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9/14/2019

# Names of God

Revealing the Nature of God

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## INTRODUCTION: The Names of God Reveal the Nature of God

The goal of this disciple making module is to deepen your personal relationship with God by getting to know the nature of God through the names of God. While Shakespeare's famous quote "What's in a name? That which we call a rose by any other name would smell as sweet" may apply to certain objects such as flowers it does not work with God. For, the various names of God carry a lot of weight. Each name of God in the Scriptures describes a particular aspect of His nature and identity in relationship with mankind. There was one name of God that was considered so holy that it was forbidden to pronounce or to write for fear of making a mistake. The Bible considers names as carrying weight and describing the character of people. The name Adam carries the meaning of mankind. The name Eve carries the meaning of "mother of the living." Cain meant "I have gotten a man with the help of the Lord (Genesis 4:1). Seth meant "appointed." For, God had appointed another offspring in place of the murdered Abel (Genesis 4:25). A number of times in the Scriptures God changed the names of certain people at certain periods of time. God changed Abram's name to Abraham meaning "father of a multitude" (Genesis 17:1-5). Jesus changed the name Simon to Peter meaning "rock" (John 1:42). Saul's name was changed to Paul. The names of God are so important that this command was established "you shall not take the name of the Lord your God in vain" (Exodus 20:7). For, God is jealous for His holy name (Ezekiel 39:25).

The Shorter Catechism says that "Man's chief end is to glorify God, and to enjoy Him forever." What is the first thing you do when meeting someone new for the first time? You learn their name. When engaging with a friend you often begin the conversation addressing them by their name. When engaging with a close relative such as a parent you often begin the conversation addressing them by the relationship, such as daddy. We believe that there is no better way to begin glorifying and enjoying God forever than to discover His character through His many Biblical names. Though there are hundreds of names of God in the Scriptures, this document will focus on some of the more famous names. We challenge disciples of Jesus to spend time getting to know God better through the nature revealed through His names.

## UNIT 1. Names Derived from “EL”

To begin I would like to introduce you to God’s names derived from the root word “EL.” Many of the most ancient names of God come from this root. In the Old Testament the name of God “EL” is used more than 230 times. The name of God “Elohim” is used about 2600 times. In the below text we find several names of God written together, some of them belonging to the root word “EL.”

*“You shall have no other gods (Elohim) before Me (Ya). You shall not make for yourself an idol or any likeness of what is in heaven above or on earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the Lord (YHWH) your God (Elohe), am a jealous God (El), visiting the iniquity of the fathers on the children, and on the third and fourth generations of those who hate Me (Ya), but show lovingkindness to thousands, to those who love Me (Ya) and keep My commandments. You shall not take the name of the Lord (YHWH) your God (Elohe) in vain, for the Lord (YHWH) will not leave him unpunished who takes His Name in vain.” (Deuteronomy 5:7-11).*

### EL [el] or ELOHE [el-oh-he]: “God of Integrity”

Etymologically names derived from “EL” describe qualities of extreme “power” “might” “strength” and “integrity.” A word that theologians might use is “omnipotence.” In other words, God is all powerful. There is nothing that He cannot accomplish. God spoke all creation (invisible and visible) into existence (Genesis 1:1-3; John 1:1). “He is before all things, and in Him all things hold together” (Colossians 1:15-17). “He upholds all things by the word of His power” (Hebrews 1:3). Even the angels must obey the voice of God’s word (Psalm 103:20). There are only two things that God cannot do. God can not contradict His nature. “Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow” (James 1:17). And, God cannot contradict His prophetic word. “God is not a man, that He should lie, nor a son of man, that He should repent; He has said, and will He not do it? Or, has He spoken, and will He not make it good?” (Numbers 23:19). God does not change. For God is “the same yesterday, today and forever” (Hebrews 13:8) “For, I, the Lord do not change” (Malachi 3:6). But, what about verses used by skeptics? “The Lord ‘changed His mind’ about the harm which He said He would do to His people” (Exodus 32:14). “The Lord changed His mind about this” (Amos 7:3, 6). Do these verses present God as capricious? These verses must be taken in context of the larger picture of God’s grace and goodness. God is able to perfectly balance His righteousness and justice (Psalm 89:14) with His love and grace (Exodus 34:7; Numbers 14:18). Only God of such integrity can orchestrate at the proper time the coming of His Son into the world to balance His justice with grace. “Jesus said to them, ‘with people this is impossible, but with God all things are possible’” (Matthew 19:26). Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen” (Ephesians 3:20).

What lesson can disciples take away from the name of God “EL”? Even though God’s power and integrity is hard for us to comprehend we can trust in His ability to accomplish everything that He has purposed. This should give us confidence in God’s character and ability to finish that which He imagined, designed, created, ensured, provided, empowered and worked out in His glory. EL is incomprehensible, immense, immutable, transcendent, immanent, unified, holy, sovereign, omnipotent, omnipresent, omniscient, righteous, just, loving, merciful, gracious, eternal, etc. We can trust in the Lord with all our heart and lean not on our own understanding, in all our ways acknowledge Him and He will direct our steps.

