wanted to express His love. His original design was for a relationship of love with Adam, just as He had with Jesus. While the scripture does not say Adam and God walked together, Genesis 3 implies a set time of fellowship and instruction. Genesis 3:8, “And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.”

“Cool of the day” implies a set time. Adam had to be familiar with God because they “heard the sound of the LORD God walking...”

II. The Good News of Redemption.

We all know that Adam disobeyed God and fellowship with the Father was broken. The good news is, Jesus restored fellowship. Fellowship even greater than what Adam had.

A. Father invites us into the family.

1. John 1:12&13, “But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

2. John 8:15&17, “The Spirit Himself bears witness with our spirit that we are children of God, 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.”

B. Our relationship is greater than Adam’s.

1. Adam fellowshiped with God at certain times.

2. We have a constant relationship with the Father through Jesus.

3. John 17:21, “that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.”

## Lesson 2

*Elohim* is not the only “*El*” in the scripture.

*El* is a shortened form of *Eloah* and *Elohim*. *El* emphasizes God’s might and power. It is translated as *God* many times in the Old Testament.

*El* is sometimes used in conjunction with other words to describe various aspects of God’s nature and character. Here are some examples:

I. *El Shaddai*.

A. The word *shaddai* means “most powerful” or “Almighty.” So, when put together with *El*, the name means “God Almighty” or “God the Most Powerful.” It emphasizes God’s unmatched power and strength.

1. Genesis 17:1, “When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, “I am Almighty God; walk before Me and be blameless.”

2. Genesis 28:3, “May God Almighty bless you, And make you fruitful and multiply you, That you may be an assembly of peoples;”

B. *El Shaddai* (God Almighty), and Jesus.

1. Hebrews 1:1-4, “God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds; 3 who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, 4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.”

2. The book of Hebrews teaches that Jesus is better than: the angels, prophets, Moses, Aaron's priesthood, the old covenant, and essentially any other figure or system from the Old Testament, signifying his superior position as the ultimate sacrifice and mediator between God and humanity; the central theme is that Jesus offers a "better" and more complete redemption than anything in the Old Testament.

3. Ephesian 1:18-22, “the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power 20 which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. 22 And He put all things under His feet, and gave Him to be head over all things to the church,”

Notice in verse 22 Paul says, “over all things to the church,”

Ephesians 2: 4-6, “But God, who is rich in mercy, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), 6 and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus,”

II. *El Elyon* (Elevated, high, exalted).

A. The adjective *elyon* means “elevated, high, exalted” So, when put together with *El*, the name means “God the Most High” or “the Most High God.” This emphasizes God’s preeminence and ultimate power and authority over everything.

1. Genesis 14:14-20, “Now when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained *servants* who were born in his own house, and went in pursuit as far as Dan. 15 He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which *is* north of Damascus. 16 So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people. 17 And the king of Sodom went out to meet him at the Valley of Shaveh (that *is*, the King’s Valley), after his return from the defeat of Chedorlaomer and the kings who *were* with him. 18 Then Melchizedek king of Salem brought out bread and wine; he *was* the priest of God Most High. 19 And he blessed him and said: “Blessed be Abram of God Most High, Possessor of heaven and earth; 20 And blessed be God Most High, Who has delivered your enemies into your hand.” And he gave him a tithe of all.”

2. Psalm 78:35, “Then they remembered that God *was* their rock, And the Most High God their Redeemer.”

The battle for supremacy is as old as the world, even older. This was the goal of Lucifer, who became Satan, even before the creation of the world.

Isaiah 14:12-16, “How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations! 13 For you have said in your heart: ‘I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; 14 I will ascend above the heights of the clouds, I will be like the Most High.’ 15 Yet you shall be brought down to Sheol, To the lowest depths of the Pit. 16 “Those who see you will gaze at you, And consider you, saying: ‘Is this the man who made the earth tremble, Who shook kingdoms”

This was the serpent’s offer to Adam and Eve in the garden.

Genesis 3:6-8, “So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. 7 Then the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings. 8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.”

This was the offer to Jesus in the Wilderness temptations.

Matthew 4:8-10, "Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. 9 And he said to Him, "All these things I will give You if You will fall down and worship me." 10 Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve.'"

B. *El Elyon* (Elevated, high, exalted), and Jesus.

1. Philippians 2:9-11, "Therefore God also has highly exalted Him and given Him the name which is above every name, 10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

2. Colossians 2:13-15, "And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, 14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. 15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it."

Jesus, when He finished the "work" on Calvary's cross, was highly exalted. Now, as we live in agreement with the Holy Spirit, we have the "Name" of Jesus to use as He leads.

- In the Name of Jesus mountains are removed.
- In the Name of Jesus devils are cast out.
- In the Name of Jesus bondages are broken.
- In the Name of Jesus we carry on His work.
- In the Name of Jesus we occupy the gates of authority.

There is no higher Name than Jesus.

## Lesson 3

III. *El Olam* (God who is without end).

A. The noun *olam* means “eternity, the distant future, duration, perpetual, without end, always, everlasting time.” So, when put together with *El*, the name means “the Everlasting God” or “the Eternal God.”

1. Genesis 21:33, “Then Abraham planted a tamarisk tree in Beersheba, and there called on the name of the LORD, the Everlasting God.”

