

The Names of God

By
Don Fortner

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The Names of the Lord

Psalm 9:10

“And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.”

Throughout the Word of God names were given to children that had special meaning and significance. Sometimes a person's name would be changed or a name would be ascribed to him, either by God or by someone else, indicating radical change of life. Here are some examples: Adam means “red earth,” indicating his being created by God from the dust of the earth. Jacob means “cheat, supplanter;” but God changed his name to Israel, which means “prince with God.” Moses means “drawn forth.” He was named that because Pharaoh's daughter drew him out of the water. In the Bible, the name given to a person said something about that person.

The same thing is true concerning the names of the Lord our God. However, no single word in human language is sufficient to serve as a name for him. Therefore, there are several words or names by which he has made himself known. The names applied to God in Scripture describe his glorious character, reveal his great attributes, and display his redemptive purpose. In this study we will simply look at the names by which God reveals himself in the Holy Scriptures and their meaning. There are ten specific names ascribed to our God in Holy Scripture.

1. The first revelation of God is found in Genesis 1:1-“In the beginning God created the heaven and the earth.” The name of God given there is “ELOHIM.” “Elohim” means “to worship.” This is the name of our God. He is THE WORSHIPPED ONE. He is the only object of true worship, praise, adoration, and trust. The word “Elohim” is given in the plural, though it refers to One God. The significance is obvious. We worship One God who is three distinct

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Persons in One glorious Being, Father, Son, and Holy Spirit (I John 5:7).

2. *Another name of God is “EL” or “ELI.”* In Genesis 12:7-8 the Lord appeared to Abraham, and made a covenant with him. Abraham built an altar there and called the place “Beth-El,” which means “the house of God.” This is the word our Lord used, when he cried, “*Eli, Eli, lama sa-bach-tha-na?*” that is to say, “*My God, my God, why hast thou forsaken me?*” (Matt. 27:46). This name, “El”, means “strong, or might God.” It is expressive of the power of God.

3. *Next, God reveals himself under the name “ELIOM” in Genesis 14:18-22.* “Eliom” means “the most high God.” It is expressive of God’s supremacy and majesty. Our Lord Jesus, of whom Melchizedek was at least a type, (if he was not (as many suggest) Christ himself in one of his many preincarnate manifestations), is called “the Son of the Highest” (Luke 1:32). Eliom is the high and lofty One who inhabits eternity.

4. *God also revealed himself to Abraham by the name “SHADDAI,” which we translate “Almighty”* (Gen. 17:1). “Shaddai” means “God all-sufficient.” It expresses more than the power of God alone. It expresses the power and sufficiency of God to bestow his grace and fulfill his promises. El-Shaddai is God able to save, able to do his will, able to shed his blessings upon his people.

5. *In I Samuel 1:9-11, we see Hannah calling upon “THE LORD OF HOSTS” in her deep distress.* “The Lord of Sabaoth” (Isa. 6:3; James 5:4) is our God. This name is expressive of God’s sovereign dominion and power over all his creatures. The Lord of Hosts has “*his way in the armies of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?*”

“Did we in our own strength confide, Our striving would be losing,

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Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He—
Lord Sabaoth His name,
From age to age the same—
And He must win the battle!”

6. *In Genesis 15:2, Abraham called upon God by the name “ADONAI,” to give him the promised covenant seed.* “Adonai” means “the Cause,” or “the Support.” Truly, Adonai is a suitable name for our God. He is the original cause of all things (Rom. 11:36). And our God supports and maintains all things (Heb. 1:3). And he upholds his saints with the right hand of his righteousness (Isa. 41:10).

7. *In Exodus 3:13-14, the Lord appeared to Moses as “EJEH,” which means “I Am that I Am.”* “Ejeh” refers to the immutability of our God and Savior (Mal. 3:6; Heb. 13:8). With our God there is no variableness and no shadow of turning. He is eternally the same (Mal. 3:6; Heb. 13:8; James 1:17). “I Am” is God who changes not.

8. *In the New Testament, the word by which our God is most often revealed is “LORD,” the Greek word is “Kunios.”* “Lord” simply means, God who is sovereign. It refers to God's dominion, power, authority, and right of ownership over all things. This is the word commonly used to describe Christ our Mediator King (Acts 10:36; I Cor. 8:6; Eph. 4:4). While this particular word is often translated “master” or “sir,” as a title of respect and applied to men. When it is applied to Christ, it implies his dominion and authority as Lord over all things. Yet, it also implies the willing surrender of all believers to him as their Lord (Luke 14:25-33). Christ is the sovereign despot of all men (II Pet. 2:1). He is our Lord (John 20:28).

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9. The word translated “**GOD**” in the New Testament is “*Theos*.” “Theos,” God, is one who is holy, who sees all things and knows all things, and disposes of all things. God who is light is perfectly holy. He sees all things with perfect clarity. And he disposes of all things as he will.

These nine names of God tell us that God is infinite, eternal, almighty, self-existent, self-sufficient, ineffably glorious and holy. This great God is a God to be feared, worshipped, and obeyed. He is a consuming fire, unapproachably glorious. Let me have nothing to do with this God; “*who only hath immortality dwelling in light, which no man can approach unto, whom no man hath seen, nor can see!*” I am a frail, fickle man of sinful flesh. Should I ever meet this God, great majestic, glorious, and holy, his sovereign power would consume me more quickly than dried grass is consumed in a blazing furnace. Is there then no hope for sinners? Is there not a daysman to stand between us and God? Is there not One with holy hands and a pure heart who has never lifted up his soul unto vanity, who can approach God in our stead, and stand before him to plead our cause? Indeed there is! Blessed be God, there is a Substitute, who is himself God! He is constantly revealed under a tenth name of God throughout the Scriptures.

10. God’s glorious redemptive name is **JEHOVAH**. The word “Jehovah” means “Savior” or “Deliverer” (Ex. 6:3). God in Christ is God mighty to save! Jehovah, essentially means “to be.” And our Lord Jesus Christ declares that he is the One “which is, which was, and which is to come” (Rev. 1:4). He is the eternal God of salvation, redemption, and deliverance. The Jews had such reverence for this name that they would not allow it to be spoken in common conversation, read aloud, or even written. When the scribes would write the word Jehovah in copying the Scriptures, they would bathe themselves before writing it. I would not have us given over to Jewish superstitions; but we ought to highly reverence the name of our God. “*This glorious and fearful name, THE LORD THY GOD*” (Duet. 28:58) is not to be taken in vain, used in common speech, or

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spoken with any levity. *“Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless who taketh his name in vain”* (Ex. 20:7) He that sent redemption to his people and commanded his covenant forever is to be revered by us. *“Holy and reverend is his name”* (Ps. 111:9). Let us ever extol, honor, praise, and magnify the name of the Lord our God. *“I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell”* (Ps. 86:12-13). *“Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake”* (Ps. 115:1).

Jehovah-jireh - The Lord Will Provide

Genesis 22:14

“And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.”

Pay no attention to those who teach that it is never God’s will for his children to suffer, or that all suffering is an indication of God’s displeasure. Genesis 22 writes this message out in bold letters: **TRUE FAITH MUST BE PROVED BY TRIALS**. Here the Holy Spirit has recorded Abraham’s most severe trial. Abraham was the friend of God. But, in God’s wise and good providence, Abraham was called upon to endure the most heart-rending trial any man ever had to face in this world, other than the Man of Sorrows. Faith must be proved; and it is proved only when it is put to the test. **HOWEVER, THE PRIMARY THING TO BE SEEN IN THIS CHAPTER IS NOT ABRAHAM’S TRIAL, BUT GOD’S PROVISION FOR ABRAHAM AND HIS SON UPON THE MOUNT.** The Lord God provided a ram as a substitute to die in the place of Isaac. And there Abraham raised up an everlasting memorial to his God. Read verse 14. *“And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.”* The name by which God revealed himself to Abraham, “Jehovah-jireh,” may be translated in three ways. It could be translated “The Lord will See,” or “The Lord will Provide,” or “The Lord shall be Seen.” However we translate this name of our God, Jehovah-jireh expresses the idea of God seeing and of God being seen. For God, to see is to provide. You know how we sometimes say, “I will see to it,” when we mean, “I will take care of it,” or “I will provide for it.” That is the meaning here.

The truth contained in this name of God, Jehovah-jireh, ruled Abraham’s heart even before he uttered it and established it as a memorial in the place where God provided a substitute for Isaac. It

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was faith in Jehovah-jireh that sustained the old patriarch's heart throughout this ordeal. Faith in Jehovah-jireh, the Lord who will provide, enabled Abraham to render the prompt and unswerving obedience that is recorded in this chapter. Many things must have crossed Abraham's mind which might have caused him to disobey his God. As he took that painful journey to Moriah, he must have had many perplexing questions about Sarah, his relationship with her, the promises of God that were wrapped up in Isaac, Isaac himself, and the response of his friends and neighbors to his act of slaying his son in the name of God. But the old man strengthened his heart, as he went up to Moriah. Determined to obey God, regardless of cost or consequence, Abraham said to himself, "The Lord will see and the Lord will provide. He will not break his promise. He will not alter his word. Perhaps he will raise Isaac from the dead. But even if he is not pleased to do so, by one means or another, my God will justify my obedience and vindicate his command. His name is Jehovah-jireh." This name of God, Jehovah-jireh, silenced every unbelieving thought and carnal objection. Do not miss the practical application of this to your own heart. If you believe God, if you follow the Lord's bidding, he will see to it that you will not be ashamed or confounded (Rom. 10:11). If you come into great need by following his command, the Lord will see to it that you lose nothing by your obedience. If difficulties rise like mountains before you, so that your way seems to be completely blocked up, your God will see to it that the way is cleared. Walk in the way of obedience and, as you walk, every obstacle will fall before you. "*Whatsoever he saith unto you, do it*" (John 2:5). Confer not with flesh and blood, and the Lord will make a way for you to do his will (Gal. 1:16). The Lord will see us through the way of faith and obedience, if we are willing to walk in it. He will see to our way, if we dare to walk in his way (Pro. 3:5-6).

"The Lord will see and the Lord will provide." That is what Jehovah-jireh means. We should not be surprised to find Abraham declaring this truth and attaching it to the spot that was to be forever famous. His whole heart was saturated with it. His soul was

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sustained by it. His trial taught him more of his God than he knew before or could have known in any other way. In fact, it gave him a new name for his God. And Abraham's grateful heart desired to keep this name of God as a memorial to all future generations, to encourage all who believe God to obey his will and persevere in his ways. Abraham says to all, "The name of our God is JEHOVAH-JIREH, the Lord will see and the Lord will provide."

This was not the first time Abraham had used such language in speaking of God. In verse 14, "*Abraham called the name of that place Jehovah-jireh,*" because he had seen it to be the truth. This was something he had experienced for himself. The ram caught in the thicket had been provided as a substitute for Isaac. Not only had the Lord seen, but according to the promise made to Abraham's faith, the Lord had provided as well. Even before he knew how this trial would end, Abraham confidently believed God, trusting him to provide what was needed (Rom 4:20). Read verses 6 and 7. Isaac said, "*Behold the fire and the wood: but where is the lamb for a burnt offering?*" And Abraham answered with confident faith in his God, "*My son, God will provide!*" And in due time, God did provide. Then, in verse 24, Abraham honored God, repeating the words he had spoken to his son, with only one change. Instead of using the ordinary name for God, he used his special covenant name, Jehovah. He said, "Jehovah will provide."

As these words were spoken prophetically by Abraham concerning Isaac and his substitute, they were also a direct prophecy of our Lord Jesus Christ, the Substitute whom God has provided for sinners. He was, by the Spirit of prophecy, saying to us, as God provided a substitute for Isaac, so he will provide a Substitute for all his covenant people in whom the Lord will be seen. That Substitute is the Lord Jesus Christ, the Lamb of God. He was also telling us that, as God provided for him in his time of extremity, so he will provide for all who trust him. The God of Abraham lives today! He is the same today as he was in Abraham's day. In the hour of Abraham's great need, when there seemed to be no possible way of

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escape, the Lord appeared for him and was seen in the mount. So it shall be with all the children of Abraham. We shall be tried and tested, but in the hour of our utmost need our God will see us. Seeing our need, he will provide for us. And he will be seen in the provision he makes. The name of our God is Jehovah-jireh. He is worthy of absolute trust and confidence. The Lord, Jehovah, is our preserver and our provider. Let this truth be firmly fixed in your heart. God's provision for Abraham and Isaac typified the far greater provision of his grace, by which all believing sinners are delivered from sin and death. And God's provision for us in Christ, by his death at Mt. Calvary, has given us the sure guarantee that all our necessities, both carnal and spiritual, shall be provided by him for both time and eternity. A careful examination of the three translations of this name by which God revealed himself to Abraham, Jehovah-jireh, will clearly demonstrate that this name for our God reveals his glorious saving purpose toward his people.