## ELOHIM [el-oh-heem]: “God the Creator”

In the previous section we saw that the name “EL” describes God as ultimate power and integrity. Now let us consider a variant “ELOHIM.” The very first name of God recorded in the Bible is “ELOHIM.” “In the beginning God (ELOHIM) created the heavens and earth.” The name ELOHIM brings more detail to the conversation about God’s nature. In the Hebrew adding a suffix “IM” generally denotes a plurality. For example, the words cherubim and seraphim describe a plurality of highly ranked angelic spirit beings. An interesting feature of the Hebrew grammar is that ELOHIM can denote both a singularity and plurality at the same time. The Hebrew seems to separate the form and the function. In the beginning, God (ELOHIM) created the heavens and the earth (Genesis 1:1). The noun ELOHIM takes the plural form. The verb takes the singular form. Both Jews and Christians are monotheistic but with nuances. The Jews recite their Shammah: “Hear, O Israel! The Lord our God, the Lord is ONE! You shall love the Lord your God with all your heart, with all your soul and with all your might” (Deuteronomy 6:4). Christians, however, would agree that there is one God expressed in three persons of the Father, the Son and the Holy Spirit. Christians call this the Trinity. When Jesus said “I and the Father are one” (John 10:30) the Jews became upset. The Jews could not accept this concept of Messiah being human, even though that is what their Scriptures clearly indicated would happen. “A natural man does not accept the things of the Spirit of God, for they are foolish to him; and he cannot understand them, because they are spiritually appraised. But, he who is spiritual appraises all things, yet he himself is appraised by no one. For, who has known the mind of the Lord that he will instruct him? But, we have the mind of Christ” (1 Corinthians 2:14-16). ELOHIM is one of the keys in the Old Testament for grasping how it could be that “God has sent forth the Spirit of His Son into our hearts, crying, ‘Abba Father!’” (Galatians 4:6). ELOHIM is the Old Testament mechanism for understanding Jesus’ Great Commission that said “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe everything that I have commanded...” (Matthew 28:19).

Not only does ELOHIM depict a singular plurality in number but also in gender. Of course, we know that “God is spirit, and those who worship Him must worship in spirit and truth” (John 4:24). “God is not a man, that He should lie, nor a son of man that He should repent” (Numbers 23:19). This means that God is spirit and therefore without gender. Nevertheless, “God (ELOHIM) created man in His own image, in the image of God (ELOHIM) He created him; male and female He created them” (Genesis 1:27). There is something to the singularity in plurality. Interestingly, the term Elohim is also used for gods and goddesses of other cultures: “For Solomon went after Ashtoreth the goddess (Elohim) of the Sidonians” (1 Kings 11:5). Therefore, the Biblical term Elohim can be used either as something general or specific.

The term Elohim was also associated with knowing either good or evil. “For God (ELOHIM) knows that in the day you eat from it your eyes will be opened, and you will be like God (ELOHIM), knowing good and evil” (Genesis 3:5). Now, I am not saying that God is evil, but rather that Satan tempted Eve with a desire for experiential knowledge of evil. God does not experientially know evil but only knows about evil. Satan experientially knows evil because he rebelled against his Creator. “‘Behold, the man has become like one of Us, knowing good and evil; and now he might stretch out his hand, and take also from the tree of life, and eat, and live forever.’ Therefore, the Lord (JEHOVAH) God (ELOHIM) sent him out from the Garden of Eden to cultivate the ground from he was taken” (Genesis 3:22). Satan placed himself on equal terms with God to deceive Eve causing her to doubt and to rebel. That was a really deceptive way for Satan to use the term Elohim.

The author of the Psalms uses the word ELOHIM to describe God ruling over a plurality of lesser powers. “God (ELOHIM) takes His stand in His own congregation; He judges in the midst of the rulers (Elohim)” (Psalm 82:1).

There is a sense that Peter describes redeemed humanity partaking of the divine nature of God: “For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust” (2 Peter 1:4).

Therefore, the Scriptures describes many nuances related to this name of God (ELOHIM). We need to be very careful to properly use this name of God. Perhaps this is why the Hebrews added suffixes to the root word “EL.”

### **EL ELYON [el--el-yohn]: “God the Most High”**

This compound name is derived from the Hebrew root word “to ascend.” The implication is that God is the Most High. There is no higher power or authority than EL ELYON. EL ELYON demands exaltation and worship. “And Melchizedek, king of Salem, brought out bread and wine; now he was a priest of God Most High (EL ELYON)” (Genesis 14:18). Believers should note that Jesus Christ became the High Priest according to the highest heavenly order of Melchizedek (Hebrews 5:10, 6:20). There is none greater.