2. Isaiah 40:28-31, “Have you not known? Have you not heard? The everlasting God, the LORD, The Creator of the ends of the earth, Neither faints nor is weary. His understanding is unsearchable. 29 He gives power to the weak, And to those who have no might He increases strength. 30 Even the youths shall faint and be weary, And the young men shall utterly fall, 31 But those who wait on the LORD Shall renew their strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint.”

Fads come and go. Methods are good for a while, then they change. Actors and Actresses are popular for a time, then are forgotten. In the foyer of Bancroft Mission there are pictures of former pastors. The younger generation have no idea who most of these are. There is One who will be here forever, who has always been and always will be: *El Olam*—the Everlasting God.

We can have confidence that future generations can trust on a Now God.

B. *El Olam* (God who is without end), and Jesus.

1. Romans 16:25-27, “Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began 26 but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith—27 to God, alone wise, *be* glory through Jesus Christ forever. Amen.”

2. Matthew 18:20, “For where two or three are gathered together in My name, I am there in the midst of them.”

One of the last things that Jesus told His followers is found in Matthew 28:20, “teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.” Amen.”

We can have assurance in the Person of Jesus Christ. He died on the cross for us and as us. God raised Him from the dead and He ascended to the right hand of the Father. Hebrews 7:25 says, “Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.”

The only way for us to fail in salvation or any task that He leads us into will be for Jesus to cease making intercession. PRAISE THE LORD!!!!!!



IV. *El Mosha'ah* (Saving act). —Pronounced El Mo shay I.

A. The noun *mosha'ah* means a “saving act, deliverance” or “salvations.” When put together with *El*, the name means “God of Salvation” or “God the Deliverer.”

Although this is only found one place in the Bible, it is highly significant.

1. Psalm 68:20, “Our God *is* the God of salvation; And to GOD the Lord *belong* escapes from death.”

2. Isaiah 53 gives us the salvation of the Lord: His provision. Verse 1 says, “Who has believed our report? And to whom has **the arm of the LORD** been revealed?”

“Arm of the Lord” illustrates to us the mighty strength of our God. There is nothing that He cannot deliver His people.

B. *El Mosha'ah* (Saving act) and Jesus.

From the book of Acts to Revelation the message of Jesus’ finished work on the cross and His resurrection are the central theme.

1. Acts 4:8-12, “Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders of Israel: 9 “If we this day are judged for a good deed done to a helpless man, by what means he has been made well, 10 “let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. 11 “This is the ‘stone which was rejected by you builders, which has become the chief cornerstone.’ 12 “Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

2. Revelation 1:4-6, “John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, 5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, 6 and has made us kings and priests to His God and Father, to Him *be* glory and dominion forever and ever. Amen.”

Today, whatever day you are reading this, we can REST in the finished work of Jesus.

## Lesson 4

## The “Jehovah’s” and Jesus

## I. Jehovah-Rohi: The Lord My Shepherd (Pronounced Rah Ah).

A. Psalm 23:1, “A Psalm of David. The LORD *is* my shepherd; I shall not want.”

King David is the author of this poem, and if you know his story it isn’t hard to figure out why he coined this name for God. When we first meet David in 1 Samuel 16, he’s out in the fields watching the sheep. The prophet Samuel came, searching for the Lord’s choice for a future king. Jesse and his sons gathered to welcome Samuel, but none of the sons fit the bill. “Are all the young men here?” asked Samuel.

Jesse said, “There remains yet the youngest, and there he is, keeping the sheep” (verse 11).

Jesse summoned his youngest son; David returned home from the sheep fields to be anointed king of Israel, but he didn’t become king immediately. Fifteen years passed between his anointing and his coronation, and through those years, David spent his time with the sheep. On occasion, he saved his flock from predators like lions and bears (1 Samuel 17:34-36).

## 1. Saul's Jealousy and Attempts on David's Life.

Saul's jealousy is first evident when the women of Israel sing, "Saul has slain his thousands, and David his tens of thousands" (1<sup>st</sup> Samuel 18:7). This comparison fuels Saul's anger, and he begins to view David as a threat to his throne. Saul's initial attempts to kill David are indirect, such as offering his daughter Michal in marriage with the hope that David would fall by the hand of the Philistines (1<sup>st</sup> Samuel 18:21-25).

## 2. Direct Attempts and David's Escape.

Saul's attempts become more direct as he tries to pin David to the wall with a spear (1<sup>st</sup> Samuel 19:10). David escapes and flees to his home, where his wife Michal helps him evade capture by lowering him through a window (1<sup>st</sup> Samuel 19:12). Michal deceives Saul's messengers by placing an idol in David's bed, buying David time to escape.

David seeks refuge with Samuel in Ramah, but Saul sends messengers to capture him. Each group of messengers is overcome by the Spirit of God and begins to prophesy, as does Saul himself when he arrives (1<sup>st</sup> Samuel 19:20-24). This divine intervention allows David to escape once more.

## 3. David's Flight and Continued Pursuit.

David's flight takes him to Nob, where he receives assistance from Ahimelech the priest (1<sup>st</sup> Samuel 21:1-6). He then seeks refuge with the Philistines in Gath but feigns madness to escape potential danger (1<sup>st</sup> Samuel 21:10-15). David continues to evade Saul by hiding in the wilderness, including the caves of Adullam and the strongholds of En Gedi (1 Samuel 22-24).