JEHOVAH-JIREH MEANS "THE LORD WILL SEE."

Jehovah-jireh tells us that the Lord will see our great need. God constantly sees the needs of his children and provides for them. The provision of the ram to die in the stead of Isaac was the significant type that was before Abraham's eye when he called the name of that place Jehovah-jireh. Our Lord tells us that "*Abraham rejoiced to see my day: and he saw it and was glad*" (John 8:56). Surely, if ever Abraham saw Christ's day and was made to rejoice for it, it was at that moment when the Lord provided a substitute for Isaac. Whether he understood the full meaning of what he said is not important. He spoke by the inspiration of the Holy Spirit, not for himself, but for us. Every word he uttered was for our instruction (II Tim. 3:16-17; Rom. 15:4; I Cor. 10:11). The teaching is this: God, in the gift of his Son, the Lord Jesus Christ, made full provision for all the needs of his people. He sees us in our need, because of our own sin, and provides for all our needs in his Son. The Lord graciously beheld the needs of his sinful people long before we were even aware that we had any needs before him. The law of God demanded our punishment (Gal. 3:10). The gates of hell were opened wide, ready

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to swallow us up into perdition. We were all perishing, dead spiritually and condemned to die eternally. But our great and merciful God beheld our need and intervened to save us by his free grace (Eph. 2:5-9; Ezek. 16:6-8). Just when Isaac was in imminent danger of death, the Lord stepped in to deliver him. The knife was lifted up by the resolute hand. Isaac was but a second from death, when the angelic voice was heard, saying, "*Lay not thine hand upon the lad*" (v. 12). God provided when the need pressed urgently. So it was with us. When God saw that the world had come into a state of great danger and misery, he sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. God sent his Son into the world that the world through him might be saved (John 3:17). "*In due time Christ died for the ungodly*" (Rom. 5:6). "*When the fullness of time was come, God sent forth his Son*" (Gal. 4:4). The same thing is true in the experience of grace in conversion. It is not until men and women feel themselves lying at hell's door, with the anguish of their guilt and sin crushing them down into eternal ruin, that God the Holy Spirit reveals Christ, the sinner's Substitute. No man will ever be saved until he is lost. No one will ever be clothed until he is stripped. No one will ever be filled until he is empty. Christ comes only to those who need him. But he always comes to those who need him.

JEHOVAH-JIREH MEANS "THE LORD WILL PROVIDE." If God sees our need, his provision is sure. This is what Abraham tells us by the name, Jehovah-jireh, the Lord will provide. Jehovah-jireh was Abraham's testimony to the goodness and grace of God in providing a ram to take the place of his son, Isaac, upon the altar of sacrifice. And it is the testimony of every sinner who sees Christ, as his Substitute, sacrificed upon the altar of divine justice at Mt. Calvary. **God's provision upon the mount was made spontaneously.** It was altogether voluntary and free. And the provision God displayed in the fullness of time at Calvary, when he gave his Son to die in the place of sinners, was also voluntary, free, and spontaneous. Christ died for us freely, unsought, undesired, and unwanted. God sent his Son to redeem us, and Christ came to

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redeem us by his death, simply because he loved us (John 10:15-18; I John 3:16; 4:9-10). **The provision God makes is always the very thing needed** - "*a ram!*" Here is a substitute to take Isaac's place. This is just what was needed, a bloody sacrifice to die in the place of Isaac upon the altar. God knew what we needed; and only he could provide the needed Sacrifice. We needed a Substitute; and Christ our passover was sacrificed for us (I Cor. 5:7; II Cor. 5:21). **And this provision for our need was made by God himself.** Where shall a redemption be found by which it shall be possible for the vast multitude of God's elect to be effectually redeemed from death and hell? Such a ransom could only be found by God himself. And he could find it only in himself. Since no one else could provide a ransom for our souls, God provided it and said, "*Deliver them from going down to the pit: I have found a ransom*" (Job 33:24). One other thing that must be noted is this: **God's provision is gloriously effective.** Isaac did not die! Like the ram that was slain for Isaac, our Lord Jesus Christ is a burnt offering, acceptable and well-pleasing to God on our behalf (Eph. 5:2). By his one sacrifice, Christ put our sins away. Therefore God's elect, for whom he was slain, cannot die (Rom. 8:1).

JEHOVAH-JIREH MEANS "THE LORD WILL BE SEEN." He will be seen in the mount of sacrifice. He will be seen in the gospel of Christ, our crucified Savior. Go often to Calvary, for there the Lord will be seen. He will be seen in the mount of trial. Your trials may seem severe; but do not despair. In your greatest extremity, the Lord will be seen. He will be seen in Mount Zion. Look up to heaven, there the Lord will be seen in the person of Jesus Christ our Substitute. Would you know God? Then study Christ. Learn of him. Know him. Soon all who are born of God, all who believe, all for whom the Son of God died upon the cursed tree, will see him as he is, and shall be seen with Him (Heb. 9:28). Jehovah-jireh shall see us with satisfaction; and we shall see him with satisfaction. Jehovah-jireh shall provide us with glory; and we shall provide him with pleasure. Jehovah-jireh shall be seen with us; and we shall be seen with him. The gift of the Lord Jesus Christ as our

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Substitute is a provision that secures all other provisions. *“He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?”* He will give us all things in providence. He will give us all things promised in the covenant. He will give us all things in heaven.

Jehovah-Rapha - “The Lord That Healeth Thee”

Exodus 15:25-26

“And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.”

After God graciously delivered the children of Israel across the Red Sea, miraculously opening a path for them in the sea, and drowned Pharaoh and the armies of Egypt in the depths of the sea, he brought Israel into the wilderness of Shur, where for three days they wandered without water. The scorching sun beat down upon them. The desert sands scalded their feet. Their cattle were perishing. Their children’s tongues were swollen. And their lips were parched. Then, at last, they came to the plentiful fountains of Marah. When they saw the waters of Marah, how their hearts must have rejoiced in hope and expectation. As they approached Marah, they could almost taste the water. They could almost feel the cool, refreshing water in their mouths. But when they got there, the waters were bitter. They could not drink the water. Can you imagine the frustration and disappointment they must have felt?

Immediately, they turned upon Moses, and began to murmur and complain. Actually, they turned upon the Lord God who had brought them to this place. Though the Lord led them by the fiery and cloudy pillar, though he was with them, though he miraculously and graciously delivered them from the bondage of Egypt and promised to do them good, they did not trust him. All they could see, all they could think about were the bitter waters before them

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and the thirst within them. Because they saw nothing good in God's providence, they despised it. When they should have remembered God's goodness, they thought only of their troubles. When they should have looked to their merciful Deliverer, they looked only upon Marah's bitter waters. When they should have prayed, they murmured. When they should have believed, they grumbled. *"But God, being full of compassion, forgave their iniquity, and destroyed them not. For he remembered that they were but flesh"* (Ps. 78:38-39).

It was God who brought Israel to Marah. He brought them here to teach them and to make himself known to them, and to teach us and make himself known to us (I Cor. 10:11) as Jehovah-Rapha - *"the Lord that healeth thee"* (Ex. 15:25-26).

JEHOVAH-RAPHA IS THE HEALER OF ALL OUR TROUBLES. Though our days on this earth are few, they are full of trouble. But our troubles have a reason. One reason why God brings trouble into the lives of his saints is that we may come to know him as Jehovah-Rapha, *"the Lord that healeth thee"* (Ps. 34:6; 3:1-8; II Sam. 22:1-7, 17-20, 31). When the children of Israel came to Marah, they found themselves in great trouble. The waters were bitter. They were dying of thirst. And they had nothing to drink. They seemed to be mocked. There was plenty of water, but not an ounce to drink. Then God intervened. He delivered them from their trouble by healing Marah's bitter waters. The Lord our God has many ways by which he makes our bitter waters of trouble sweet. **Sometimes he simply changes our circumstances.** How often have you been in such great sorrow and trouble that you thought you could not endure another day of it? But, just when it looked as though you would be overcome, the Lord removed the trouble. Many times I have been in a strait, not knowing what to do, or how to order my steps. I have come to the point where some decision must be made, but I knew not what to do. Then the Lord stepped in and completely altered the whole affair. He opened the way before me. He took me by the hand and said, "This is the way, walk in it." **At other times the Lord**

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turns our sorrow to joy and makes our bitter waters sweet interjecting something unexpected, which changes everything. He showed Moses a tree and commanded him to cast it into the waters. And “*when he cast (it) into the waters, the waters were made sweet.*” The waters, which Israel could not endure before, became sweet to them because of the tree. That tree, of course, refers to the person and work of our Lord Jesus Christ (Ps. 1:3; Song 2:3; Rev. 22:2). No doubt this tree had always been at Marah. But God had to show it to Moses. And our Lord Jesus Christ is always present with us in our troubles. He is the One who brings them. They come to us because of his gracious work as our Mediator. Yet, until he reveals himself, interjects himself, we cannot see him. But once we see Christ’s hand, the hand of our Redeemer in our bitter waters, those very waters become sweet (Gen. 50:20; Job 1:20-21; I Thess. 5:16-18). **Frequently, the Lord makes our waters of bitter trouble sweet by simply giving us satisfaction with his will.** Nothing removes trouble from our hearts like submission to the will of God in the trouble he brings. Acquiescence in the will of God brings peace to the troubled heart quicker and more effectually than anything else (John 12:28). How often we cry out with Jacob, “*All these things are against me.*” Then, the Lord takes us down to the land of plenty and shows us our beloved Joseph upon his throne; and we are ashamed that we ever questioned his goodness. Then, with weeping eyes, amazed that we could ever doubt him, we sing, “Oh, how merciful, how merciful, Blessed Lord, how merciful Thou art to me!” All that we have experienced should teach us that our God is able to make the most bitter things sweet. Past grace is his pledge of future grace. The name of God our Savior is Jehovah-Rapha - “*the Lord that healeth thee.*” (John 14:1-3).

JEHOVAH-RAPHA IS THE HEALER OF ALL OUR SICKNESSES. Certainly, sickness and disease are included in this promise of healing. They are specifically named. We recognize that no one today has the apostolic gifts of tongues, healing, or inspiration. Those who claim to possess them are either deceived or deceivers. However, we must not allow our awareness of the

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charismatic heresy to rob us of the blessedness of God's promise, or diminish its fullness. The name of God our Savior is Jehovah-Rapha. He is "*the Lord that healeth thee.*" Exodus 15:23-26 tells us several things about sickness and divine healing. **This passage certainly assures us that all sickness and disease is the result of sin.** Read verse 26. It is plainly stated that if we had no sin, we would have no disease. If we were perfectly righteous, obedient, and sinless, we would never get sick. Though our bodies are redeemed by Christ, they are not yet changed. The change for our bodies will come later. The resurrection will do for our bodies what regeneration has done for our souls. But until these bodies are raised incorruptible, so long as we live in this world, we will have to suffer sickness and disease in one form or another. This body is yet under the sentence of death because of sin. It is left under the sentence of death by divine purpose, *to remind us of the effects and consequences of sin.* If Christ had not redeemed us from sin, we would have to suffer eternal death in hell. And he has wisely left bodily sickness in us, sickness that will eventually bring bodily death, to constantly remind us what he has done for us in redemption, to make us both grateful and humble. All men get sick and die, young and old, because all are sinners. But those who are redeemed by the blood of Christ and saved by his grace have nothing to fear of either sickness or death. **Yet, the Lord our God, Jehovah-Rapha, does heal his people from bodily sickness and disease.** Our Lord Jesus is so much concerned about his tried and afflicted saints that he makes our bed in times of sickness (Ps. 41:3). He "*took our infirmities, and bare our sicknesses*" (Matt. 8:17). And he plainly tells us how to seek his healing power (James 5:14-15). Often the Lord heals us of sickness and disease by graciously preventing them (Ps. 91:4-16). We do not often think of it, but God's prevention of disease ought to be as much a matter of praise as his curing us of it. But, with us, that which should inspire constant gratitude creates indifference. We see the healing hand of the Lord more conspicuously when we have been sick and graciously restored to health. Let us never attribute praise to the medicine we have taken, the doctors who have treated us, or to some

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ingenuity of our own. It is God alone who wounds and God alone who heals. Let God alone be praised. **However, the Holy Spirit here shows us, very plainly, that God uses ordained means for the healing of his sick people.** God could have simply spoken the word and made the waters of Marah sweet. But he chose to use a specific means. Had Moses not cast in the tree, the waters would not have been healed. The use of means does not hinder faith. It proves faith. Believing God, Moses took a worthless tree and cast it into the waters. And the waters were healed. This is the first reference of healing mentioned in the Bible. And it was accomplished by the use of means. The healing was done by God. That tree had no healing virtue; but God used the tree to accomplish the healing. In a similar way, the Lord healed the waters of Jericho when Elisha cast salt into them (II Kings 2:19-22). God told Isaiah to lay a lump of figs upon Hezekiah's boils to heal him (II Kings 20:7). Paul told Timothy to use a little wine for his stomach disorders (II Tim. 5:23). And James told the sick to use both prayer and the anointing of oil for the healing of their sick bodies (James 5:14-15). **In every healing we experience, we have a pledge of the resurrection of the body.** Jehovah-Rapha, who brings us up from the gates of death, will, at the time appointed, bring us up from the very pit of corruption. He who restores health to our bodies will restore life to our bodies in the resurrection (I Cor. 15:51-56).