The name “EL ELYON” gives the disciple of Jesus confidence that “our God is greater.” Since we are heirs of God and co-heirs with Christ Jesus and since believers have been raise up with Christ and seated in heavenly places in Christ Jesus (Ephesians 2:6) this means that we are placed in a high position of authority with access to things above (Colossians 3:1) such as an inheritance (Ephesians 1:11,14,18; Colossians 1:12, 3:24)

Scriptures are true that “He will set you high (Elyon) above all nations which He has made, for praise, fame and honor; and that you shall be a consecrated people to the Lord (JEHOVAH) your God (ELOHE) as He has spoken” (Deuteronomy 26:18).

### **EL OLAM [el--oh-lahm]: “God the Everlasting”**

This compound name “EL OLAHM” means God is everlasting. The nature of God is that He is without beginning or end. In fact, He is the Alpha and Omega, the Beginning and the End (Revelation 1:18; 21:6; 22:13).

He was before creation and existed before creation. At the same time God is both imminent and transcendent. He is free from the constraints of time and places humans inside the boundaries of a timeline.

“Lord, you have been our dwelling place in all generations. Before the mountains were born or you gave birth to the earth and the world even from everlasting to everlasting, you are God” (Psalm 90:1-2).

This name gives the disciple of Jesus confidence that He will never leave or forsake you, that He truly gives eternal life. That His inheritance will not spoil or fade away.

### **EL SHADDAI [el--shah-dahy]: “God the All Sufficient”**

This compound name “EL SHADDAI” is most often translated into English as “God Almighty” or “God the All-Sufficient One.” Biblical scholars have disagreed on the original meaning of ‘EL SHADDAI.’ Some scholars believe the name meant “God of the Mountains.” The people of the ancient near east viewed their gods as ruling from the mountains or the high places. Mount Zion was viewed as the mountain from which the Hebrew God ruled (Psalm 132:13; 9:11, 128:5-6). Other scholars believe EL SHADDAI may have meant “God of the Breast” meaning God of blessing and fruitfulness. People of the ancient near east described their gods in terms of functions. For example, Baal was considered the god of the storm. Whatever the original intent EL SHADDAI was the name of God

connected to the patriarchs of Abraham, Isaac and Jacob. The name EL SHADDAI is revealed and used when God enters into covenant with Abram changing his name to Abraham (Genesis 17:1). God is all powerful and sufficient and sovereign to fulfill His covenant promise to Abraham to provide the inheritance of a seed, a land and a blessing. EL SHADDAI was an ancient name for God used 31 times in the book of Job, several more times in the Torah, 2 times in Ruth, 4 times in the prophets and 2 times in the Psalms.

What lesson can the believer take away from the name and nature of EL SHADDAI? The believer can have confidence that God is sufficient and almighty to fulfill all His promises to provide the inheritance of a seed, land and blessing. EL SHADDAI rules from His Mountain to bless and make His followers fruitful. Today, through the Holy Spirit, EL SHADDAI produces the fruit of the Holy Spirit (Galatians 5:22-23) and provides believers with an eternal inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for believers (1 Peter 1:4).

### **EL ROI [el--roh-ee]: “God the All Seeing”**

The compound name EL ROI is another ancient name meaning “God of Seeing.” This is the name that Hagar gave when God promised her a son, despite her exile (Genesis 16:13). EL ROI denotes God having an experience of seeing or perceiving our situation. When God sees He shows concern and extends His protection through His presence. The other idols have mouths; but they cannot speak; they have eyes; but they cannot see; they have ears; but they cannot hear; they have noses; but they cannot smell; they have hands; but they cannot feel; they have feet; but they cannot walk; they cannot make a sound with their throat (Psalm 117:5-7). However, EL ROI sees and responds.

What lesson can the believer take away from the name and nature of EL ROI? The believer can have confidence that God sees your set of circumstances. EL ROI sees your circumstances and takes care of your needs in your particular situation.

### **EL GIBBOR [el--ghee-bohr]: “God the Warrior”**

The compound name EL GIBBOR is another ancient name of God that means “Mighty God.” He is a warrior God. “For, the Lord (YAHWEH) your God (ELOHE) is the God (ELOHE) of gods (ELOHIM) and the Lord (ADONAI) of lords (ADONIM), the great, the mighty (GIBBOR), and the awesome God (EL) who does not show partiality nor take a bribe. He executes justice for the orphan and the widow, and shows His love for the foreigner by giving him food and clothing...” (Deuteronomy 10:17-18). “Who is this King (MELEK) of glory? The Lord (YAHWEH) strong and mighty (GIBBOR), the Lord mighty (GIBBOR) in battle” (Psalm 24:8). Isaiah wrote “a Child will be born to us, a Son will be given to us; and the government will rest on His shoulders; His name will be called Wonderful Counselor, Mighty God (EL GIBBOR), Eternal Father, Prince of Peace (Isaiah 9:6). EL GIBBOR is considered a mighty powerful warrior. “The Lord God is in your midst, a victorious (GIBBOR) warrior (YASHAH).