## B. Jehovah-Rohi, the Lord is my Shepherd, and Jesus.

## 1. Jesus is described as the “Great Shepherd.”

Hebrews 13:20, “Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant.”

Pastors are called shepherds, but Jesus is the “Great Shepherd.” He is great because He is the Head of the church.

a. Colossians 1:18, “And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.”

b. Hebrews 13:19-20, “Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, 21 make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom *be* glory forever and ever. Amen.”

- The Great Shepherd gave His Life’s Blood to bring us into covenant with God.
- The Great Shepherd completely provides all to fulfill His purpose.
- The Great Shepherd continues working in us to make us not only positionally righteous but to also make us experientially righteous.

## 2. Jesus is the “Good Shepherd.”

a. John 10:11, “I am the good shepherd. The good shepherd gives His life for the sheep.”

Jesus is not an “hireling” that runs when trouble comes. He kills the “lions” and the “bears” in our lives—the things that try to destroy us.

b. John 10:14, “I am the good shepherd; and I know My sheep, and am known by My own.”

Jesus is not only our Savior, He is also our friend and companion.

Jesus Christ, as the Good Shepherd, appears as the guide, the protector, the healer and shepherd of his sheep, who need spiritual food, healing, care and mercy. Jesus Christ, the Good Shepherd, finds joy in seeing the weak and suffering sheep to find their way towards healing.

## Lesson 5

## II. Jehovah-Jireh: The Lord Shall Provide.

The patriarch Abraham also created a hyphenated name for God, and it, too, means a lot to us. In Genesis 22 we have the dramatic account of God calling Abraham and instructing him to sacrifice his promised son as a burnt offering on Mount Moriah. None of us can imagine the trauma of hearing such a command, but for Abraham the burden was two-fold. Not only did he risk losing his son; he risked the integrity of the promise God had given him to make of his descendants a great nation.

Abraham's obedience required an enormous extension of his faith. Hebrews 11:17-19 says, "By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, 'In Isaac your seed shall be called,' concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense."

At this time, Isaac wasn't a little boy. He was a young man, perhaps in his twenties. Yet he, too, must have exercised a remarkable amount of faith and obedience to trust both his earthly father and his Heavenly Father. He allowed himself to be bound and placed on the altar. Perhaps he closed his eyes as Abraham's knife rose in the air above his throat. But at that moment God intervened, saying, "Abraham, Abraham.... Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me" (Genesis 22:11-12).

The Bible says, "Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. And Abraham called the name of the place, The-Lord-Will-Provide; as it is said to this day, 'In the Mount of the Lord it shall be provided'" (Genesis 22:13-14).

A. Genesis 22:14 NLT, "Abraham named the place Yahweh-Yireh (which means "the LORD will provide"). To this day, people still use that name as a proverb: "On the mountain of the LORD it will be provided."

1. At its very core, this name of God means "to provide what is needed; to give sustenance or support."
2. There are too many times in the Old Testament to list them all here. Here are three times:
  - Genesis 9:3, "Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs."
  - Exodus 16:12-15, "I have heard the complaints of the children of Israel. Speak to them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I am the LORD your God.'" 13 So it was that quails came up at evening and covered the camp, and in the morning the dew lay all around the camp. 14 And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, as fine as frost on the ground. 15 So when the children of Israel saw it, they said to one another, What is it?" For they did not know what it was. And Moses said to them, "This is the bread which the LORD has given you to eat."

- Exodus 17:5&6, “And the LORD said to Moses, “Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river, and go. 6 “Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink.” And Moses did so in the sight of the elders of Israel.”

B. Jehovah-Jireh: The Lord Shall Provide, and Jesus.

In Hebrew, “The-Lord-Will-Provide” is *Jehovah-Jireh*. There’s a deep lesson in this name, for Isaac was a symbol of Christ, the only begotten Son whom the Father offered as a sacrifice for our sins on the mountains of Jerusalem, which is also known as Mount Moriah. But there’s also a lesson for us in our everyday needs. We are deeply needy people, and sometimes we need emotional support, or financial help, or physical aid, or provisions related to an emergency or crisis. In such times we can approach Jehovah-Jireh on the Throne of Grace. We can call Him that, for He is the God who provides.

1. The great revelation that “God will provide for Himself the lamb for a burnt offering” in Genesis 22:8 is a perfect picture of Jesus’ death as the Lamb of God.

2. John 1:29, “The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!”

3. Galatians 1:3&4, “Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:”

The Hebrew word, *Jireh*, means not only “to provide;” it also means “to perceive,” “to experience.” Jesus is not a “far off” Savior. His desire is for us to experience Him in relationship through fellowship.

John 17:3, “And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.”

## Lesson 6

III. *Jehovah-Rapha*: The Lord Who Heals.

He is also *Jehovah-Rapha*, The Lord Who Heals. This title for God occurs in Exodus 15, which tells the story of the early days of the Israelites' travels in the wilderness. In the previous chapter, the newly liberated nation had just escaped Pharaoh's slavery, and they had marched wide-eyed through the walls of water towering above them in the Red Sea. In Exodus 15, they praised God for their supernatural deliverance. But they lost enthusiasm very quickly when they found themselves without drinkable water in the desert. They wandered around for three days without water, which is about as long as a person can survive without hydration. Then they found a pond, but the water was brackish and undrinkable. The first person to the pool took one drink and spewed it out of his mouth because the water was bitter.