JEHOVAH-RAPHA IS THE HEALER OF OUR SOULS. The bitter waters of Marah were an emblem of the bitter curses of the law because of that bitter thing, sin, which makes for the bitter work of repentance. The law demands bitter plagues upon every sinner, even a bitter death in hell. It cannot give us peace. But Christ, the Tree of Life, was immersed under the curse of the law, and made a curse for us. He endured in our place the bitter wrath of God and suffered the bitter curses of the law to the full satisfaction of divine justice. Now, the law of God, once so bitter to our souls, is sweet, pleasant, lovely, and comforting because it is fully satisfied by Christ our Substitute. How is it that God heals the sin-sick soul? How does he remove the plague of our hearts? Look at Marah again,

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and you will see the answer. **First, the Lord made the people know how bitter the water was.** There was no healing for that water until they had tasted its bitterness. But once they knew how bitter it was by nature, the Lord miraculously made it sweet to them. That is exactly what happens in conversion. The Lord first makes sin bitter to us. He makes us see how corrupt and wretched we are by nature. He squeezes the cry from our hearts, “*O wretched man that I am!*” Then he heals us by his grace. This is God’s way with men. First he wounds. Then he heals. First he strips. Then he clothes. First he humbles. Then he exalts. First he kills. Then he makes alive. **Second, before the waters were healed, prayer was made to God.** The prayer of Moses did not heal the waters. But until he called upon the name of the Lord, the waters were not healed. And sinners are not healed of sin and the plague of their hearts by their prayers, but healing is not experienced until they call upon God for mercy through Christ Jesus (Luke 18:13-14). Still, something else was needed. **Third, the waters were not healed until the tree was cast into them.** That tree represents two things. It is a picture of Christ himself (Rev. 22:2) and a picture of the cross upon which our Savior put away our sins and brought in everlasting righteousness for us (I Pet. 1:24). We can only be saved, healed of our souls’ plague, when the work of Christ is imputed to us. We are saved when Christ himself comes into our hearts by the power of his Spirit. **Fourth, once the tree was cast into the waters, they were completely healed.** The waters of Marah, once so vile and bitter, were made to be the sweetest waters on the earth, once the tree was cast in. And God’s elect, so vile and bitter in themselves, are made whole once they have Christ and have his work put in them. When God heals a soul, it is healed forever and healed completely (Eccles. 3:14; Col. 1:12; 2:9-10). This is the name of God our Savior, ***JEHOVAH-RAPHA - “THE LORD THAT HEALETH THEE!”*** He heals all our troubles. He heals all our sicknesses. And he heals our souls.

Jehovah-Nissi - The Lord Our Banner

Exodus 17:15

“And Moses built an altar, and called the name of it Jehovahnissi:”

While Joshua and the army of Israel fought the Amalekites in the valley below, Moses stood on the top of Mt. Horeb, which is Mt. Sinai, with his hands stretched out before the Lord, with his rod in his hands. The symbolism in this picture is full of instruction. Moses lifted up his hands in prayer to God and held up the rod, which represented God’s omnipotent power, so that all Israel could see it standing erect, like an immovable banner upon Mt. Sinai. But when Moses hands got heavy, the rod he held sagged. When the army of Israel could not see the rod, they wavered and the Amalekites prevailed against them. Aaron and Hur found a stone and put it under Moses to support him. Then they stood by Moses and held up his hands until the going down of the sun. Thus, Israel defeated the Amalekites. We are like those Israelites. At times it seems that our spiritual warfare will surely end in defeat. Like Moses, we get weary. Our legs are feeble. Our hands begin to sag. It appears that we will surely fall to the enemy. But, just when we have no strength, Christ our High Priest, represented by Aaron, and the Spirit of God, represent by Hur, whose name means liberty, inspire us to lift up our hands in prayer to God. Fixed upon Christ, our sure Foundation Stone, we again see the Rod of God, our mighty Savior, exalted and lifted up like a banner before us. *“Looking unto Jesus, the Author and Finisher of our faith,”* we prevail over our enemies. Our exalted Savior gives us assurance that, when the day of our warfare is over, we shall win the victory over our enemies. Our great Commander says to us, *“Be of good cheer; I have overcome the world”* (John 16:33). And by his grace we too shall overcome the world. At the end of the day, *“Moses built an altar, and called the name of it Jehovah-Nissi”* (v. 15), which means, “the Lord our Banner”.

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THE LORD JESUS CHRIST IS JEHOVAH-NISSI, THE LORD OUR BANNER. In the majesty of his person, the efficacy of his work, the merit of his blood, the perfection of his righteousness, the certainty of his triumph, and the glory of his second advent, Christ is the Banner of his Church. Under this Banner we fight and prevail. And to this Banner we rally. In ancient times the banner of a regiment was far more useful than it is today; but we are still familiar with the symbolism. What a nation's flag is to its people, Christ is to his Church. He is Jehovah-Nissi, the Lord our Banner. **The banner is lifted up and displayed as the point of union.** Countrymen have many things about which they have little quarrels. But let an enemy invade the land and every patriot will rally around the flag. When the chips are down, when liberty and freedom are in danger, all are one. All have one flag as their point of union. Even so, Christ is the point of union for all believers. All rally as one around Jehovah-Nissi, the Lord our Banner. There are many things which separate God's saints upon this earth. I am very sorry for that. But conscientious men cannot give up things which they see to be true, even for the sake of unity. To us, baptism is important. We cannot accept sprinkling and call it baptism. To us, the elements of the Lord's Table are important. We must have unleavened bread and wine, or we cannot call it the Lord's Table. To us, independence is important. We cannot submit to any form of ecclesiastical hierarchy. To us, Christian liberty is important. We cannot be brought again under any yoke of bondage. We cannot, in good conscience, yield to the judgments of others in any of these points. And these things distinguish us from many who truly are our brethren. But there is one rallying point around which all true Christians meet. That rallying point is the person and work of Christ, whose name is Jehovah-Nissi, the Lord our Banner. When it comes to the person and work of Christ, all true believers are one, all true believers rally around and lift up the Banner of the Cross. Those who oppose and fight against the doctrine of Christ, his eternal Deity, effectual atonement, imputed righteousness, free grace salvation, sovereign rule over all things, or almighty intercession in heaven, are our enemies. All who uphold and defend these things are

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our brethren. **In times of war, the banner directs the battle and encourages the soldiers.** Moses held up the rod like a banner before Israel. The banner both directed and encouraged the army below. Aaron and Hur took great care to see to it that the banner did not fall to the ground. If it should fall the battle would be lost. Jehovah-Nissi, Christ our Banner, is the One who directs and encourages us in our warfare here below. We have no cause of fear. Though Moses grew weary, he never shall. He who is the same, yesterday, today and forever, will never fail. Child of God, fix your eyes upon him, and you shall never fail. If you would know the best way to fight, follow his steps, imitate his every action, mold your life after his example. Look to Christ for direction (Col. 3:1-3) and encouragement (Heb. 12:1-2), and press on to victory (Phil. 3:7-14). **Remember, the banner is always the chief object of attack.** The enemy says, "Take the banner and victory is ours." In our spiritual warfare, the powers of darkness are always attacking Jehovah-Nissi, Christ Jesus, the Lord our Banner. The fiend of hell always attacks, but shall never destroy or even shake our glorious Banner. Both by the teachings of false prophets and in the consciences of weak believers, satan constantly attacks and seeks to destroy our Banner in five areas: (1.) The Glory of Christ's Person, (2.) The Efficacy of Christ's Atonement, (3.) The Sufficiency Of Christ's Righteousness, (4.) The Freeness Of Christ's Saving Grace, and (5.) The Fullness Of Christ's Pardon. Satan's constant attacks upon our Banner are ever to be expected, because **the banner is the symbol of defiance.** As soon as the banner is lifted up and unfurled in the face of the enemy, it seems to say, "Come on, do the worst you can. We do not fear your power. We defy you!" When Christ is preached, we give defiance to the enemies of our Lord. We have no power over satan in ourselves. But his power has been forever destroyed by the cross of Christ. And we must defiantly hurl the Banner of his defeat in his face. The more his ministers attack the doctrine of the cross, the more defiantly we are to wave the Banner of the Cross. And, I assure you, wherever there is a man who plainly, courageously lifts up the Banner of the Cross, proclaiming free pardon to sinners through the merit of Christ's blood and righteousness, all the powers

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of hell will oppose him. He will be scorned and derided by both the religious and the secular world. Yet, the Lord Jesus, Jehovah-Nissi, the Lord our Banner, will assuredly draw sinners to himself (John 12:32). **The banner is also the great source of consolation to every wounded soldier.** Those Israelites who laid on the battlefield in Rephidim, wounded and hurting, looked up to Mt. Sinai to see if the rod was still held high by Moses. When they saw that banner lifted high and unshaken, they knew that the cause was yet safe, and they took comfort. Though they were hurting, the cause for which they were willing to die was safe. That gave them great comfort. Even so, every believer finds his heart's consolation in Christ Jesus. The soldiers of the cross have no greater joy than seeing the Banner under which they live and die lifted up. We rejoice in our Savior's triumph. We fall, but Christ does not. We go down to the grave and depart in peace, knowing that the cause of Christ prospers still. **The banner is the symbol of victory too.** When the soldiers come home from war, having thoroughly defeated the enemy, as they march through the streets celebrating their victory, leading the procession is the flag, the banner under which and for which they have fought. That banner is now the symbol of their victory. Even so, in that last great day, when our enemies are all subdued beneath our feet, the Lord Jesus Christ shall be our Banner still. This is one name among many, by which we shall celebrate our Redeemer's praise throughout eternity. He is and shall forever be, Jehovah-Nissi - the Lord our Banner!