What lesson can the believer take away from this name, EL GIBBOR? The believer can be assured that God is a great warrior who fights even for the orphans and widows. In the Old Testament we see that God is not only a mighty warrior but also the Lord of hosts JEHOVAH SABBAOTH. In the New Testament we see that God provides spiritual armor for the spiritual battle (Ephesians 6:11-12) to break down spiritual strongholds (2 Corinthians 10:4).

## EL KANNA [ אֱלֹהֵי קַנָּן ]: “God the Jealous”

The compound name EL KANNA is another ancient name meaning “God is Jealous.” We often connect the word jealous with envy in a context of rivalry. But, God is not envious of people; rather He expects a relationship with exclusivity. You shall have no other gods besides Him. Neither shall you make any idol or worship anything other than Him (Exodus 20:4-6). For, God will not tolerate pagan altars, sacred pillars or Asherah poles. The entire creation is designed to give praise and glory to the Creator (Exodus 34:13-14). For, the Lord is a devouring fire and a jealous God (Deuteronomy 4:23-24). God will not give His glory to anyone or anything else (Isaiah 42:7-8, 40:10-12). For, you shall love the Lord your God with all your heart and soul and strength (Deuteronomy 6:5; Luke 10:27). Your relationship with God is to be exclusive like that of a marriage.

What lesson can the believer take away from the name, EL KANNA? We can be assured that God is worthy of exclusivity. With all the distractions of this world we must examine the true treasure of our hearts.

## UNIT 2: Names derived from YHWH (JEHOVAH)

In continuation we would like to introduce you to names of God derived from the Hebrew tetragrammation “YHWH” which is considered as “the proper name” of God from which other famous compound names of God are derived. This tetragrammation and derivatives are found over 6500 times in the Old Testament. Since this is considered as the proper name of God and is therefore to be honored many have considered this name as unpronounceable. Many may therefore pronounce this name as “Jehovah.” This name is considered as the personal covenant making name of God. Therefore, Psalms 68:4 tells believers to sing praises to this name, Jehovah. Isaiah 42:8 says that the glory of this name, Jehovah, will not be given to another.

### JEHOVAH-ELOHIM [ji-hoh-vah--el-oh-heem]: “The Covenant Making Creator”

Jehovah first appears in compound form together with Elohim (Genesis 2:4). The Biblical author combines this covenant making name with the creation associated name of God. Jehovah is connected with both the covenant making God of Abraham, Isaac and Jacob (Exodus 6:3) as well as the self-existent (I AM WHO I AM) powerful deliverer God of Moses (Exodus 3:14). Jesus Christ identified Himself as this personal covenant making (I AM) deliverer (John 8:58). Jehovah Elohim the Creator covenant making God is therefore present, accessible, near (Psalm 107:13), forgiving (Psalm 25:11) and able to guide His people (Psalm 31:3). Let us explore some of the other compound names related to Jehovah.

### JEHOVAH-JIREH [ji-hoh-vah--ji-reh]: “The Lord will Provide”

Let me introduce you to “JEHOVAH-JIREH,” “the Lord will provide” or “the Lord will accomplish it.” Jehovah-Jireh is connected to the essence of the covenant making God. God provided a covering for the shame of Adam and Eve in the Garden of Eden. Then in Genesis 22:14 God provided another sacrificial covering for those with faith in the substitutionary sacrifice that God provided in place of Isaac. For Abraham said “God will provide for Himself the offering.” Afterwards, Abraham named that place “The Lord will provide.”

What practical lesson can the believer take away from God's name, JEHOVAH-JIREH? From a salvation point of view God has to provide the sacrifice to cover our sin. Abraham was placed into a difficult situation. God promised that Abraham would father a nation of innumerable people providing not only an inheritance of people but also land and provisions (the Promised Land flowing with milk and honey). How could God's promise be fulfilled if Isaac was sacrificed. Despite the appearances Abraham obeyed the command of God while believing in the promise of God. In the New Testament we see that Jesus obeyed the Father to the cross believing in the promised resurrection on the third day. Since Abraham and Jesus obeyed to the end believing God's promise we also can obey believing in His promises. For, God will supply our every need according to His riches in glory in Christ Jesus (Philippians 4:19). This is the confidence that we have toward him, that if we ask anything according to His will He hears us (1 John 5:14).