The people of Israel began crying out to God and to Moses, saying, "What shall we drink?" The Bible says, "So [Moses] cried out to the Lord, and the Lord showed him a tree. When he cast it into the waters, the waters were made sweet. There He made a statute and an ordinance for them, and there He tested them, and said, 'If you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians.

A. Exodus 15:26, "And said, "If you diligently heed the voice of the LORD your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I *am* the LORD who heals you."

1. "The Lord Who Heals You" is *Jehovah-Rapha*.
2. God heals physically.
  - Psalm 103:2&3, "Bless the LORD, O my soul, And forget not all His benefits: 3 Who forgives all your iniquities, Who heals all your diseases,"
  - 2<sup>nd</sup> Kings 5:9-14, "Then Naaman went with his horses and chariot, and he stood at the door of Elisha's house. 10 And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored to you, and *you shall* be clean." 11 But Naaman became furious, and went away and said, "Indeed, I said to myself, 'He will surely come out *to me*, and stand and call on the name of the LORD his God, and wave his hand over the place, and heal the leprosy.' 12 "Are not the Abanah and the Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and went away in a rage. 13 And his servants came near and spoke to him, and said, "My father, *if* the prophet had told you *to do* something great, would you not have done *it*? How much more then, when he says to you, 'Wash, and be clean'?" 14 So he went down and dipped seven times in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child, and he was clean."

Note: Exodus 15:26 says “if you keep all His statutes...” but in 2<sup>nd</sup> Kings 5 Naaman, who was not a follower of Jehovah, was healed. Point—God is God and can do what He wants.

3. God heals emotionally.

Psalm 34:18, “The LORD *is* near to those who have a broken heart, And saves such as have a contrite spirit.”

B. Jehovah-Rapha: The Lord Who Heals, and Jesus.

1. Isaiah 53 is a prophecy concerning Jesus. Verse 5 says, “But He *was* wounded for our transgressions, *He was* bruised for our iniquities; The chastisement for our peace *was* upon Him, And by His stripes we are healed.”

2. 1<sup>st</sup> Peter 2:24, “who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.”

While Jesus does heal us spiritually, the above scriptures are referring to physical healing. In Matthew 8:16&17 we read, “When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick, 17 that it might be fulfilled which was spoken by Isaiah the prophet, saying: “*He Himself took our infirmities And bore our sicknesses.*” This is a reference to Isaiah 53:5.

No one knows why Jesus only healed one at the pool of Bethesda (Read John 5:1-7). Or why Jesus didn’t stop every funeral procession. Or why Paul left his friend Trophimus at Miletus sick (2<sup>nd</sup> Timothy 4:20).

God will reveal His will to us within our realm of authority and responsibility, then we can pray in faith.

Let’s not be like Asa in 2<sup>nd</sup> Chronicles 16:12 and seek only the physicians, “And in the thirty-ninth year of his reign, Asa became diseased in his feet, and his malady was severe; yet in his disease he did not seek the LORD, but the physicians.”

He can heal us supernaturally if He chooses, and He can use doctors and nurses and medicines in the process.

## Lesson 7

## IV. Jehovah-Nissi: The Lord Is My Banner.

A. Joshua won the battle, and as Moses interceded on the mountain, the Amalekites were defeated. Verse 15 says, “And Moses built an altar and called its name, The-Lord-Is-My-Banner.” In Hebrew, that is *Jehovah-Nissi*.

As Moses led the children of Israel through the desert, they soon encountered another problem—fierce enemies. The Amalekites, the descendants of Esau, were none too happy when this group of freed slaves began tramping through their region. The Amalekites were warlike. They were gifted in fighting, and the Israelites had been imprisoned in Egypt for centuries and had no experience in warfare. Suddenly they were at war with the Amalekites, and it was a national existential crisis. Moses, too old to fight, relied on his general, Joshua, and climbed a nearby mountain for a bird’s eye view of the battle.

The Bible says, “And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses’ hands became heavy; so they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side” (Exodus 17:11-12).

In ancient times, banners weren’t like the huge signs hanging in gymnasiums to commemorate championship seasons. The Hebrew term came from a word meaning “to glisten,” and it referred to the insignias suspended at the tops of poles, which were lifted up to identify the tribes and the people. On the mountaintop, Moses had lifted up the rod of God in victory. He looked down on the banners waving in the wind marking the twelve tribes of Israel. He thought to himself, “The Lord is my identity; the Lord is my victory; the Lord is my banner.”

1. Psalm 60:4, “You have given a banner to those who fear You, That it may be displayed because of the truth. Selah”

Some wonderful truths are found in this scripture:

a. To those who hold God in reverence for who He is, it is a banner—a sign of God’s covenant.

b. The truth about who God is and His might is something we can build our lives on. Paul said this in Philippians 1:28 NIV, “without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved—and that by God.”

c. This Psalm ends with “Selah.” Selah has been interpreted in many ways. Basically it means to “stop and think about it.” In other words, meditate on this.

2. Isaiah 18:3, “All inhabitants of the world and dwellers on the earth: When he lifts up a banner on the mountains, you see it; And when he blows a trumpet, you hear it.”