CHRIST IS A BANNER TO THEM THAT FEAR HIM Read Psalm 60:4 with Exodus 17:15. Together they teach us three things about our Lord Jesus Christ, whose name is Jehovah-Nissi. **First, Christ was given to us as our Banner by God our Father.** He gave his dear Son to be our Banner of salvation in old eternity. From everlasting, before ever the earth was, he gave Christ to be our Mediator and Substitute, Messiah, King, Lord, and Savior. When the fullness of time was come, God gave his Son in the manger at Bethlehem to be our Banner. *"The Word was made flesh and dwelt among us"* (John 1:14). Christ was given upon the cross when God

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our Father gave his dear Son to die in our place upon the cursed tree, *“the Just for the unjust, that he might bring us to God.”* Christ is the Banner of grace given by God the Father to his people upon this earth. The Lord Jesus Christ is given to every believer as a Banner of salvation, love, grace, mercy, and eternal life when he believes the gospel (Song 2:4). Christ is the Banner given to every gospel preacher when he is called of God to preach the gospel. All of God’s preachers have the same message. They all wave the same Banner. We are sent of God to preach Jesus Christ and him crucified. God has committed this glorious Banner to our care. We dare not lay it down for a moment (I Cor. 1:17-23; 9:16; Gal. 6:14). **Second, Christ is given as a Banner to them that fear God.** He is not given to all men. God has a chosen people to whom he will give his Son, over whom he shall display the Banner of his love. Those people are known in time by the character that is created in them by the grace of God. The character by which they are known is this: They fear God. Only those who fear God are allowed to carry this Banner. Only those who fear God can carry this banner. It is the fear of God in his people that gives them the courage to carry his Banner. The fear of man is cowardly; but the fear of God is the mother of courage and boldness. If you fear God, if you know, worship, and trust the living God, this Banner has been given to you. Wherever you go, take your Banner with you. Never be ashamed of your colors. **Third, God has given Christ to us as a Banner to be displayed “because of the Truth.”** In order to display a banner, you have to take it out of its case and unfold it. I cannot urge you strongly enough to make it your daily business to study the Scriptures. Open the Book of God. It is the case in which Jehovah-Nissi is held. If you would display him to others, you must take the Banner out of the Case yourself. Let nothing keep you from personally studying the Word of God. To display the Banner, it must be lifted up. If we would display the Banner, we must carry it into the world. But, no matter how we lift it up, no matter how diligently we carry it into the world, the Banner will never be displayed to anyone unless there is a wind to blow it. We must ever seek God the Holy Spirit, by prayer and supplication, that he may, like a heavenly

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wind blow across the people before whom we lift up Christ our Banner. If he will but blow with life giving power, men and women will see and rally round Jehovah-Nissi - the Lord our Banner.

WHY IS CHRIST GIVEN TO BE OUR BANNER?

Isaiah gave a word of prophecy concerning the coming of our Lord Jesus Christ. *“In that day there shall be a root of Jesse, which shall stand for an ensign (A Standard-Bearer or A Banner) of the people; to it shall the gathering of the Gentiles seek: and his rest shall be glorious”* (Isa. 11:10). Christ Jesus has been given for a Banner for this purpose, that God’s elect scattered throughout the world might be gathered unto him (see verse 12 and Gen. 49:10). **We are to lift high Jehovah-Nissi, Christ our Banner, and call upon sinners to come to him,** as sheep to the shepherd (John 10::28; Song 1:7-8), as doves to their window (Isa. 40:8; Ps. 116:7), as children to their father (I John 1:1-3), and as chicks to the hen (Matt. 23:37). All who come to Christ in true repentance and faith shall find rest in him. And his rest will be glorious. We also have this word of assurance: **There is a day coming in which all the hosts of God’s elect shall be gathered unto him (II Thess. 2:1).** When Isaiah said, *“his rest shall be glorious,”* it could be translated, “His rest shall be glory.” Believers find rest in Christ in this world from all their fears; and there is a rest yet to come in glory beyond our highest imagination (Heb. 4:9). Ever fix your eyes upon Jehovah-Nissi - the Lord our Banner. Set your heart upon Christ your Banner. Be courageous. Carry your Banner with you wherever you go. And live in this confidence: **JEHOVAH-NISSI - THE LORD OUR BANNER, shall be our Banner forever.** Always stay close to him (Ps. 20:5).

Jehovah-Shalom: The Lord Our Peace

Judges 6:22-24

“And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face. And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it is yet in Ophrah of the Abiezrites.”

Would you like to have peace? I mean real peace, peace in you heart and soul, peace of mind and peace of conscience. What would you give to have peace with God, to know that God has no quarrel with you? Would you like to be able to go to bed at night and sleep in peace, without anxiety and fear? Blessed is the man who is at peace with God!

How would you like to have peace in this world of strife? What would you give to have a happy, peaceful home, a home without strife, envy, jealousy, and fighting? Blessed is that man whose home is a castle of peace!

What about personal, inward peace? Would you like to have a peaceful, restful heart? Would you be interested in having the secret to a life of peace? Blessed is the man who lives in peace, who has a quiet, peaceful heart, even in the midst of trouble, trial, and heartache! If your heart is at peace, no outward circumstance can greatly disturb you. If your heart is peaceful, though your life may be turned upside down and pulled inside out, nothing really has power to cast you down. If peace is something you crave, this study will be of interest to you. The name of our God is **Jehovah-Shalom: The Lord Our Peace.**

We find this name ascribed to him in Judges 6. Gideon was a man who longed for peace. Because the children of Israel did evil in

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the sight of the Lord by worshipping at the altar of Baal, God delivered them into the hands of the Midianites. For seven years, Israel knew nothing but war. Like many of the other Jews, Gideon, the son of Joash, hid in a cave. He planted a small field of wheat by a winepress to hide it from the Midianites. Working his little patch of wheat, hiding in a lonely mountain cave, Gideon longed for peace.

This mighty man of valor knew that the only way of peace was reconciliation to God. He knew that Israel would never have peace until Israel returned to Jehovah, the true and living God. Israel did return. Because of God's gracious chastisement, Israel was impoverished by the Midianites. When they came to their wits' end," *the children of Israel cried unto the Lord*" (vs. 6). Then the Lord sent a prophet to his afflicted people with the promised of deliverance. God spoke by the prophet, and said, "*I am the Lord your God; fear not*" (vv. 7-10).

While Gideon worked his field one day, meditating upon the words of God's prophet, the angel of the Lord appeared to him and assured him that God was with him and that by his hand God would deliver his people from the Midianites and establish peace in Israel (vv. 12, 14, 16). The Angel who appeared to him was none other than the Lord Jesus Christ himself. This angel of the Lord is the Mediator between God and men by whom peace would be accomplished. Gideon offered a sacrifice and worshipped God. Once God accepted his sacrifice and promised Gideon peace and life, he "*built an altar there unto the Lord, and called it Jehovah-Shalom*" (vv. 22-24). In Ephesians 2:14, the apostle Paul shows us plainly who it is that Gideon worshipped by this name. "*For he (the Lord Jesus Christ) is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us.*" Jehovah-Shalom is Jesus Christ, who is our Peace. Christ made peace, proclaimed peace, provided peace, and gives peace. But here is something even greater and more blessed - Christ is our Peace! He's name is Jehovah-Shalom, the Lord our Peace.

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THE LORD JESUS CHRIST IS JEHOVAH-SHALOM, OUR PEACE WITH GOD. When God first made man in the Garden, there was perfect love, peace, and harmony between God and man. They walked together in the Garden and spoke as friends; but as soon as Adam sinned a quarrel began. Adam, by sin, broke the peace. Ever since that time there has been a quarrel between God and man

This quarrel between God and man is a **mutual quarrel**. God is angry with man; and man is angry with God (Zech. 11:8; Rom. 8:7). It is a **universal quarrel**. All the sons and daughters of Adam, without exception, are born as children of wrath by nature (Eph. 2:3). God is angry with men. Those who tell unregenerate, unbelieving men and women, or even children, that God loves them, make a terrible presumption that is without warrant in Holy Scripture. God is angry with the wicked everyday. God loves righteousness and hates iniquity; and all men, by nature, are iniquity. God only loves sinners in Christ and for Christ's sake. In Christ, God is love. Out of Christ, God is a consuming fire. No one has any basis for thinking that God might love him until he believes on Christ. Our faith in Christ does not cause God to love us. It is the result and evidence of God's love (I John 4:19; Heb. 11:1). However, until faith is exercised, fallen man has no basis for assuming that God loves him. Only the wrath of God abides upon the unbelieving (John 3:36). Furthermore, all men by nature hate God. Man's heart, his understanding, his will, his mind, all are opposed to God. In the very fabric and essence of man's being there is nothing but sin; and sin is nothing but hatred for God. This quarrel between man and God is a **growing quarrel** (Hos. 4:1-2). The increase of sin and rebellion increases the quarrel. On God's part, it is a **righteous quarrel**. Our sins are a debt. We are taught to pray, "*Forgive us our debts.*" Because of sin, we are indebted to God and God is indebted to us (Rom. 6:23). We owe him righteousness and satisfaction. He owes us wrath, judgment, and eternal death. Though we cannot pay our debt to God, he will most surely pay his debt to

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us (Deut. 7:10). Our sins are trespasses, as well as debts. The law of God was given as a hedge to keep us in, but we have broken the hedge, transgressed the law, robbed God and encroached upon him. And our sin is treason, high treason against the throne and dignity of almighty God. Sin is an affront to God's majesty and glory. It defies him, despises him, and denies him. Like Pharaoh, every sinner says by his deeds, "*Who is the Lord, that I should obey his voice?*" This quarrel on God's part is a most righteous and just quarrel; but on man's part it is an unrighteous and unreasonable quarrel. God has done nothing to deserve our enmity (Jer 2:4-5; John 10:32). If the quarrel is not taken up and settled now, it will be **an everlasting quarrel**. Death puts an end to all other feuds, but not this one. Death only brings the sinner into a state of everlasting misery and torment. In hell, sinners will forever hate, curse, and blaspheme God. God will forever hate, punish, and torment his enemies.

The Son of God, the Lord Jesus Christ, has taken up the quarrel on behalf of his people, and settled it. He is our Mediator. He is our Daysman (I Tim. 2:5; Job 9:33). He is the Arbitrator by whom all differences between God and man are settled. How? How does Christ put an end to the quarrel and make peace with God for us?

In order to make peace for us, Christ had to deal with God as our Mediator and Substitute. If he would be Jehovah-Shalom: the Lord our Peace, Christ had to make atonement for our sins, pacify the offended justice of God, and fulfill the law of God in our place. Christ Jesus stood as Jehovah-Shalom in the Covenant of Grace from old eternity (Job 33:23-24). He lived in this world as our Representative to bring in everlasting righteousness; and the name of our Representative is Jehovah-Shalom (Rom. 5:19). He died as our Substitute, in our place at Calvary, satisfying Divine Justice, and earned this name - Jehovah-Shalom (II Cor. 5:18-21). Christ still deals with God for us in heaven as our Advocate, through whom we have peace with God (I John 2:1-2).

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Having satisfied the justice of God by his obedience unto death, Christ deals with each of his elect, graciously removing our inbred enmity against God, breaking down that wall of partition that separates man from God (Col. 1:21). By the preaching of the gospel, Jehovah-Shalom sends his Spirit to persuade stubborn rebels to be reconciled to God. He persuades us, tenderly and effectually, to lay down our arms of rebellion and be friends with the Almighty. Our sins stood like a huge wall separating us from God (Isa. 59:2). Christ put them away (Heb. 1:3). God's broken law stood like a thick veil between him and his people. Christ rent the veil in two by his obedience unto death and opened the way for God and man to be united (Heb. 10:19-22). Our corrupt nature barred us from fellowship with the holy God (John 3:5-7). In regeneration Christ, by his Holy Spirit, has given us a new nature (II Pet. 1:4).

THE LORD JESUS CHRIST IS JEHOVAH-SHALOM, OUR PEACE WITH ONE ANOTHER, TOO. When men and women are at peace with God, they are at peace with one another. Where the Prince of Peace reigns, there is peace. Where Jehovah-Shalom is known and worshipped, peace reigns. In the home that is under the rule of Christ peace reigns. In the local Church that is governed by Christ there is peace (John 14:27). Christ breaks down the walls of partition that separate men from one another (Col. 3:11). Jehovah-Shalom begets love in the hearts of his people, and love begets peace. Ever pray for and promote the "*peace of Jerusalem*" (Eph. 4:1-3). The Church of God is his Jerusalem, the City of Peace. Our charter is the gospel of peace. Our Ruler is the Prince of Peace. Our Defense is the Spirit of Peace.

THE LORD JESUS CHRIST, JEHOVAH-SHALOM, IS OUR PEACE WITHIN AS WELL. When all is well between me and my God, I have peace, an inward, sedate, composed, cheerful heart at all times, in all circumstances, under all conditions (Isa. 26:3). What is the source of this blessed, inward peace? Jehovah-Shalom. We enjoy peace from God in exact proportion to our faith

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in and understanding of his glorious sovereignty (Ps. 115:3), the efficacy of Christ's blood and righteousness as our Substitute (Heb. 9:12), the wisdom and goodness of his adorable providence (Rom. 8:28), and the certainty and fullness of his boundless promises (II Cor. 1:20). If we would have peace, we must go to him for it (Matt. 11:28-29, Phil. 4:4-13). He alone is able to give true peace whose name is **Jehovah-Shalom: The Lord Our Peace!**

Jehovah-Ra-ah: The Lord My Shepherd

Psalm 23:1-6

“The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. {anointest: Heb. makest fat} Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.”