### **JEHOVAH-RAPHA [ji-hoh-vah--ra-faw]: "The Lord who Heals"**

Let me introduce you to "JEHOVAH-RAPHA," "the Lord who heals." Just as God tested Abraham's faith so He tested the Israelites faith in the desert to provide life giving water (Exodus 15:22-27). The water at Marah was bitter. God showed Moses a tree to throw into the water in order to make it sweet. Then God said "if you will obey the voice of God... then I will put none of the diseases on you that I put on the Egyptians, for I am the Lord, your healer." Of course, this foreshadowed another healing connected with another tree of Calvary. Isaiah prophesied that "by His scourging we are healed" (Isaiah 53:5). Jesus completed it "having become a curse... on our behalf... for it is written 'cursed is everyone who hangs on a tree'" (Galatians 3:13). Paul connected the our present day obedience to this past healing saying that Jesus "bore our sins in His body on the 'tree' that we might die to sin and live to righteousness; for by His wounds we were healed (1 Peter 2:24). Healing envisions the restoring of something to its normal intended useful state. In the Bible we discover that God "heals" many things. God heals water (Exodus 15:26). God heals the land (2 Chronicles 7:14). God physically healed Hezekiah extending his life by fifteen year and also spiritually restored the nation (2 Chronicles 30:20). God heals broken hearts, relationships and marriages. God is in the business of healing and preserving spirit, soul and body complete until the day that Jesus comes (2 Thessalonians 5:23).

What practical lesson can the disciple take away from God's name, JEHOVAH-RAPHA? Followers of Jesus should not ignore the fact that God is the Healer who is able to restore all things through Jesus Christ. Those who obey in faith have access to another tree of healing, the tree of life (Revelation 22:2). Therefore, confess your sins one to another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much (James 5:16).

### **JEHOVAH-SHALOM [ji-hoh-vah--shah-lohm]: "The Lord our Peace"**

Let me introduce you to "JEHOVAH-SHALOM," "the Lord our peace." This name was introduced by the judge, Gideon who was called from out of the weakest tribe of Manasseh. An angel of the Lord appeared to Gideon calling him to judge the Midianite oppressors. The Lord assured Gideon by saying "Peace to you. Do not fear; you shall not die." So, Gideon built an altar unto God and named it JEHOVAH-SHALOM, the Lord is our peace (Judges 6:23-24). Though Gideon had built this righteous altar his father had earlier built another altar to the false god of Baal and a pole to Asherah. Since God is jealous this family stronghold had to be torn down before peace could be established. The story of Gideon proves that despite human weakness right worship overcomes and produces

peace. Jesus Christ came as the Prince of Peace (Isaiah 9:6) saying “Peace I leave with you” (John 14:27). Paul wrote “since we have been justified by faith, we have peace with God through our Lord, Jesus Christ” (Romans 5:1). “For, the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit” (Romans 14:17). “May the God of hope fill you with all joy and peace in believing...” (Romans 15:13). “God is not a God of confusion but of peace” (1 Corinthians 14:33). One of the fruits of the Spirit is peace (Galatians 5:22). Believers can maintain the unity of the Spirit in the bond of peace (Ephesians 4:3). This peace of God surpasses all understanding and guards hearts and minds in Christ Jesus (Philippians 4:7). Discipline yields the peaceful fruit of righteousness to those who have been trained by it (Hebrews 12:11).

What practical lesson can the disciple take away from the name, JEHOVAH-SHALOM? It has been estimated that out of more than 3500 estimated years of recorded history there were only 286 years of peace and more than 3 billion people have been killed. How can believers reclaim this peace? We can tear down the false gods that cause war. James may have said it best “what causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel...” (James 4:1-2). “Let us walk properly... not in quarreling and jealousy” (Romans 13:13). Tear down the false altars and return to worshipping JEHOVAH-SHALOM.

### **JEHOVAH-NISSI [ji-hoh-vah--nee-see]: “The Lord our Victory Banner”**

Let me introduce you to “JEHOVAH-NISSI,” “the Lord our Victory Banner.” After God tested Israel in the desert healing the bitter waters of Marah then leading the people to twelve springs and seventy palms of Elim, then the people of God grumbled again, this time about the food. God responded “at twilight you shall eat meat; and in the morning you shall eat bread” (Exodus 16:12). So, JEHOVAH-JIREH provided them not only with water but also with bread from heaven foreshadowing “the bread that comes down out of heaven giving life to the world” (John 6:33, 51). The people of God journeyed on to Rephidim where they grumbled again about the lack of water. This time God instructed Moses to participate through his staff. First, God instructed Moses to strike the rock with the staff one time to receive water. Then the ancient enemies, the Amalekites, from the lineage of Esau, attacked. In envy the Amalekites did not want Israel to reach the destiny of the Promised Land. Moses sent Joshua into battle while Aaron and Hur accompanied him on the mountain with the staff of God. As long as Moses held up the staff Israel would prevail. After the victory Moses built an altar naming it JEHOVAH-NISSI, the Lord is my victory banner. Then Moses added this important phrase “a hand upon the throne of the Lord” (Exodus 17:15). In warfare, the battle truly belongs to the Lord (Proverbs 21:31); but at the same time there is a “hand” or “role” that God’s people have to fulfill in this battle. Joshua had to go out into battle with his sharpened sword (two-edged sword able to divide the soul and spirit) (Hebrews 4:12) knowing how to properly wield the sword in battle (like the sword of the Spirit which is the Word of God) (Ephesians 6:17). Moses also had a role to fulfill by holding up the staff of God’s authority.