No matter what the situation, when God shows up, He is in charge.

B. Jehovah-Nissi: The Lord Is My Banner, and Jesus



1. Isaiah 11:10, “And in that day there shall be a Root of Jesse, Who shall stand as a banner to the people; For the Gentiles shall seek Him, And His resting place shall be glorious.”

- a. This is a prophecy concerning Jesus.
- b. Jesus is our banner—He has conquered death, sin, the world, and the devil; we need have no fear.
- c. “His resting place shall be glorious.”
  - Matthew 11:28-30, “Come to Me, all *you* who labor and are heavy laden, and I will give you rest. 29 “Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. 30 “For My yoke *is* easy and My burden is light.”
  - The Message Bible interprets Matthew 11:28-30 this way, “Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you’ll recover your life. I’ll show you how to take a real rest. Walk with me and work with me—watch how I do it. Learn the unforced rhythms of grace. I won’t lay anything heavy or ill-fitting on you. Keep company with me and you’ll learn to live freely and lightly.”
  - Hebrews 4:9&10, “There remains therefore a rest for the people of God. 10 For he who has entered His rest has himself also ceased from his works as God did from His.

2. Jesus has redeemed us from all of our enemies: the world, the flesh, and the devil. HOLD UP THE BANNER OF TRUTH AND STAND FIRM CLAD IN THE ARMOR OF GOD.

## Lesson 8

V. Jehovah-*M'Kaddesh*: The Lord Who Sanctifies (The "M" is usually silent).

A. Leviticus 20:7-8 says, "Consecrate yourselves therefore, and be holy, for I am the Lord your God. And you shall keep My statutes, and perform them: I am the Lord who sanctifies you."

The phrase is: *Jehovah-M'Kaddesh*. That means "the God who sanctifies,"

Turning to the next book in the Old Testament, Leviticus, we find the next great name of God. Many people bypass the book of Leviticus, because it's full of archaic rules and regulations related to the nation and the priesthood of Israel. It describes the ancient sacrifices and the Israeli religious festivals. But Leviticus is full of rich truth, and, as someone said, we don't always get a lot out of *reading* the book, but we reap an enormous blessing by *studying* it.

The key to Leviticus is holiness, and as the chapters unfold it becomes clear God wants His people to do what is right and to do it in the right way. All of the sacrifices, regulations, and ceremonies in Leviticus are about serving a holy and righteous God. The key verse is Leviticus 11:44: "Be holy; for I am holy." When we come to the twentieth chapter, it's not surprising to see a new name for God that conveys this truth. the God who makes holy, the God who sets us apart for Himself and perfects that which concerns us.

Holiness means "Separate for a Divine purpose."

Let's look at some Old Testament teaching on Sanctification:

1. Exodus 13:2 is the first time the word "*Kaddesh*" (Sanctify) is used, "Consecrate (Sanctify in KJV) to Me all the firstborn, whatever opens the womb among the children of Israel, *both* of man and beast; it is Mine."

After God's people were delivered from the bondage of the Egyptians, He told them to "separate", or sanctify TO ME all of the firstborn. There were many reasons for the separation of the first born. Here are three:

- a. To remember God's deliverance.
- b. As a testimony to future generations.
- c. This "first born" was a reminder that they belonged to God.

2. Joel 2:16 is the last time *Kaddesh* is mentioned in the Old Testament, "Gather the people, Sanctify the congregation, Assemble the elders, Gather the children and nursing babes; Let the bridegroom go out from his chamber, And the bride from her dressing room."

a. The children of Israel needed the mercy of God. Notice Joel instructs them, under the leading of God, to gather EVERYONE: Congregation, elders, children, babies, bridegroom, and brides. Everyone needed mercy.

b. Joel 2:15 shows us the seriousness, "Blow the trumpet in Zion, Consecrate a fast, Call a sacred assembly;"

The message here is for the necessity of all of God's people to "separate" themselves unto God.

B. Jehovah-M'Kaddesh: The Lord Who Sanctifies, and Jesus.

1. Sanctification is a work of the Holy Spirit. It is the process of being changed into the image (character) of Jesus. It is positional and experiential. We have been sanctified, made holy or transformed, and we are being sanctified.

IT IS A TRANSFORMATION. SANCTIFICATION, OR TRANSFORMATION, MEANS TO BE "COMPLETELY OTHER THAN." THIS IS SEEN WITH JESUS ON THE MOUNT—MATTHEW 17:1&2, "AND AFTER SIX DAYS JESUS TOOK PETER, JAMES, AND JOHN AND HIS BROTHER, LED THEM UP ON A HIGH MOUNTAIN BY THEMSELVES; AND HE WAS TRANSFIGURED BEFORE THEM. HIS FACE SHONE LIKE THE SUN, AND HIS CLOTHES BECAME AS WHITE AS THE LIGHT."

a. Positional—When we are born again. 2<sup>nd</sup> Corinthians 5:17, "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new."

b. Experiential—2<sup>nd</sup> Corinthians 3:18 AMP, "And we all, with unveiled face, continually seeing as in a mirror the glory of the Lord, are progressively being transformed into His image from [one degree of] glory to [even more] glory, which comes from the Lord, [who is] the Spirit."