In Psalm 23 David gives us another name for our God and Savior. It is **Jehovah-Ra-ah: The Lord my Shepherd**. Throughout the Word of God, the Lord Jesus Christ, the Son of God, our Savior, is revealed to us as a shepherd. Blessed is that man or woman who can, with a heart of true faith, say, “The Lord is my Shepherd.” In Genesis 49:24, it was promised that *“the Shepherd, the stone of Israel,”* would come from *“the mighty God of Jacob.”* Indeed, our Shepherd is the mighty God of Jacob. The prophet Isaiah (Isa. 40:11), revealed what Christ would do for his sheep, when he revealed himself as our Shepherd. *“He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.”* In Ezekiel 34:23, God promised that in this gospel age he would gather his elect from the four corners of the earth, both Jews and Gentiles, under one great Shepherd. *“I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd.”* In chapter 37, verse 24, the prophet tells us plainly that God’s elect *“all shall have one Shepherd.”* Then, in Zechariah 13:7, we have a plain prophecy of Christ’s death, the good Shepherd laying down his life for his sheep. God himself cries out, *“Awake, O sword, against my Shepherd, and*

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against the man that is my fellow! Smite the Shepherd and the sheep shall be scattered; and I will turn mine hand upon the little ones.” In John 10 our Lord Jesus Christ describes himself as our Shepherd. *“I am the good Shepherd; the good Shepherd giveth his life for the sheep”* (v. 11). *“I am the good Shepherd, and know my sheep, and am known of mine”* (v. 14). The apostle Paul describes Christ as *“Our Lord Jesus, that great Shepherd of the sheep,”* and calls His blood *“the blood of the everlasting covenant”* (Heb. 13:20). The apostle Peter says, *“Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls”* (I Pet. 2:25). And he assures us that *“when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away”* (I Pet. 5:4).

This is our Savior’s name: Jehovah-Ra-ah: The Lord my Shepherd. The Lord Jesus Christ was called and appointed by his Father to be our Shepherd in the covenant of grace, before the world began. And by an act of great, condescending grace and infinite love, he freely, voluntarily agreed to be our Shepherd. Thus, from old eternity, Christ assumed all responsibility for the redemption, salvation, and eternal welfare of God’s elect, his sheep (John 10:14-18). And he is abundantly qualified to be our Shepherd. He is the omniscient God. He knows all his sheep, all our maladies, and all our needs. He knows where his sheep are, what their case is, and what must be done for them. Christ, our Shepherd, is omnipotent. He is the almighty God. He has all power in heaven and earth. He can do all things for us. None of his sheep are in danger. This Shepherd can and will provide for his sheep, protect his sheep, defend his sheep and save his sheep. In him are hidden all the treasures of wisdom and knowledge. He will guide and direct his sheep in the best path and bring them all at last to the heavenly fold. Oh, may God the Holy Spirit teach us to trust our Savior as Jehovah-Ra-ah: The Lord our Shepherd. If Christ is Jehovah-Ra-ah: The Lord my Shepherd, I have nothing to fear, and everything to give me comfort, hope, peace, and joy.

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In Psalm 23, David declares a blessed fact which he perceived and rejoiced in by faith. He says, "*The Lord is my Shepherd!*" As his heart meditated upon this blessed fact, he began to realize the blessings that would surely flow to him because the Lord, Jehovah, the one true and living God, was and is his Shepherd. We will look at these six verses line by line.

"THE LORD IS MY SHEPHERD." What a word of faith! David does not say, "The Lord is our Shepherd." He says, "*The Lord is my Shepherd!*" He does not say, "The Lord was," or "The Lord shall be," but "*The Lord is my Shepherd.*" He does not say, "I hope," or "I think." David speaks with confidence and assurance, saying, "*The Lord is my Shepherd.*" He knew that the Lord was his Shepherd for one reason: He trusted the Lord as his Shepherd. He acknowledged his entire dependence upon Christ as sheep upon their Shepherd. And trusting Christ as his Shepherd, David could not doubt his interest in his Shepherd. It is one thing for the Shepherd to say "This is my sheep." But it is another thing for the sheep to say, "This is my shepherd." When David says, "*The Lord is my Shepherd,*" he is expressing his faith in, affection for, and joy because of Christ. If you trust him, Christ is your Shepherd too. If the good Shepherd has called you and caused you to hear his voice, if you follow him, that is to say, if you trust him, you are one of his sheep, and he is your Shepherd (John 10:1-5, 26-28; I John 5:1).

If the Lord is my Shepherd, I belong to him. I am his property. He owns me. And the fact that I belong to the Son of God gives me utmost confidence and security and inspires my heart to daily consecrate myself to him. I have been chosen of God and given to Christ as one of his elect sheep from the foundation of the world (John 6:37-40). The Shepherd is responsible for this sheep. The poor sheep is not responsible for himself. Christ has redeemed me and purchased me with his own blood (John 10:11-14). Christ, my Shepherd, has sought me, found me, and saved me by his grace (Luke 15:3-5). Christ Jesus protects me, keeps me, preserves me and promises that I shall never perish (John 10:27-30). The Lord, who is

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my Shepherd, will bring me safe to heaven at last (Luke 15:6-7). When I die, my Shepherd will carry me home with joy. At the appointed hour, my Shepherd will appear and raise my body to glory (I Pet. 5:4). And what he does for me he will do for all his sheep (John 10:16).

Do you see the meaning of these words? *“The Lord is my Shepherd!”* Our Savior’s name is Jehovah-Ra-ah! Meditate upon this blessed fact. What may faith deduce from it? David tells us.

Because the lord is my shepherd, **“I SHALL NOT WANT.”** Faith must draw this conclusion. If the Lord is my Shepherd, I shall not want anything, for having him, I have everything (I Cor. 3:21-23). I shall not want any temporal good thing. None of Christ’s sheep lack anything in this world that is good, needful, and useful for them (Ps. 37:25; Matt. 4:31-34). Sheep do not feed, clothe, and protect themselves. They are fed, clothed, and protected by their Shepherd. More importantly, I shall not want any spiritual good thing (Eph. 1:3; Col. 2:9-10). Christ is the One in whom all fullness dwells; and we have all our needs supplied from him. Our souls shall never want for spiritual food, for by him we go in and out and find pasture (John 10:9). He is the Bread of Life. In him we have bread enough and to spare. He is the Fountain of Living Water. Those who drink at this Fountain never thirst for another. We shall never want for clothing, for he is *“The Lord our Righteousness,”* and we are clothed with the robe of his righteousness (Jer. 23:6). Our hearts shall never want rest, for he is our resting place, our Sabbath, in whom we find rest for our souls (Matt. 11:28-30). **These words could be translated, “I shall not fail,” or “I shall not come short.”** Then the meaning would be, “Because the Lord is my Shepherd, I shall not fail to attain eternal glory and happiness” (John 10:27-30).

“HE MAKETH ME TO LIE DOWN IN GREEN PASTURES” (v.2). These green pastures are all found in the Word of God. Christ graciously, tenderly makes his sheep lie down in the

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green pastures of his Word, where we find rest, safety, satisfaction, and peace (Song 1:7). What are these green pastures? The covenant of grace (II Sam. 23:5), the person and work of Christ, and the blessed doctrines and the ordinances of the gospel.

“HE LEADETH ME BESIDE THE STILL WATERS” (v. 2). What a gentle word, “*leadeth!*” Gently, thoughtfully, tenderly, Christ leads his sheep, like Jacob of old, to the soft, deep, quiet waters, as they are able to bear it (Gen. 33:14). The everlasting love of God is like a river, the streams whereof make glad the hearts of his people (Ps. 46:4). Christ himself is the pure river of the Water of Life from which all his sheep drink freely and constantly. Our Shepherd leads his sheep into the pleasant waters of spiritual communion with the eternal God. Jehovah-Ra-ah, the Lord who is our Shepherd, leads all his sheep into the deep, still waters of Holy Scripture and causes them to wade through, drink from, and swim in the refreshing truths of the gospel. All who thirst are invited to come to these waters (Isa. 55:1). In heaven’s eternal glory, Christ will still lead his sheep by the fountains of living water, for their everlasting consolation and joy (Rev. 7:15-17).

“HE RESTORETH MY SOUL” (v. 3). How often he has come to us, when we could not go to him, when our souls were downcast, fainting and disconsolate. Day by day, Jehovah, our Shepherd, restores our souls. When we stray, he fetches us back to himself. When we seem to be dying within, he relieves, refreshes, comforts, and revives us with fresh discoveries of His love, the blessed promises of the gospel, the sweet memory of his sacrifice, the loving rod of correction, and the renewing Grace of his Spirit.

“HE LEADETH ME IN THE PATH OF RIGHTEOUSNESS, FOR HIS NAME’S SAKE” (v. 3). Jehovah-Ra-ah leads all his sheep in the same paths. Sometimes the paths chosen for us seem rough and rugged; but they are his paths. They are paths of righteousness. And they lead us home. These paths of

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righteousness are the paths of faith, self-denial, obedience, and love. Our Shepherd leads us in these paths by his example, his Spirit, and his Word. In commenting on this passage, John Gill said, "Christ leads his (sheep) by faith to walk on in him and in his righteousness, looking through it, and on account of it, for eternal life." He so leads us "*for his name's sake,*" for his own glory and the praise of his grace. "*That no flesh should glory in his presence*" (I Cor. 1:29).

"YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL" (v.4). If Christ leads me in his path, I must, as long as I live in this world, walk through the valley of the shadow of death. Believers in this world must go through much tribulation to enter into the kingdom of God. And those trials and tribulations are the valley of the shadow of death (Ps. 44:18-19; 107:10, 14; Jer. 13:15-17). Though I must walk through this valley of the shadow of death, "*I will fear no evil.*" Why? It is Jehovah-Ra-ah, the Lord my Shepherd, who leads me into it and through it. How can I fear, when my Shepherd walks before me? "***I will fear no evil:***" neither satan, the evil one, who walks about as a roaring lion, seeking whom he may devour, nor evil men (Ps. 27:1-4), nor any evil thing (Ps. 46:1-4). There is no reason for one of Christ's sheep to fear. "***For thou are with me***" (Isa. 41:10; 43:1-2). "***Thy rod and thy staff, they comfort me.***" The allusion here is to the shepherd's staff, by which he both counts and directs his sheep (Lev. 27:32; Jer. 33:13; Ezek 20:37; Mic. 7:14; Zech. 11:7). His word is a rod of strength. And his promises are a staff of consolation. By these we are sustained and comforted in the midst of all our trial.

The Shepherd's rod has many uses. The crook is used to retrieve straying sheep. The rod is used to direct the sheep. The rod is also used to protect the sheep. The rod is also used for numbering the sheep when he brings them into the fold (Ezek. 20:37). Soon we must pass through the last of our trials. We all must go down to the grave; but remember, it is but "*the valley of the shadow of death*"

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for us who are his sheep; and we will pass through it! There is no cause for fear.

“THOU PREPAREST A TABLE BEFORE ME IN THE PRESENCE OF MINE ENEMIES” (v. 5). While we live on earth, our Savior takes great care to provide for his own, as we have seen (Ps. 78:19). When he calls us up to glory, all our enemies shall be made aware of his great provision for us, even as the rich man was made aware of God’s blessing upon Lazarus (Luke 16:19-31).

“THOU ANOINTEST MY HEAD WITH OIL” (v. 5). The allusion here is to the custom in those ancient eastern countries, to anoint the heads of guests with oil at any feast or celebration (Eccl. 9:7-8; Matt. 6:17). David is saying, “Christ pours out the oil of gladness upon all his people. He gives his Holy Spirit to all his own.” He is talking about the anointing of the Spirit which all believers have (I John 2:20-27). This anointing seals and preserves us. This anointing teaches us all things. This anointing fills us with comfort and joy.

“MY CUP RUNNETH OVER” (v. 5). Realizing that Christ is our Shepherd, realizing something of what he has done, is doing and shall do for us, realizing a little of the fullness of grace he bestows upon us, we must confess, our *“cup runneth over!”* All the blessings of the covenant are ours (Eph. 1:3). All things in time are ours. All the bounty of heaven is ours. Christ is ours. If we are so over abundantly blessed of God, we ought to be very generous people. If our cup runs over, it is so that the overflow may fill the cups of others. If we are so over abundantly blessed of God, we ought always to be filled with contentment.