What practical lesson can disciples take away from this name, JEHOVAH-NISSI? First, disciples of Jesus should walk in their destiny as overcomers. Other people who have a different destiny will attack you seeking to prevent you from reaching your Promised Land. God loved Jacob but hated Esau (Romans 9:13). The Amalekites came from the lineage of Esau and therefore tried to prevent the Israelites from the lineage of Jacob to reach the Promised Land. Overcoming is guaranteed. But, you have to go through spiritual battle to reach the destiny. “Thanks be to God,

who gives us the victory through our Lord, Jesus Christ” (1 Corinthians 15:57). “For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world - our faith” (1 John 5:4). Scriptures remind us that the battle is the Lords: “Not by might, nor by power, but by my Spirit, says the Lord of hosts” (Zechariah 4:6). But, there is a role that believers must play in spiritual warfare. Believers are instructed to take up the whole armor of God (Ephesians 6:13). Believers are called to use these spiritual weapons to destroy spiritual strongholds of arguments and opinions raised against the knowledge of God taking every thought captive to obey Christ (2 Corinthians 10:4-5). Believers have a mandate to fight the good fight of faith to finish the race (2 Timothy 4:7) and to overcome evil with good (Romans 12:21). Since Jesus has overcome the world (John 16:33) believers are also to overcome the world and overcoming the law of sin and death (Romans 8:2).

### **JEHOVAH-SABAOTH [ji-hoh-vah--sah-bah-ohth]: “The Lord of Hosts”**

Let me introduce you to “JEHOVAH-SABAOTH,” “the Lord of Hosts.” JEHOVAH-SABAOTH is related to ELOHIM in the fact that God created heavenly hosts (Genesis 2:1) and is related to JEHOVAH-NISSI in the fact that God commands an army of angels to fight on behalf of his purposes and people; for they are ministering spirits sent out to serve for the sake of those who are to inherit salvation (Hebrews 1:14). Though the Pentateuch describes God as a man of war (Exodus 15:3), and though Joshua conquered Jericho under the direction of the Captain of the Hosts (Joshua 5:13-15), the name of JEHOVAH-SABAOTH is introduced later in 1 and 2 Samuel. There we find Elkanah going to the tabernacle in Shiloh to worship JEHOVAH-SABAOTH (1 Samuel 1:3), Hannah praying to JEHOVAH-SABAOTH for a son who would eventually be named Samuel (1 Samuel 1:9-11), the priests, Eli and his two sons, errantly bringing the Ark of the Covenant into the battle against the Philistines resulting in Israel’s defeat (1 Samuel 4:4), king Saul errantly disobeying the command of JEHOVAH-SABAOTH to destroy all the Amalekites (1 Samuel 15:2), king David correctly invoking the name of JEHOVAH-SABAOTH before going into battle against Goliath and the Philistines (1 Samuel 17:45-46), David conquering the stronghold of Zion to become the city of David (2 Samuel 5:10), David addressing JEHOVAH-SABAOTH while transferring the Ark of the Covenant from Shiloh into Jerusalem (2 Samuel 6:1-18), and JEHOVAH-SABAOTH declaring the Davidic Covenant (2 Samuel 7:1-17). From the time of the prophet Samuel through the reign of king David through the time of the prophets we find JEHOVAH-SABAOTH defending the people of God by directing His angel armies behind the scenes. We see the prophet Elisha praying for God to open the eyes of his servant to spiritually see the angel armies who would physically blind and defeat enemy forces (2 Kings 6:17).

What practical lesson can disciples take away from this name, JEHOVAH-SABAOTH? In spiritual warfare believers should understand that God still commands an army of heavenly hosts as ministering spirits (Hebrews 1:14) to help the faith offspring of Abraham (Hebrews 2:16). Believers operate in the presence not only in the presence of the Father, Jesus Christ and the Holy Spirit but also in the presence of the elect angels (1 Timothy 5:21). Believers are not to worship the angels (Colossians 2:18) but rather to demonstrate the mystery of the gospel (1 Peter 1:12) and godliness (1 Timothy 3:16) in their presence. More can be written about this in modules on the topic of spiritual warfare.

## JEHOVAH-ROHI [*ji-hoh-vah--roh-hee*]: “The Lord our Shepherd”

Let me introduce you to “JEHOVAH-ROHI,” the Lord our Shepherd. You may be familiar with this name. David, wrote about this reflecting upon his experience as a shepherd (Psalm 23). The Lord is my shepherd. The shepherd protects and cares for the sheep. He guides the sheep down the right pathways to the right places. Even in the places of danger and possible death the sheep fear no evil, because the shepherd is present. The shepherd brings comfort. The shepherd prepares a banquet, anoints the sheep and gives abundant blessings. Is it any wonder that Jesus described Himself as the “Good Shepherd” (John 10:14)? Is it any wonder that Peter described Jesus as “the Shepherd and Guardian of your souls” (1 Peter 2:25) and the “Chief Shepherd” (1 Peter 5:4) and that Peter instructed elders to shepherd the flock of God among you (1 Peter 5:2)? Jesus asked Peter “do you love me?” If so, then “tend my sheep” (John 21:17).