2. Although it is the work of the Holy Spirit, sanctification requires our participation and cooperation.

a. Romans 12:2, "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."

b. John 17:17, "Sanctify them by Your truth. Your word is truth."

## Lesson 9

VI. Jehovah-*Shalom*: The Lord Who Is Peace.

A. Judges 6:24 says, “So Gideon built an altar there to the Lord, and called it The-Lord-Is-Peace.” The Hebrew phrase is *Jehovah-Shalom*.

It means peace. He is our peace.

Parts of Judges are sad to read, for they speak of tragic times. The nation of Israel cycled through spiritual revival and reversal, and during the reversals people acted in barbaric ways. But there are some encouraging pages in this book, and one involves a man named Gideon.

By this time in Israel’s history, Joshua was dead, and the monarchy had not yet been established, so there was no king. The times were chaotic, and everyone did what was right in their own eyes (Judges 17:6). Whenever the people sunk in despair, they would call on God, and He would raise up regional military leaders known as judges.

In Judges 6, the people of Israel were being terrorized by a tribe of nomadic warring people called the Midianites. All of Israel trembled in fear, for the Midianites would raid and rape and pillage and kill, almost at will. The whole nation of Israel—really a bunch of tribes without national unity—was constantly on edge.

One young Hebrew, Gideon, was hiding in a winepress trying to thresh out some grain for his family. The Lord appeared to him with remarkable words: “The Lord is with you, you mighty man of valor!” (verse 12)

I suppose Gideon wanted to say, “Who? Me?” But God saw who Gideon could become under the influence of the Holy Spirit. The Lord always knows who we can become when we’re under His authority.

When Gideon realized God was speaking to him, he was terrified. “Alas, O Lord God! For I have seen the Angel of the Lord face to face.” But the Lord said to him, “Peace be with you; do not fear, you shall not die” (verses 22-23).

1. The first time shalom (peace) is mentioned is Genesis 15:15, “Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age.”

a. Reading the preceding verses we find Abram in distress, 12-14, “Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror *and* great darkness fell upon him. 13 Then He said to Abram: “Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and they will afflict them four hundred years. 14 “And also the nation whom they serve I will judge; afterward they shall come out with great possessions.”

b. God gave Abram promises for now, future generations, and for his death.

2. The last mention of peace (shalom) in the Old Testament is found in Malachai 2:6, “The law of truth was in his mouth, And injustice was not found on his lips. He walked with Me in peace and equity, And turned many away from iniquity.”

a. By this time, the last book in the Old Testament, God's people had perverted almost all of His commands. This book is about God's offer of mercy in the midst of judgement.

b. God points them to a time of peace, Verses 4&5, "Then you shall know that I have sent this commandment to you, That My covenant with Levi may continue," Says the LORD of hosts. 5 My covenant was with him, one of life and peace, And I gave them to him that he might fear Me; So he feared Me And was reverent before My name.

God is a God of Peace (Shalom). He is constantly offering peace to His people.

B. Jehovah-Shalom: The Lord Who Is Peace, and Jesus.

This one is written all over the New Testament.

1. Jesus is the Prince of Peace (Isaiah 9:6—Old Testament but prophecy about Jesus).
2. The word "peace" is mentioned almost 100 times in the New Testament alone.
3. Christ's "peace" here refers to a hope and reassurance that goes beyond what a fallen world can offer:
  - Philippians 4:6&7, "Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; 7 and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.  
It is permanent, guaranteed, and eternal.  
We participate in living in peace—Philippians 4:8&9, "Finally, brethren, whatever things are true, whatever things *are* noble, whatever things *are* just, whatever things *are* pure, whatever things *are* lovely, whatever things *are* of good report, if *there is* any virtue and if *there is* anything praiseworthy—meditate on these things. 9 The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you."
  - This was the message of the Apostles and early church. Acts 10:34-36, "Then Peter opened *his* mouth and said: "In truth I perceive that God shows no partiality. 35 "But in every nation whoever fears Him and works righteousness is accepted by Him. 36 "The word which *God* sent to the children of Israel, preaching peace through Jesus Christ—He is Lord of all."
  - This was the message to Jews and Gentiles. Ephesians 2:17, "And He came and preached peace to you who were afar off and to those who were near."

## Lesson 10

VII. *Jehovah-Tsidkenu*: The Lord Who Is Righteous.

We also come across one of God's special names in the book of Jeremiah. This man, Jeremiah, endured much scorn and rejection. He preached in Jerusalem during the latter days of the Jewish monarchy, when each king was worse than the one who preceded him. The nation of Israel was in a death spiral. Jeremiah preached and prayed and wept and warned his people of their sin, but few listened to him.

Jeremiah would have collapsed under the discouragement without God, but the Lord was with him, reassuring him, helping him, saving him, and strengthening him. In Jeremiah 23, the Lord gave him this prophecy about the coming of the Messiah: "Behold, the days are coming... that I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth. In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS" (verses 5-6).