Because my savior’s name is Jehovah-Ra-ah, the lord my shepherd, I must make this conclusion too--***“SURELY GOODNESS AND MERCY SHALL FOLLOW ME ALL THE DAYS OF MY LIFE”*** (V. 6). Goodness pursues God’s elect through this world. And goodness follows after them. God’s saints bring goodness

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wherever they come and leave it wherever they have been. Mercy pursues them and mercy follows after them.

“AND I SHALL DWELL IN THE HOUSE OF THE LORD FOREVER” (v. 6). This is may be read as a resolution--“I shall” constantly attend to public worship of my Lord. You can find me in the house of the Lord (John 6:68). That certainly is the believer’s determination. But this comes from David as a word of assurance--“I shall” forever abide in the church and temple of God by his grace (Deu 3:12). It is also the confident hope with which he anticipated eternity--“I shall” dwell in that house not made with hands, eternal in the heavens (John 14:1-3).

Jehovah-Tsidkenu: The Lord our Righteousness
Jeremiah 23:6

“In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.”

Among all the names by which our Savior is revealed in Holy Scripture, none is more sweet, comforting, assuring, delightful and precious than that which is found in Jeremiah 23:6. *“In his days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.”* **The Lord Jesus Christ alone is the righteousness of his people.** We have no righteousness but Christ. We want no righteousness but Christ. And we will own no righteousness but Christ.

We sustained a very great loss in the matter of righteousness by the sin and fall of our father Adam. By Adam’s transgression, we suffered the loss of a righteous nature and the loss of all legal righteousness in the sight of God. Man sinned. He was therefore no longer innocent of the transgression. Man did not keep the commandment of God. He was therefore guilty of the sin of omission. In that which he *committed* and in that which he *omitted*, man’s original character of uprightness was completely ruined.

Our Lord Jesus Christ came into this world to undo the mischief of the fall and restore that which he took not away. Christ, by his sin-atonement death, has completely removed from his people all sin and all the consequences of sin, in so far as the law and justice of God are concerned (Heb. 1:3). By his one great sacrifice for sin, he has satisfied the penalty of the law against sin in his flesh. He, his own self, bore our sins in his own body on the tree. He died the Just for the unjust to put away our sins. By the sacrifice of himself, the sins of God’s elect have been forever put away. Because

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Christ died in our place, we are completely pardoned and forgiven of all sin. Being pardoned by the blood of Christ, believers are without sin in the sight of God. *“He was manifested to take away our sins; and in him is no sin”* (I John 3:5). But that is not enough.

Atonement alone is not enough to give us acceptance before the holy God. It is required of man that he keep the whole law, and keep it perfectly. It is not enough not to break the commandment, or to be regarded through the blood of Christ as though we did not break it. God requires of man a perfect righteousness, a perfect obedience. He must continue in all things written in the book of the law to do them (Gal. 3:10).

How can this necessity be supplied? Man must have perfect righteousness, or God will not and cannot accept him. Man must have a perfect obedience to the law and will of God, or the holy character of the Almighty will not allow him to be rewarded with eternal life. **God cannot accept anything less than perfection.** Suppose that God were to give heaven to a soul that has not perfectly kept his holy law. That would be giving the reward where service is not rendered. The universe would mock justice. God’s righteous and holy character would be ridiculed. Where then is the righteousness with which the pardoned sinner may be completely covered, so that God can justly regard him as having perfectly kept the law and reward him for doing so?

There is no possibility of our accomplishing this righteousness for ourselves. *“By the deeds of the law there shall no flesh be justified in his sight”* (Rom. 3:20). If righteousness must be produced by us, we are full of despair. Hell must be our eternal portion. We sin everyday, every moment! All that we do is marred by sin. The law of God is too high, too holy, too pure, too perfect. We cannot attain its requirements. We cannot keep its precepts. Though we have passed from death to life, old Adam still struggles for dominion within us. By force of our lusts, we are still held in the captivity of sin in our members. The good we would do, we do not.

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The evil we hate, that we often perform. If anything is plain in the Word of God and the experience of God's saints, it is this: **There is nothing good or righteous in any man of himself** (Rom. 7:14-24). If we would be righteous, we must have the righteousness of another.

Many are of the opinion that the work of the Holy Spirit in sanctification gives us a righteousness by which we may stand before God. I would say nothing to minimize the work of God the Holy Spirit. He is God, one with the Father and the Son in the holy Trinity; but **the work of the Holy Spirit was never meant to supplement the work of the Son**. We dare not depreciate the merits of the Lord Jesus Christ in order to exalt the office of the Holy Spirit. Those who teach that the Holy Spirit enables the believer to keep the law, and that God will accept this, are woefully mistaken. In sanctification the Holy Spirit does not conform us to the law, but to the Son. He does not teach us to follow the law, but to follow Christ. He never points the believer to Sinai, but always to Calvary.

Each Person in the blessed Trinity has a branch of salvation which he performs. Each One carries out that work to perfection. We were chosen by God the Father. We are regenerated and called by God the Holy Spirit. But **the work of our redemption and justification is that which is accomplished by the Lord Jesus Christ**. We are accepted in the Beloved. Our acceptance therefore must be by something that the Beloved has done. If we are justified in Christ, then our justification must not be the work of the Holy Spirit, but of Christ. **That righteousness by which the saints are clothed, through which we are accepted, with which we are made meet to inherit eternal life is the work of Jesus Christ alone**. It is the life of Christ that constitutes the righteousness with which his people are clothed. His death washed away our sins; and his life covers us from head to foot. His death was his sacrifice to God for atonement; and his life is his gift to man by which we satisfy the demands of the law.

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Only in this way was it possible for the law of God to be honored and magnified in making us accepted as the objects of his love and grace. Many who are perfectly clear about the merits of Christ's death seem to understand nothing of the merits of his life. The fact is that, from the moment that the child Jesus drew his first breath until that hour when he "*bowed his head and gave up the ghost,*" he was at work for his people. From the moment that he came into the world until he laid down his life for us, Christ was performing the work of our salvation. The Lord Jesus Christ completed the work of his obedience in his life and said to the Father, "*I have finished the work which thou gavest me to do*" (John 17:4). Then he finished the work of his obedience in his sin-atonement death, and knowing that all things were then accomplished, he cried, "*It is finished*" (John 19:30). Both were necessary for our salvation. C.H. Spurgeon put it this way: "Throughout his earthly life our Savior was spinning the fabric of our royal garment; and in his death he dipped that garment in his blood. In his life he was gathering the precious gold; and in his death he hammered it out to make for us a garment of wrought gold." Believers have as much to be thankful for in the life of Christ as in his death. In his life Christ Jesus rendered perfect obedience to the law of God as our Representative. In his death he satisfied the claims of the law as our Surety. Therefore Jeremiah declares, "*This is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.*" The Lord Jesus Christ is the only righteousness of his people; and it is our joy to confess him as such.

OUR SAVIOR'S NAME IS JEHOVAH-TSIDKENU: "THE LORD OUR RIGHTEOUSNESS." The first thing that strikes me as I read this name is the fact that **Jesus Christ is Jehovah.** Either he is the Lord Jehovah, or the Word of God is false and there is no hope for sinners. I make no effort to prove the divinity of Christ. It is a fact plainly revealed in Holy Scripture, received by faith, and proved in the experience of grace. He is not a creature of God, or some kind of secondary god. He is the second Person of the triune Godhead. This is not a mere point of systematic

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theology. It is not a mere logical deduction. It is a plain, undeniable assertion of inspiration (Ps. 110:1; Isa. 9:6; John 1:1-3; Acts 20:28; Heb. 1:1-3; I John 3:16; 5:7; Rom. 9:5; I Tim. 3:16; Tit. 2:13). Our Lord Jesus Christ was crucified by the Jews because he claimed sovereign authority as God (John 5:18; 10:33). That One who bare our sins in his own body upon the tree, though he was a real man, was and is the eternal God. The whole of creation attests the deity of Christ (John 1:3). Providence proclaims the deity of Christ. He is before all things. And by him all things consist. He sits upon the throne of sovereign supremacy *“upholding all things by the word of his power”* (Heb. 1:3). And those who have been saved by his grace can never doubt that Jesus Christ is God almighty, the infinite, omnipotent Jehovah. Who less than God could have put away our sins? Who less than God could have delivered us from the jaws of hell and brought us up from the pit of destruction? Who less than God almighty could say, *“Lo, I am with you always, even unto the end of the world?”* Who less than God could hear and answer all the prayers of his people? Let others scoff and mock as they will, **Jesus Christ is God.** We know that he is. The Scripture states it plainly; and God’s elect experience the very Godhead of their Savior daily.

Christ Jesus, who is our God, is Jehovah our Righteousness. What does the Bible mean when it ascribes such a name as this to the Son of God? *First*, it means that Jesus Christ is the embodiment of righteousness. Literally, Christ is the incarnation of the law, the will, and the righteousness of God. In his life our Redeemer was so righteous that we may say of his whole life, *“This is righteousness.”* Jesus Christ lived out the law of God perfectly in thought, word, and deed. While we see God’s law written in stone at Sinai, we behold it embodied and living in the Person of his dear Son. The Lord Jesus never offended the commandment of God in thought or in act. He loved God with all his heart. He loved his neighbor as himself. Among all that are born of woman, it can be said of Christ alone, *“He is Righteousness.”* We are made righteous by him; but he alone is righteousness.

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Second, while it is a blessed thing to know that Christ is Jehovah and that as a man he is Righteousness, the great joy of this name lies in the fact that Christ is THE LORD **OUR** RIGHTEOUSNESS (I Cor. 1:30-31). This is the precious doctrine of the Holy Scripture. **The Lord Jesus Christ is our righteousness for justification.** In the matter of justification Christ is all (Acts 13:38-39). His work, only his work, without any contribution whatsoever from us, makes us righteous in the sight of God. God looks upon all who believe as though the life which Christ lived had been lived by us. He graciously accepts, blesses, and rewards us as though all that Christ has done had been done by us, his believing people. God so perfectly imputes the righteousness of Christ to us that we are called by this very name (Jer. 33:15-16).

Divine imputation is the very foundation of the gospel. We fell and became sinners by the imputation of Adam's sin to us, without anything we had done personally. And it is only by the imputation of Christ's righteousness, apart from anything done by us, that we rise to the justification of life (Rom. 5:12-19; I Cor. 15:21-22). This is the only true grounds of our acceptance with God - Christ Jesus is the Lord our Righteousness. The Law-Giver has obeyed the law in our stead; and his obedience is sufficient for us. When he died as our Substitute our sins were imputed to the Son of God. And now, in his resurrection life, his righteousness is imputed to us. "*He was delivered for our sins, and raised again for our justification*" (Rom. 4:25). Christ is the Sun of Righteousness who has risen with healing beneath his wings for the healing of the nations. He finished the transgression. He made an end of sin. He made reconciliation for iniquity. He brought in an everlasting righteousness. He magnified the law and made it honorable. And he is "*THE LORD OUR RIGHTEOUSNESS*" (II Cor. 5:21).

Let every believer look back upon his past sins, look upon his present infirmities, and look even upon his future errors, and weep with bitter tears of heartfelt repentance. But rejoice while you weep, that there is no fear of condemnation, because Christ is "*THE*

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LORD OUR RIGHTEOUSNESS.” If you truly trust Christ, you stand before God robed in the garments of his own dear Son; and in him you are right now as holy as your holy Redeemer. You are now “the righteousness of God in him.”

We have a better righteousness than Adam had in the garden. His was the created righteousness of innocent man. Ours is the earned, purchased, imputed righteousness of the perfect God-man. Christ’s righteousness is compared to fine linen, clean and white. If we wear it, then we are without spot before God. In this robe we are worthy to sit at the wedding feast of the great King. In the parable of the prodigal, it is called “*the best robe.*” It is a better robe than Adam wore. It is a better robe than the legalist, the ritualist, or the hypocrite wears. And it is a better robe than the holy angels wear. It is the robe that God’s own dear Son wears as our Mediator. And this robe shall never be worn out.

Not only is Christ our righteousness for justification, **He is our righteousness for sanctification too.** The apostle Paul tells us that God has made Christ unto us sanctification, and that “*we are sanctified through the offering of the body of Jesus Christ once for all*” (Heb. 10:10, 14). God our Father says, “*This is my beloved Son, in whom I am well pleased,*” not with whom, but “*in whom I am well pleased,*” satisfied and delighted (Matt. 17:5). If we are in Christ, the Father is well pleased with us too. Christ’s righteousness was imputed to us in justification. His righteousness is imparted to us in sanctification (II Pet. 1:4). When we were born naturally, according to the flesh, we received the fallen, sinful nature of our father Adam. When we were born again by the Spirit of God, we receive the holy, righteous nature of Christ, whose seed we are (I John 3:5-9). So long as we are in this world, in this body of flesh, we will have to struggle with sin (Rom. 7:14-24; Gal. 5:17). But even now God accepts our feeble efforts to serve and honor him through the merits of Christ our Righteousness (I Pet. 2:5). And soon we will drop this robe of flesh and enter into heaven’s glorious inheritance through the merits of Christ’s righteousness. Our only

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claim to heaven, the only claim we have and the only claim God will accept is, JEHOVAH-TSIDKENU: THE LORD OUR RIGHTEOUSNESS.

FAITH CALLS THE LORD JESUS CHRIST BY THIS NAME, “THE LORD OUR RIGHTEOUSNESS.” We must have Christ for our righteousness, or we will perish forever. **CHRIST ALONE CAN MAKE YOU RIGHTEOUS.** God is pure, righteous, and holy. He is of purer eyes than to behold iniquity. The heavens are not clean in his sight. He charges his angels with folly. *“God is light, and in him is no darkness at all.”* The only way the holy God can receive us is if we are made to be perfectly righteous in his sight. And only Christ can make us righteous. We have no righteousness of our own at all (Isa. 64:6). There is no possibility of us being made righteous by our own obedience to the law of God. We cannot justify or sanctify ourselves by obeying the law. And there is no possibility of becoming righteous by works and acts of religion. You might pray three times a day, memorize your Bible from cover to cover, be baptized by the most faithful minister in the world, receive the Lord’s table every week, attend only the most orthodox church, hear only the most biblical preaching, give generously and sacrificially, fast twice a week, and live in perfect outward conformity to the law of God, and yet perish in hell forever, a sinner and an enemy of God. We must be made righteous by faith in Christ, *“THE LORD OUR RIGHTEOUSNESS.”* He must be made of God unto us righteousness. We must trust him as *“THE LORD OUR RIGHTEOUSNESS”* and confess him as such. We must by faith call Christ, *“THE LORD OUR RIGHTEOUSNESS”* (Rom. 3:24-28; 10:9-13).

“This is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS,” by all his people. Let us call Immanuel by this name always. Let us live in constant dependence upon the righteousness of our Savior for our acceptance with God and for our confidence and assurance before him. Yet, there are special times when I would encourage you to call Christ by this name. Whenever

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you sin, call him the Lord my righteousness (I John 2:1-2). “In the teeth of all thy sins,” C.H Spurgeon said to his congregation, “Believe that he is thy righteousness still. Thy good works do not improve his righteousness. Thy bad deeds do not sully it. This is a robe which thy best deeds cannot mend and thy worst deeds cannot mar. Thou standest in him, not in thyself.” Whenever you are enabled to do anything for the good of your brethren or the glory of your Lord, call Christ Jehovah my righteousness (I Cor. 4:7). Whenever you ask anything from your heavenly Father call Christ Jesus by this name, “*THE LORD OUR RIGHTEOUSNESS.*” And when you come to look death and judgment in the face, rejoice in the privilege of calling Christ “*THE LORD OUR RIGHTEOUSNESS.*” Because he is “*THE LORD OUR RIGHTEOUSNESS,*” we are the sons of God, we are reconciled to God, we have access to God, and we shall enter into heaven’s eternal glory accepted of God.

Jehovah-Shammah: The Lord Is There

Ezekiel 48:35

“It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there.”

With the eye of inspired prophecy, Ezekiel looked beyond all the struggles, trials, heartaches, and bitter tears which must be endured by God’s elect in this world. He looked beyond satan’s fury and the world’s opposition to the church’s conquest and final triumph, in the last chapter of his prophecy, the Holy Spirit moved Ezekiel to describe the fullness and completion of God’s church, his Holy City. When the end comes, all God’s elect shall be saved; the Holy City shall be fully inhabited. Ezekiel describes it in these words: *“It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is There.”* Ezekiel’s final word is this: The name of God’s church, the New Jerusalem, shall be Jehovah-Shammah: *“The Lord is There.”*

When Ezekiel measured the city of his vision, he tells us that its circumference is eighteen thousand measures, which is thirty-two thousand miles. He is telling us that the City of God is perfect, exact and exceeding large. But the figure is not to be taken literally. Obviously, Ezekiel is not talking about a literal city. He is talking about the latter day glory of God’s Church, the New Jerusalem, when our God shall make all things new. A large city it will be. It will be a city whose inhabitants are gathered from the four corners of the earth, elect, redeemed sinners out of every nation, kindred, tribe and tongue, a multitude which no man can number. And the name of that city is: Jehovah-Shammah: *“The Lord Is There.”*

The church, the City of God, is given many names in the Scriptures. Jeremiah tells us that it shall be called, *“The Lord our Righteousness”* (33:16). Isaiah tells us that the Church of God shall be called *“Hephzibah,”* which means, “The Lord’s Delight” and

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“Beulah,” which means, “Married to the Lord” (62:4). Again the prophet Isaiah tells us that the church of God shall be called, *“The Holy People,” “The Redeemed of the Lord,” “Sought Out,”* and *“A City not Forsaken”* (62:12). The apostle Paul calls the Church *“Jerusalem which is above”* (Gal. 4:26), *“Mount Zion,” “The City of the Living God,”* and *“The Heavenly Jerusalem”* (Heb. 12:22). When the apostle John saw the final glory of the church, the Bride of Christ, the Lamb’s wife, he described it very much like Ezekiel. He called it *“That Great City, The Holy Jerusalem, descending out of heaven from God, having the glory of God”* (Rev. 21:10-11). All of these names describe not a literal earthly city, but the church of God, that vast multitude who are chosen, redeemed and called by the grace of God. They do not describe God’s church as the world now sees it, but as God sees it, as it shall be in the end, as the world shall see it in the last day, and as it really is. Of all the names given to God’s church, none is more blessed than this: Jehovah-Shammah: the *“Lord is There.”*

The blessedness and glory, happiness and security of God’s church on earth and in heaven is the presence of God with her. This name, Jehovah-Shammah, given to God’s Church means that God dwells with us, *“The Lord is There.”* It is true, God is with all his creatures in a general way. He is everywhere at all times because he is omnipresent. And he is everywhere in a providential way, sovereignly accomplishing his purpose in all things. But when the Holy Spirit calls the church Jehovah-Shammah, he means for us to understand that *“The Lord is there”* in a special way to exercise his grace and power and make himself known. Therefore the Psalmist sang, *“God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice: the earth melted. The Lord of Hosts is with us; the God of Jacob is our refuge”* (Ps. 46:5-7). The prophet Zephaniah said, *“The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee singing”* (3:17). And the Lord himself declares, *“I will be unto her a wall of fire round about, and will be the glory in the midst of her”* (Zech. 2:5). All of

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these things God has promised to his church as a whole. And that which is true of the whole body is true of every member of the body.

JEHOVAH-SHAMMAH IS A NAME SUITABLE FOR GOD'S ORIGINAL CREATION, FOR THE LORD WAS THERE. *"In the beginning God created the heaven and the earth."* In great patience, our glorious Creator took six days to make the world and all things in it. He was preparing a place where he might place man, a place where he and man might walk together in high, holy communion. God planted a garden eastward in Eden, well-watered and fertile. In that garden he gave man everything he could possibly need. Then God created man in his own image and after his own likeness. *"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it."* For Adam's further happiness and satisfaction, God took one of Adam's own ribs and made for man a woman, *"and brought her to the man."* The first wedding ceremony was performed by God himself. He brought the woman he had made and gave her to the man he had made.

The earth was a place of majesty, beauty, and splendor in those days. The slimy trail of the serpent had not yet marred the handiwork of God. Adam and Eve lived in happiness and holiness to the glory of God. Much could be said about that beautiful garden of innocence and bliss. One of these days, God is going to do it again. He will make a new heaven and a new earth, even superior to Eden. But the best, most glorious, most blessed thing that can be said of paradise is this: Adam and Eve *"heard the voice of the Lord God walking in the garden in the cool of the day."* The Lord Jesus Christ, the Son of God, in whose image Adam was made, walked in the garden with Adam. God walked with man; and man walked with God. This was the highest bliss and glory of Eden. This was the great incomprehensible privilege and inexpressible happiness of Adam in his innocence - The Lord was There!

Though Adam fell, the Lord did not forsake his creation. God still came to his own and made himself known. Though he

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would destroy the world with a flood, he commanded Noah to build an ark. And the Lord was there with Noah in the ark. When Abraham and Isaac went up to worship upon Mt. Moriah, the Lord was there. When Jacob was fleeing from Esau, he saw a ladder reaching from earth to heaven. Christ met him in the desert and he called the place, "*Bethel*," the house of God, because the Lord was there. Wherever men and women met and worshipped God, wherever men were found in those ancient days who believed God, the Lord was there. I cannot here describe the Lord's presence in the tabernacle in the wilderness, the land of Canaan, during the times of the Judges, the Kings, and the Prophets in Israel. I cannot here describe God's presence in the temple, at the altar, in the most holy place and with the ark of the covenant. But some four thousand years after the fall of our father Adam, in a filthy cow stable, in the little Judean town of Bethlehem, a child was born, and the LORD was there.

JEHOVAH-SHAMMAH IS A NAME MOST APPROPRIATE FOR THE MAN CHRIST JESUS. That one who was born at Bethlehem is "*Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.*" That baby is God Almighty, wrapped up in a body of human flesh! That child who was born in Bethlehem, was and is the Son of God given to redeem fallen sinners. His name is Immanuel, God with us! Jesus Christ the man is Jehovah our God. And Jehovah-Jesus, is Jehovah-Shammah, for wherever Jesus Christ is, "*The Lord is There.*" God was in Christ, for Christ is God. "*In him dwelleth all the fullness of the Godhead bodily*" (Col. 2:9). All the fullness of the Godhead dwells in the body of that man who is our Savior, the Lord Jesus Christ. That man is God; and God is that man.

Throughout the thirty-three years of his earthly life, God was in Christ reconciling the world unto himself. In all that he said, in all that he did, in all that he experienced, from the moment that he came into the virgin's womb until the moment that he was seated in glory again, Christ Jesus was performing the work of our salvation. And

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wherever you see him, the name of that place is Jehovah-Shammah: *"The Lord is There."* When the baby comes forth from the womb, *"The Lord is there,"* coming to save His covenant people (Heb. 10: 5-10; Matt. 1:21). When that baby was carried into the temple to be circumcised on the eighth day, the Lord was there, *"made of a woman, made under the law, to redeem them that were under the law."* In order to redeem us from the law's curse, our Lord Jesus Christ must first fulfill the law's commands. When that holy man was tempted in the wilderness, the Lord was there, both suffering from and overcoming the devil on our behalf. He learned obedience by the things he suffered (Heb. 5:8). Having been tempted like we are, yet without sin, he is able to help his tempted children (Heb. 2:17-18; 4:15-16). And the Lord was there, showing us how to overcome the tempter's power by faith.

Throughout the course of His life, the Lord was there, establishing righteousness for us as a man, by which we might be forever accepted in his presence (Rom. 5:19). And when we see our Lord Jesus Christ hanging upon the cursed tree, suffering ignominious, horrible agony until at last he was dead, the name of that place called Calvary is Jehovah-Shammah, *"the Lord is There"* (II Cor. 5:21; Isa. 5:9-12). God was there punishing sin; and God was there being punished for sin. God was there satisfying his justice; and God was there upon whom justice was satisfied. God was there bruising the cursed one; and God was the cursed one being bruised. God was there forsaking the sufferer; and God was the sufferer forsaken. God was there pouring out the vials of his wrath and damnation; and God was there drinking wrath and damnation dry. God was there killing the sinner's Substitute; and God was the sinner's Substitute who died. I give you these things for your heart's meditation. Yet, I have said nothing compared with all that might be said, should be said, and shall be said. One day soon, the Lord himself who was there shall tell us what he did and suffered. Then, but not until then, shall we know, how much we owe. Now we will turn from the scene of Calvary where the Lord suffered to consider those for whom he suffered.

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JEHOVAH-SHAMMAH IS A PROPER NAME FOR EVERY ELECT SINNER IN THE WORLD, BECAUSE WHEREVER YOU FIND ONE OF GOD'S ELECT, THE LORD IS THERE. Is Jehovah-Shammah the name of all God's elect? Then certainly that is the name of each one of the elect multitude. The Lord is there before conversion in his marvelous prevenient grace, taking care of the chosen object of mercy and preparing the way for his saving grace (Hos. 2:8). The Lord is there at conversion in saving power, awakening the dead, giving faith, and turning the hearts of his chosen to Christ (Ezek. 16:6-8). The Lord is there in all the trials of his people (Isa. 63:9). He is always there to comfort, teach, deliver, and preserve the objects of his love. And when the time appointed comes for God's elect to leave this world, the Lord is there (John 14:1-3). He will not leave his saints to fend for themselves in that last struggle. He will carry them safely through the shadow of death and into the realms of everlasting life.

THE NAME OF GOD'S CHURCH UPON THIS EARTH IS JEHOVAH-SHAMMAH, FOR THE LORD IS THERE (Matt. 18:20; 28:20). Wherever you find the church of God, whether you look upon the whole church universally or consider individual, local assemblies of God's saints, let it never be forgotten - "*The Lord is There!*" This is *the security* of God's church in the face of all her adversaries and troubles. He that touches you touches the apple of his eye. This is *the power* of God's church by which she carries on and succeeds in her labors. This is *the peace* and unity of the church. Find a church where the Lord is and you will find peace and unity. This is *the happiness* of God's church in this world - "*The Lord is There!*" This is the beauty, the glory, and the attraction of God's church - "*The Lord is there!*"

JEHOVAH-SHAMMAH IS THE NAME OF GOD'S CHURCH IN HER EVERLASTING GLORY. There is a day soon coming when all God's elect shall be gathered in. The City of God will be complete. The House of God will be full. Then cometh

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the end! Our Lord Jesus Christ is coming again. There will be a resurrection of the dead. The present heavens and earth shall be destroyed. Somewhere in there, the judgment seat will be set. Then our God shall make all things new. When all the things of time have passed away, when sin is no more, when satan is no more, when sorrow is no more, when time is no more, there shall yet be a City Foursquare, which shall cover all the earth. It is the church, the Bride of Christ, the Holy Jerusalem. And the glory of that City of this: *“The Lord is there.”* The name of that City shall be Jehovah-Shammah: *“The Lord is there!”*

Jehovah-Jesus: The Lord Our Savior

Isaiah 43:3 and Matthew 1:21

For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. (Isaiah 43:3)

In Isaiah 43:3, the Lord our God calls himself by three great names. By these three names, he encourages us to trust him, lean upon him, and comfort ourselves in the knowledge of him. In the midst of raging storms and fiery trials, our God says to all his saints, *“Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.”* If the Lord God has redeemed us, if he has called us, if we belong to him, we have nothing to fear, no matter how fearful our trials and circumstances may appear. Those who are redeemed by blood and called by grace belong to God. And those who belong to God are under the care and protection of his sovereign power. In order to encourage our faith in him, the Lord our God graciously reveals himself to us by these three distinct names.

He says, ***“I am the Lord thy God.”*** *“I am Jehovah thy God.”* The Lord our God, the supreme, almighty, sovereign, eternal God, the one true and living God of heaven and earth is our God. He is our God because he created us; but he is especially our God, the God of his covenant people, the God of all believers, because he redeemed us and called us. He is the God of all men; but he is especially the God of them that believe. He is the God of all men by creation; but he is our God by his own eternal choice, by his own work of redemption and grace.

This is the name by which our God is pleased to reveal himself and make himself known to us - Jehovah. The word “LORD” in our English translation is the word “Jehovah.” This is the name which God claims for himself alone. It is his glorious name, which he will not give unto another (Ex. 6:3; Isa. 42:8; Psa. 83:18). It is not to be spoken, nor spoken of, lightly, but only with

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the highest reverence, esteem, and adoration (Deut. 28:58; Psa. 111:9).

This name, Jehovah, identifies our God as the one and only eternal, necessary, self-existent Being. He is the Being out of whom and by whose will and power all other things exist. He is the Creator of all things. Jehovah is the eternal One, which is, which was, and which is to come (Rev. 1:4). If this great and glorious Jehovah is our God, if he has redeemed us and called us, if we belong to him, who or what shall we fear?

He is also *“The Holy One of Israel.”* Jehovah, our God, is our holiness. He alone is holy; and he alone makes us holy. He is the One by whom we are sanctified; and he is our sanctification. He has made us holy by setting us apart for himself in eternal election, by washing away our sins in redemption, and by imparting his holy nature to us in regeneration; and he will bring his work to perfection by raising our bodies from the grave and making even our bodies to be holy in glorification. He is Jehovah our God; but more than that, he is Jehovah our Righteousness. The Lord our God is the Lord our Righteousness.

Then he declares himself to be *“Thy Savior.”* The Lord our God, who is the Lord our Righteousness, is the Lord our Savior. He is our Preserver, our Protector, our Provider, and our Deliverer. The Lord who redeemed us, called us, and made us holy by his almighty grace is our Savior. Who is he? What is his name? The answer is found in Matthew 1:21. The angel of the Lord said to Joseph, *“She shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.”* The Lord our God, Jehovah, is Jesus our Savior. Jesus Christ is Jehovah our God come to save. We have seen seven names of God, given in the Scriptures. Each of the names point us to the Lord Jesus Christ our Savior.

- Jehovah-Jireh: The Lord will Provide (Gen. 22:13-14).
- Jehovah-Rapha: The Lord will Heal (Ex 15:26).

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- Jehovah-Nissi: The Lord our Banner (Ex. 17:8-15).
- Jehovah-Shalom: The Lord our Peace (Jud. 6:22-24).
- Jehovah-Ra-ah: The Lord my Shepherd (Ps. 23:1).
- Jehovah-Tsidkenu: The Lord my Righteousness (Jer. 23:6).
- Jehovah-Shammah: The Lord is There (Ezek. 48:35).

With the incarnation, life, death, resurrection, and ascension of our Lord Jesus Christ all these names of our God and Savior and the messages contained in them are fulfilled. The name by which the Lord God appeared to his saints in the types and prophecies of the Old Testament is Jehovah. *Jesus*, the name which our Lord assumed when he came into the earth as a man, is a transliteration of the Old Testament name *Joshua*, which means “Jehovah is salvation,” or “Jehovah is Savior.” The name of the God-Man, who is our Savior is Jehovah-Jesus, or the Lord Jesus; and he is the Christ.

JESUS CHRIST OUR SAVIOR IS JEHOVAH. We are Trinitarians. We worship one God in the trinity, or tri-unity, of his sacred Persons: Father, Son, and Holy Ghost. There are three distinct Persons in the eternal Godhead; and those three divine Persons are one God (I John 5:7). The Father is God. The Son is God. And the Holy Spirit is God. Yet they are not three Gods, but One. And this eternal Godhead in all the fullness of the divine Beings is revealed by and forever dwells in the body of that man whose name is Jesus, the Christ (Col. 2:9; John 1:1, 14; 14:1-10). The triune God reveals himself to men, deals with men, and is known by men only in the Person of that One who is the Mediator between God and men, the man Christ Jesus (John 14:6). And this man, Jesus Christ, is himself Jehovah, the eternal God (Rev. 1:4,8). He is Immanuel (Matt. 1:21-23; Isa. 9:6).

This is the wondrous mystery of the incarnation. “*God was manifest in the flesh*” (I Tim. 3:16). Jesus Christ is really and truly God, as much God as though he were not a man. Yet he is really and truly man, as much man as though he were not God. Indeed, he must be both God and man in one glorious Person or he could not be our

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Savior. Someone said, “God could not suffer and man could not satisfy; but the God-man both suffered and satisfied.”

Jehovah-Jesus bridged the gulf between God and man. Our Savior is God. Therefore he is able to save. But he is also man. Therefore he has compassion upon men. He is God come to save. God, who spoke to our fathers in times past by the prophets, has spoken to us by his Son, whose name is Jehovah-Jesus (Heb. 1:1-3). And the thing he speaks is salvation!

Jehovah-Jesus is God over all and blessed forever, Creator and sovereign Ruler of all things He is a real man, touched with the feeling of our infirmities. He knows the temptations of his people in every age and at every stage of life. He knows the pain of loneliness and isolation. He knows the bitterness of scornful and mocking jeers. He knows the grief of betrayal by friends. He knows the weakness of hunger and the fever of sickness. He knows the sorrows of bereavement, sin, and death. Though he had no sin of his own and consequently no sorrow of his own, when he came to be made sin for us he suffered for us all the consequences of sin.

Child of God, be assured that whatever it is that touches you, it has touched him. He knows what you feel. He knows the pain that crushes your heart which no one else can understand. What is your trouble? What is your sorrow? What is your burden? Tell it to Jehovah-Jesus. He is a friend who understands and a God who is able to help. He not only knows our weaknesses and needs, he is able to do something about them. Jehovah-Jesus is our Mediator, our Savior, our Brother, our Advocate, and our God.

JEHOVAH-JESUS CAME TO SAVE HIS PEOPLE FROM THEIR SINS. The angel did not say, “He shall reward his people for their righteousness.” He did not say, “He shall save his people from becoming sinners.” He said, “*He shall save his people from their sins.*” The connecting link between Christ and his people is not their goodness, but their sins. Christ never gave himself for

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our righteousness. He gave himself for our sins. If we had never sinned we would never have needed a Savior. Had we never sinned, the name of Jesus would never have been heard. "The first link between my soul and Christ is, not my goodness, but my badness; not my merit, but my misery; not my standing, but my falling; not my riches, but my need" (C.H. Spurgeon). Our Lord comes, not to admire the beauty of man, but to remove the deformity of man; not to reward virtue, but to remove sin. Every promise of God in the gospel is made to sinners. When we own and acknowledge our sins, then we obtain the mercy of God in Christ (I John 1:9).

The Lord Jesus Christ "*shall save his people from their sins.*" This is not a faint wish, or hopeful desire. This is a divine prophesy. Jehovah-Jesus "*shall save his people from their sins,*" everyone of them. Jesus is a name fully justified by the facts. Many children are given great names, which they can never live up to; but not the Christ of God. His name is Jesus; and he lives up to his name. Jehovah-Jesus has saved his people from the penalty of sin by his blood atonement. He is saving his people from the reigning power of sin by the grace and power of his Spirit. He shall save his people from the being of sin by his glorious advent. Jehovah-Jesus saves his people from their sins. Earth knows it. Hell hates it. Heaven chants it. Time has seen it. Eternity shall declare it (Isa. 45:20-25).

The angel's word to Joseph is a declaration of the glorious gospel doctrines of election, particular and effectual redemption, and of irresistible grace. Those whom Christ came to save were his people even before he came to save them. They were his by his own electing love and by the Father's gift of them to him in the covenant of grace before the world began (John 15:16; 6:37-40; 17:9). Those for whom Christ lived, died, rose again, and makes intercession in heaven are "*his people.*" The redemptive work of Christ was not a haphazard thing. All that he has done and is doing is for "*his people*" (Isa. 53:8; John 1:11, 14; 17:9, 20). And the grace by which he saves "*his people*" from their sins is efficacious, irresistible,

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saving grace. It is written of him, “*Thy people shall be willing in the day of thy power*” (Psa. 110:3). Jehovah-Jesus does not try to save, offer salvation, or make salvation possible. He saves “*his people,*” every one of “*his people,*” from their sins.

EVERY SINNER WHO TRUSTS JEHOVAH-JESUS IS SAVED FROM ALL HIS SINS (John 3:14-16). I do not doubt that some who read these lines are yet without faith, without life, without Christ, and yet under the wrath of God. I urge you now to look to Christ and be saved. Trust the Lord Jesus Christ right where you are. If you can but trust him, Jehovah-Jesus has saved you from your sins. He has saved you from the penalty of sin. He will save you from the power of sin. He shall save you from the very being of sin.