What practical lesson can disciples take away from this name, JEHOVAH-ROHI? We disciple makers can assure ourselves that the Good Shepherd will guide us down the right pathways to the pleasant places all the while protecting us from danger through the valley of the shadow of death. As the Shepherd and Guardian of our souls we disciple makers can learn from the Chief Shepherd how to properly shepherd the flock among us exercising oversight not under compulsion voluntarily according to the will of God with eagerness (1 Peter 5:2).

## JEHOVAH-SHAMMAH [*ji-hoh-vah--shah-mahw*]: “The Lord is Present”

Let me introduce you to “JEHOVAH-SHAMMAH,” the Lord who is present” or “the Lord who is there.” We transition from the period of the patriarchs to that of the prophets. JEHOVAH-SHAMMAH is one of the “new names of God” connected to the “chosen place of God” from which the Prince of Peace will preside, namely Jerusalem. The prophet Ezekiel reflecting on prophecies of the past (Isaiah 1:26; Isaiah 60:14; Psalm 48) looked into the future (Ezekiel 48:35) and declared that Jehovah is already there. Even though the glory had departed from the temple in the past (Ezekiel 8) Ezekiel saw the glory of the Lord returning to the temple (Ezekiel 42, 44).

What practical lesson can the believer today receive from the name JEHOVAH-SHAMMAH? The New Covenant through the blood of Jesus Christ has opened the door for the Lord to be present. Jesus said “I will never leave you or forsake you” (Hebrews 13:5); and “I will be with you to the end of the age” (Matthew 28:20). Jesus is in fact “Immanuel” or “God with us” (Matthew 1:23). The temple presence of God has been restored such that our bodies have become a temple of the Holy Spirit (1 Corinthians 6:19). Believers are spiritually abiding in the Vine (John 15:4-5). Even though Ezekiel’s prophecy described a future millennial physical presence of God reigning from a restored physical temple within Jerusalem, believers experience a present spiritual presence of God joined to and reigning from within the human spirit (1 Corinthians 6:17). This present presence of God pushes out fear resulting in an atmosphere of power, love and self-control (2 Timothy 1:7). Through the presence of God believers are able to taste of the goodness of the Word of God and the powers of the age to come (Hebrews 6:5). This immeasurable power (Ephesians 1:19) by grace through faith (Ephesians 2:8-9) is made perfect in (and despite) our human weakness (2 Corinthians 12:9). So, believers should live in light of the indwelling presence of God every day!

## JEHOVAH-M'KADDESH [ji-hoh-vah--meh-kah-desh]: “The Lord who Sanctifies”

Let me introduce you to “JEHOVAH-M'KADDESH,” “the Lord who sanctifies.” First, we acknowledge that God Himself is sanctified or set apart from everything (Deuteronomy 4:35; 1 Samuel 2:2; Isaiah 44:6). It was God who redeemed His people from slavery and who sanctified His people. God is in the business of sanctifying what He touches. God sanctified the seventh day of creation (Genesis 2:3). God sanctified the ground upon which Moses stood before the burning bush (Exodus 3). God set apart the land of Goshen where the Israelites lived in exile (Exodus 8:22). God sanctified His people (Exodus 13:12) giving them the sign of His Sabbath (Exodus 31:13; Leviticus 25:10) and called them to sanctify the firstborn (Exodus 13:2). God sanctified the office of priesthood (Leviticus 21:8,15; 22:9) and the holy convocation feasts (Leviticus 23:1-5; Leviticus 25:10). God was known to sanctify certain items in the temple and treasury (Joshua 6:19). God was also known for sanctifying certain prophets such as Isaiah and Jeremiah (Isaiah 6:7; Jeremiah 1:5). Jesus Christ was sanctified as the High Priest after the order of Melchizedek (Hebrews 2:11; 10:10; 13:12). Jesus sanctifies those who believe in His truth (John 17:17, 19; Acts 26:18; Romans 15:16; 1 Corinthians 6:11; Ephesians 5:26; 1 Thessalonians 5:23).

What practical lesson can the disciple today receive from the name JEHOVAH-M'KADDESH? The disciple of Jesus should acknowledge that since Jesus is holy and since Jesus sanctified the believer then we are to live in light of this truth (John 17:17-19). God has called us to be in the world but not of the world (2 Peter 1:4; 1 John 2:15-16). We are to present our bodies as a living sacrifice, holy and acceptable unto God (Romans 12:1-2). In summary, we should be holy because God is holy (1 Peter 1:16).