A. *Jehovah-Tsidkenu* (The "T" is silent. It is pronounced *Sid Kenu*).

1. This Name has to do with integrity, trustworthiness, and justice.

2. This was a terrible time in the history of Israel. They had been taken captive by Babylon. The older folks had been murdered. The young girls had been raped and used in fertility sacrifices by being mated with animals. The young men castrated and enslaved. Jeremiah's only hope was in the Righteousness of God.

a. Jeremiah 9:23&24, "Thus says the LORD: "Let not the wise *man* glory in his wisdom, Let not the mighty *man* glory in his might, Nor let the rich *man* glory in his riches; 24 But let him who glories glory in this, That he understands and knows Me, That I *am* the LORD, exercising lovingkindness, judgment, and righteousness in the earth. For in these I delight," says the LORD."

b. Jeremiah, and the other prophets knew they could always rely upon the Lord—on His integrity and justice.

c. Psalm 20:7, "Some *trust* in chariots, and some in horses; But we will remember the name of the LORD our God."

3. Job is another example for our consideration. He had lost everything he held dear. His three "friends" kept telling him this all had happened because of his sinfulness and rebellion. In Job 6:29 Job tells them that His integrity, and that of his God, was still intact (CSB), "Reconsider; don't be unjust. Reconsider; my righteousness is still the issue."

B. *Jehovah-Tsidkenu*: The Lord Who Is Righteous and Jesus.

1. As we were reading in the above about the calamity of Israel, Jeremiah prophesied. Jeremiah 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. 6 In His days Judah will be saved, And Israel will dwell safely; Now this *is* His name by which He will be called: THE LORD OUR RIGHTEOUSNESS."

This is a prophecy concerning Jesus. He would be a "Branch of Righteousness."

2. Hebrews 4:15 says, "For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin." To be "without sin" means that Jesus was totally righteousness. He never sinned in word, thought, or deed.

3. 2<sup>nd</sup> Corinthians 5:21 says (AMP), "He made Christ who knew no sin to [judicially] be sin on our behalf, so that in Him we would become the righteousness of God [that is, we would be made acceptable to Him and placed in a right relationship with Him by His gracious lovingkindness]."

4. One of the verses that many misinterpret is John 16:8, "And when He has come, He will convict the world of sin, and of righteousness, and of judgment." I believe the reason many misinterpret this verse is because of a negative view of God; that He's out to "get us."

However, as we look at the following verses, the opposite is true. John 16: 9-11, "'of sin, because they do not believe in Me; 10 'of righteousness, because I go to My Father and you see Me no more; 11 'of judgment, because the ruler of this world is judged."

a. Verse 10 tells us that the Holy Spirit will be a constant reminder that Jesus has finished His work and ascended to the Father. Here He is constantly alive and stands in intercession.

b. Verse 11 tells of Judgment. The "ruler of this world is judged." We have victory over every enemy because of Jesus' righteousness and the fact that, because of our trust in Him, we have become righteous.

## Lesson 11

## VIII. Jehovah-Shammah: The Lord Who Is There.

The Bible is packed with other names and titles for God, but for our purposes in this chapter, let's look at just one more—*Jehovah-Shammah*, The Lord Who Is There. You'll find it in every last verse of the book of Ezekiel.

And that city—the future Millennial capital of Jerusalem—would have a nickname. It would be known as Jehovah-Shammah— “The Lord Who Is There.”

Ezekiel 48:35, “All the way around *shall be* eighteen thousand *cubits*; and the name of the city from *that day shall be*: THE LORD IS THERE.”

A. Exodus 33 is a picture of our dependance on God. Moses interceded for the people, a rebellious people, and God promises He would be with them. Verse 15 says, “Then he said to Him, “If Your Presence does not go with us, do not bring us up from here.”

B. David made a wonderful declaration that is still true today. Psalms 139:7-13, “Where can I go from Your Spirit? Or where can I flee from Your presence? 8 If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there. 9 If I take the wings of the morning, And dwell in the uttermost parts of the sea, 10 Even there Your hand shall lead me, And Your right hand shall hold me. 11 If I say, “Surely the darkness shall fall on me,” Even the night shall be light about me; 12 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. 13 For You formed my inward parts; You covered me in my mother's womb.”

## C. Jehovah-Shammah: The Lord Who Is There and Jesus.

1. We are all familiar with one of Jesus' last words. After He told us to go, He made this promise: Matthew 28:19&20, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 “teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.”

2. Jesus had been with His disciples for over 3 years. He gave them a promise that is fantastic. While He was on earth, when the disciples needed Him, they would have to go where He was. Now, in this New Covenant, the Holy Spirit is with us always. John 14:16-18, “And I will pray the Father, and He will give you another Helper, **that He may abide with you forever**— 17 “the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. 18 “I will not leave you orphans; I will come to you.”



## Lesson 12

## “I Am” and Jesus

**“I AM”**

I. In Exodus 3 we read the account of God talking to Moses from a burning bush and revealing that Moses would be used to deliver the Israelites from Egyptian slavery. Moses asked God what name he should use to identify Him when he spoke to the children of Israel (Exodus 3:13).

B. God answered, “I AM WHO I AM. ... Thus you shall say to the children of Israel, ‘I AM has sent me to you’” (verse 14). It may sound odd that God called Himself “I AM.” Why would He call Himself “I AM”?

C. The Hebrew word for “I AM” is *hayah*. In this context, it essentially means “to be, to exist.”

D. What God was saying is that He is the God *who simply is*. He has no source of origin, no progenitor, no beginning. He came from no physical place. He simply *exists* and *always has existed*.

We all know the history of Moses (Read Exodus chapters 1&2).

- He was hidden to escape death.
- His own mother nursed him.
- He was raised by an Egyptian Princess.
- He was aware of the Egyptian ways.

Acts 7:22, “And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.”

He was exposed to Egyptian polytheism for 40 years. Acts 7:23, “Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel.”

E. Some interesting and relevant notes about Egypt.

1. Egypt was a polytheistic society—they believed in many gods and goddesses.

2. There were thousands of gods, goddesses, and “sub-gods, goddesses.”

Moses was raised with the constant influence of this polytheistic cultural. This is the reason God, the Most High God, told Moses to say “I AM” sent him. Moses was told that the God He was speaking with was the God above all gods.

II. “I Am” and Jesus.

A. Jesus said He was “I AM.” John 8:57&58, “Then the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?” 58 Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”

B. John 8:58: "Truly, truly, I say to you, before Abraham was born, I am"

John 8:24: "For unless you believe that I am, you will die in your sins"

John 10:11, 14: "I am the Good Shepherd"

John 11:25: "I am the Resurrection and the Life"

John 14:6: "I am the Way, the Truth and the Life"

John 15:1, 5: "I am the True Vine"

C. What Jesus meant by saying "I am"

Jesus was declaring his divinity and his unity with the Father

Jesus was claiming to be the eternal God incarnate

Jesus was conveying the idea of existence prior to Abraham, and timelessness

D. He is NOW the King of Kings and Lord of Lords.

1. Revelation 17:14, "These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful."

2. Revelation 19:16, "And He has on *His* robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS."

## Lesson 13

## Adonai and Jesus

**Adonai**

I. The first time “Adonai” is used is in Genesis 15:2, “But Abram said, “Lord GOD, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?”

Abraham addressed God as “Lord God.” “Lord” here is Adonai while “God” is Jehovah.

A. What is the power of Adonai?

If Yahweh reflects God's faithfulness and self-existence, Adonai refers mainly to His sovereignty. Biblically speaking, sovereignty is related to the concepts of omnipotence and authority. When we say God is omnipotent, we mean that He has all power to do whatever He purposes.

B. Who is Adonai in the Bible?

What is the meaning of Adonai in the Bible? Adonai is a divine name, translated as "Lord," and signifying, "sovereignty."

C. The majority of the times Adonai is used is when God's people could see no way of something happening without God. Here are a few examples:

- Exodus 4:10, “Then Moses said to the LORD, “O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue.”
- Joshua 7:8, “O Lord, what shall I say when Israel turns its back before its enemies?”
- Judges 6:15, “So he said to Him, “O my Lord,] how can I save Israel? Indeed my clan is the weakest in Manasseh, and I am the least in my father's house.”
- Judges 13:8, “Then Manoah prayed to the LORD, and said, “O my Lord, please let the Man of God whom You sent come to us again and teach us what we shall do for the child who will be born.”

D. “O LORD [Yahweh], our Lord [Adonai], how majestic is your name in all the earth!” (Psalm 8:9). Even today, Jewish readers, out of reverence for God, rather than uttering the name Yahweh will say Adonai instead. There's a particular meaning to Adonai. It refers to God's absolute sovereignty over creation.

E. YHWH and Adonai.

We may be familiar with the name of the Lord “Yahweh,” but we actually have no idea if it's pronounced the way we think it's pronounced. The Jews considered the name of God so holy they would not pronounce it aloud.

Plus, ancient Hebrew, in writing, didn't include vowel sounds, so they would've just had the name YHWH. Later, vowel sounds such as the ah and eh were added.

Often, we can see the two names Yahweh and Adonai paired together in the Bible.

Although we see Yahweh pop up frequently (both Adonai and Yahweh meaning “The Lord”), Adonai gives us more of a hint about what the Lord’s role is in our lives. Adonai means “master” or “Lord,” showing God has sovereignty over us.

## II. Adonai and Jesus and the Holy Spirit.

A. A good example of Adonai in the New Testament is found in Acts 9:1-6. Although Adonai is a Hebrew name for God, the Greek equivalent is “Kurios.” It is always translated as “Lord.”

Acts 9:1-6, “Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest 2 and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem. 3 As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. 4 Then he fell to the ground, and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?” 5 And he said, “Who are You, Lord?” Then the Lord said, “I am Jesus, whom you are persecuting. It is hard for you to kick against the goads.” 6 So he, trembling and astonished, said, “Lord, what do You want me to do?” Then the Lord *said* to him, “Arise and go into the city, and you will be told what you must do.”

Paul, known as Saul at this time, recognized an authority beyond his own. In verse 6, Paul stated his powerlessness and Jesus’ sovereignty.

B. When Jesus was speaking to a crowd in Luke 6:46, He asked them a question that identifies His position for true disciples, ““But why do you call Me ‘Lord, Lord,’ and not do the things which I say?”

When Jesus is “Lord”, or Master, He has the final say in every area of our lives.

Some, sadly, believe that having a Lord/Master is bondage. But 2<sup>nd</sup> Corinthians 3:17 dispels that idea, “Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.”

Another way to translate this verse is, “Where the Spirit is Lord, there is freedom.”

When we allow the Omnipotent (All Powerful), Omnipresent (All Present [geographically and chronologically]), and Omniscient (All Knowing) Lord (the Holy Spirit) to rule our lives, we will have the greatest freedom we could ever know.