## JEHOVAH-TSIDKENU [ji-hoh-vah--tzid-kay-noo]: “The Lord our Righteousness”

Let me introduce you to “JEHOVAH-TSIDKENU,” the Lord our righteousness. The Hebrew word “Tsidkenu” is derived from “Tsedek” meaning “righteousness.” A simple definition of righteousness is “doing what is right or just.” Jeremiah prophesied a time when a Branch from the lineage of king David would spring up to execute justice and righteousness in the land. The name of this person would be JEHOVAH-TSIDKENU (Jeremiah 33:14-16). Of course, today we know that person of righteousness and justice is Jesus Christ. It has been said that there are only two kinds of righteousness - the righteousness of mankind which is like filthy garments (Isaiah 64:6) and the righteous scepter of the kingdom of God (Hebrews 1:8). For, the Bible declares “there are none righteous, not even one” (Romans 3:10). We were all conceived in iniquity (Psalm 51:5). We like sheep have all gone astray (Isaiah 53:6). All have sinned and fallen short of the glory of God (Romans 3:23). The only righteous person is Jesus Christ (Hebrews 1:8-9; 1 Corinthians 1:30). The only way for us to be considered as righteous is in Jesus Christ. God made Jesus to be sin, who knew no sin, that in Jesus we might become the righteousness of God (2 Corinthians 5:21). By one man’s disobedience (Adam) many were made sinners, so by the obedience of one (Jesus) many shall be made righteous (Romans 5:19). How can a person obtain this righteousness in Christ? This righteousness is obtained only through faith. Apart from the Law the righteousness of God has been given through faith in Jesus Christ to all who believe (Romans 3:21-22). For, Abraham believed God and it was reckoned to him as righteousness (Galatians 3:6). No one is justified by the Law; for the righteous man shall live by faith (Galatians 3:11).

What practical lesson can the disciple today receive from the name JEHOVAH-TSIDKENU? Stop trying to establish your righteousness through works. Instead, put on the breastplate of righteousness by faith (Ephesians 6:14). Flee

youthful lusts and pursue righteousness, faith, love and peace with those who call on the Lord from a pure heart. Put on the new self which in the likeness of God has been created in righteousness and holiness of the truth (Ephesians 4:24).

### UNIT 3: Additional Names of God that reveal more of His Nature

Work in Progress:

#### ABBA [ab-ba]: “Father”

Work in Progress: (Mark 14:36; Romans 8:15; Galatians 4:6)

#### ADONAI [ah-daw-nahy]: “Lord or Master”

Work in Progress: (Genesis 15:2; Judges 6:15)

#### IMMANUEL-EMMANUEL [im-man-you-el]: “God with Us”

Work in Progress: (Isaiah 7:14; Matthew 1:23)

### UNIT 4: Names of Jesus in the New Testament

Work in Progress: The name above all names is JESUS:

- \* Alpha and Omega (Revelation 22:13)
- \* Advocate (1 John 2:1-2)
- \* Bread of Life (John 6:35)
- \* Beloved Son (Matthew 3:17)
- \* Cornerstone (Acts 4:11)
- \* Deliverer (Galatians 1:3-5; 1 Thessalonians 1:10)
- \* Faithful and True (Revelation 19:11)
- \* Good Shepherd (John 10:11)
- \* High Priest (Hebrews 4:14)
- \* Head of the Church (Ephesians 1:22)
- \* Holy Servant (Acts 4:29)
- \* I Am (John 8:58)
- \* Immanuel (Matthew 1:23)
- \* Indescribable Gift (2 Corinthians 9:15)
- \* Jesus (Matthew 1:21)
- \* Judge (Acts 10:42)
- \* King of kings (1 Timothy 6:15; Revelation 17:14)
- \* Lamb of God (John 1:29)
- \* Light of the World (John 1:4-5; John 8:12)
- \* Lion of Judah (Revelation 5:5)

- \* Lord of All (Philippians 2:9-11)
- \* Mediator (1 Timothy 2:5)
- \* Messiah (John 1:41)
- \* One who Sets us Free (John 8:36)
- \* Our Hope (1 Timothy 1:1)
- \* Powerful (John 11:38-45)
- \* Prophet (Mark 6:4)
- \* Redeemer and Ruler (Acts 7:35)
- \* Risen Lord (1 Corinthians 15:3-4)
- \* Rock (1 Corinthians 10:4)
- \* Sacrifice for our Sins (1 John 4:10)
- \* Savior (Luke 2:10-11)
- \* Son of Man (Luke 19:10)
- \* Son of the Most High (Luke 1:32)
- \* Supreme Creator (Colossians 1:16-17)
- \* Resurrection and the Life (John 11:25)
- \* The Door (John 10:9)
- \* The Way (John 14:6)
- \* The Word (John 1:1)
- \* True Vine (John 15:1)
- \* Truth (John 8:32)
- \* Victorious One (Revelation 3:21)

## UNIT 5: How to use the names of God in spiritual warfare

Work in Progress:

## CONCLUSION:

Work in Progress: