

THE NAMES OF GOD

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| 1. The Names of God Revealed to Abraham | 2 |
| 2. The Names of God Revealed to Moses | 13 |
| 3. The Name of God Revealed to Gideon and to David | 24 |
| 4. Jesus Christ Fulfilling the Names of God | 32 |
| 5. The Names of the Holy Spirit | 44 |

1. THE NAMES OF GOD REVEALED TO ABRAHAM

God Reveals His Names By Degrees

Most of the names of God are found in the Old Testament although there are also some in the New Testament as well. But the Old Testament has a richness of the names of God. First of all we want to establish that God does reveal Himself by degrees. And each degree that He reveals Himself, He always reveals by His name. We need to establish the fact that God does reveal Himself by degree throughout the ages. In Exodus 6, God in a private conversation with Moses said:

“Now you shall see what I will do to Pharaoh; because of My mighty hand he will let them go; because of My mighty hand he will drive them out of his country. God spoke to Moses and said to him, I am the Lord. I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my name the Lord did not make known to them. I also established my covenant with them to give them the land of Canaan where they will live as aliens.” Now there is a statement that God said I have revealed Myself to Abraham, I have revealed Myself to Isaac and I have revealed Myself to Jacob but I have not revealed Myself by My name. Which to Moses He says I am revealing to you now.

By that statement we know that Abraham had a revelation of God. Moses had a greater measure. But what measure did Abraham have? What measure did Moses had and the other prophets and later on the apostles of God? What measure did they have? So we are going to discover the Names of God very systematically. We are going to start first of all with the revelation of God’s Names to Abraham. There is a general name for God and then there are specific names for God. Different people know us by different names. Those who are closer to you have a special name or special address of addressing you. In the same way as man comes to God, God reveals Himself to that degree. And He reveals more as we become closer to Him.

The General Word for God

It’s important to know the name of God because by knowing the name of God, we know who God is. God and His names are related. In the English language we have the word God. And then we have the word Lord. These two words are frequently used besides all the other adjectives that we add like All Mighty God, Eternal God etc but we know Him as the big word GOD. Sometimes the scriptures use the word Lord. But there is difference. God is the actual English definition of the Supreme Being and Creator of the universe. The word Lord describes His position. He is Lord and Master. And we need to understand that in all the languages of man these two words are present.

For example, in the Chinese language they have the word Tee Kong that means the God of Heaven. And sometimes we as Christians are too strict and we say no. The name of God is Jesus Christ. By saying that, we are denying that the Chinese has a revelation of God. All men even though they have false worship, still call God by certain names. However, due to ignorance they sometimes call gods too what are actually evil spirits. In Acts 17, Paul in order to reach out to the Greeks in Athens, said that he is going to tell them about the unknown god which he saw inscribed on their altar. So he used their terminology. And for many years the early missionaries to

China who were trying to reach out to the Chinese largely failed because it was like that they were introducing a new god. But finally one day one missionary came by and said, "I am not introducing to you a new god." According to Chinese beliefs Tee Kong the God of the Heaven has many smaller gods, like the kitchen god, the front god, the window god and other gods which are actually evil spirits. But they acknowledge that there is one almighty God up there. This missionary came and said, "Look, I am trying to tell you about the God of the heaven. One day He sent His Son." So instead of using a new vocabulary, he took their vocabulary Tee Kong and said that Tee Kong has sent His Son. Then the Chinese said, "We didn't know Tee Kong has a Son." "Yes, He has a Son and His Son is Jesus Christ." And so he introduced God to the Chinese that way.

For many years there was a certain tribe in Africa which many missionaries tried to evangelise but they could not. Many of this tribe's customs and cultures were devilish. But one day a missionary observed a very peculiar custom that they had. When a tribe wants to make peace with another tribe, the tribal chief wishing to make peace would get one of his newly born babies to be delivered to the other tribal chief as a peace child. The other tribal chief would accept and adopt that peace child and peace would be restored to the two tribes. The missionary took that custom and explained that Jesus Christ is the peace child between God and man. Then the tribe understood and they came to know the Lord. It is just a matter of communication. A lot of people want to know God but our approach is wrong.

There is another missionary who went to a certain place where the people there have never seen a lamb before. So when he said that Jesus is the Lamb of God, they couldn't understand what is a lamb. The only creatures they knew were pigs. And they used pigs for all their sacrifices. I know it sound sacrilegious. But he said Jesus is the sacrificial pig for your sin. And he communicated the gospel to them. And he brought the whole tribe to know the Lord. Then later he showed them the He was not a pig. He was the Lamb.

The Hebrew Word for God

The Hebrew word for God is El. El is the normal generic name for God. El is singular. When the Hebrews want to make a word plural, they add the word im. So El is the name for God in the singular. Elohim is the name for God in plural. When the Bible speaks of the name of God it seldom uses the word El. Elohim is used more often than El. The Hebrews have a revelation of God as Elohim. The Bible says the gospel was preached first to the Jews and then to the Gentiles. The Gentiles could never conceive that God was a Trinity. The Hebrew called Him Elohim. Strictly translated Elohim means Gods.

So there is Elohim, and there is El. These are general words for God. If the word for God in the bible is Elohim which is plural, why did the English translators translate Elohim as God instead of Gods? It is because there is a difficulty in the translation. In the English language, it is grammatically wrong to say that Gods is there. We say God is there. A singular noun goes with a verb that emphasises singularity. But the Hebrews, strictly speaking, say Gods is. God is revealing Himself in His name as Elohim. That the Trinity, God the Father, God the Son and God the Spirit are one. They one in such a manner that you could not separate them. You could treat them as a singularity. He says, "Hear, O Israel, there is one God."

And the word one is not the singular word for one. It is the union word for one. There are two Hebrew words for one. One is numerical one; the other is unity one. For example when we say we are one in the Spirit, it doesn't mean that we have been meshed up into one in body. It means we are united in our purpose and in our objective. So the English has two usage for the word one. The Hebrew conveys the meaning of one God by using two different Hebrew words: El and Elohim. The word El conveys the idea of being God like. The plural Elohim when used for God in the Old Testament is singular in meaning, and is often called "plural of majesty."

Elohim is the general Hebrew word for the name of God, which is equivalent to the general words in all human languages, used for the name of God. What happens is many people know God by general names like Elohim, Tee Kong, Tuhan etc but they do not know Him any further. We want to look at the revelation of God's names to Abraham to know Him more and more.

Yahweh the Unsearchable God

Let us look at the Hebrew transliteration in Gen. 12:7-8 where the names of God are preserved. Then Yahweh appeared to Abram and said, "To your descendents I will give this land." And there he built an altar to the Lord, who had appeared to him. And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the Lord and called upon the name of Yahweh.

Now Jehovah and Yahweh are the same name for God. Jehovah or Yahweh simply means I Am. When God revealed Himself to Moses as I Am who I Am, He says I am Yahweh. . The old translation of the Hebrew word for God is YHWH and there are no vowels. Nobody knows exactly how it is pronounced. And in the olden days when they translated the bible, they translated it as the YHWH. You see the Hebrews were so afraid of God that they give God a special name and in fact that was traced back to Moses. The Hebrews didn't dare to pronounce His special name. And nobody knows how to pronounce it today. But from the Hebrew transliteration it sounds like Yah Weh. So it is spelled as Yahweh. The consonants as found in Jehovah are in its English form. In the English just remember that the words Jehovah and Yahweh are from the same Hebrew word. The earlier translators translated it as Jehovah. The modern scholars who have studied the scriptures more have tended to lean on to the other sound of it being Yahweh instead of Jehovah. But both are translated from the same Hebrew name.

The name Jehovah or Yahweh is a compound of three Hebrew words. The first one is the word Jeh. It means He will be. Then the second one is the word H which is pronounced as some said as hovah. So they got Yehovah. So that is the second sound. The third letter is W which means being. Then the last sound, the Vah sound means He was. So by putting the three together you have Jehovah. The Jeh means He will be. Hovah means being. And Vah meaning He was. You have the three coming together as: He will be, He is and He was. So that name Yahweh or Jehovah means God who will be, who is and who was. He is the God of eternity, who exists in the past, in the present and in the future as the unchanging all powerful being that He is. He is timeless, ageless, and changeless. That is Jehovah.

The actual meaning when it comes together means I Am the I. The word I Am doesn't express the God who is just in the present. Usually when we say I am in our English language, we mean the present tense, for example, I am here, as opposed to past tense I was there, or to future tense I will be there. When we use the "am" we use it in the present tense. Now the I Am that is used as the title of God has a deeper meaning than that. It is not the normal I am. It is the I Am that means one who has eternity and time together as one. In other words, the past, the present and the future to Him is the same. When He says I Am, He is saying I am the One who existed in the past, I am the One who exists in the present and I am the One who continue to exist in the future. And He says that is who I Am to whom there is no past, no future and everything is just one time span. That is the meaning of Jehovah or I Am. Together it means He who shall be and He who is and He who shall be.

We also need to understand that the name Jehovah or Yahweh is used in a very intimate and covenanted sense. It is like God's special intimate pet name or personal name. If you were Mr. Tan Ah Kow, you wouldn't call your wife Mrs. Tan Ah Kow could you please come. You possibly address your wife by her first name or by a special name. Some people use endearing names like darling or honey. Sometimes you give a special pet name to people you like very much. So everyone has a special intimate name that no stranger can use. Those who don't have an intimate relationship can not use that special name.

Now that is the same place where the name Jehovah or Yahweh stands. Jehovah or Yahweh is like God's special personal intimate name that He will only allow those who are very close to Him to use. Others are strictly speaking using titles like El, Elohim El Elyon, El Shaddai when addressing Him. If you hear the conversation of people, you will know how close they are. You will get rid of all those titles although the titles are still there and you need to know where a relationship of a title begins and where it ends. No child whose father is a doctor calls his father doctor. He does away with the title doctor and he just calls his father papa. So the words papa, mama or daddy are all these special loving words that are spoken.

The above is an excursion into the background of the name Jehovah or Yahweh. Now God had not revealed Himself as Yahweh to Abraham yet. But in the first instance when God spoke to Abraham in Genesis 12:1 the Bible called Him Yahweh. Yahweh revealed Himself to Abraham, but Abraham didn't know God as Yahweh. So Abraham had a revelation of God but the fullness of God as Yahweh was not revealed to him. To Abraham, God was still the unsearchable Yahweh.

A New Revelation of God's Name: El Elyon and Adonai

And as we watch the progress in the life of Abraham, we see that at first all Abraham had was the general unsearchable God. He didn't know Yahweh intimately as Yahweh. But he knew Yahweh as the Elohim and the El. He knew Yahweh as the Elohim the Almighty God. He knew Yahweh as the God Elohim who called him to dwell in a land that He will give him. He knew Yahweh as the triumphant God Elohim who leads him to victories. That was his relationship with God. That is the relationship that many people who believe in God have. They know God as Elohim but they do not know God intimately as Yahweh because their relationship with God is not intimate and tender. They can't hear Him clearly although they do try to speak to Him.

So here in Genesis 12 we see Abraham beginning to walk with God. He begins to talk with God. Now let's look at Genesis 13 as he progresses in his life and see the revelation of God in his life. God was waiting for Abraham. Now you notice this thing about God. God doesn't simply reveal Himself until you pay a price, until you fully obey Him. God will withhold the revelation of Himself to you until you fully obey Him. Abraham left his hometown and his home country. But he did not fully obey God. God told Abraham in Genesis 12 that he should leave his country and his kindred and his father's house. All he was to take along was only his family. But when he left his homeland, he brought his nephew Lot along with him. He had not fully obeyed God. Abraham waited on God to fulfill His promises to him. But God waited on Abraham to fully obey Him. And for some people the same story goes on for forty years or eighty years. For Abraham it was a shorter period. God still did not reveal Himself fully to Abraham. However, God protected Abraham but he didn't know that his relationship with God has not been fully established yet.

One day there was a quarrel between the herdsmen of Lot and the herdsmen of Abraham.

And then Lot separated from him. When Lot separated from Abraham, God then revealed Himself. Remember the earlier word in Genesis 12 was Yahweh the unsearchable God. Now in Genesis 13:14 And the Lord said to Abraham after Lot had separated from him. So what we have here is the Lord revealing after. The Bible is so particular. Immediately after he separated from Lot. Let's look at the Hebrew transliteration in chapter 13 verse 11 it says Lot chose all the plain etc. and verse 12 Abraham settled in the land of Canaan and Lot dwelt in the cities of the plain. Verse 13 the men of Sodom were wicked and evil and sinners. And verse 14 Yahweh said unto Abraham after Lot was separated from him. So again it is the same word Yahweh speaking unto Abraham.

By the time we come to Genesis 13:18 we see that Abraham had fully obeyed God in taking only his family. It says then Abraham removed his tents and came and dwell and settle in the plain of Mamre, which is in Hebron, and built there a sacrifice on an altar unto Yahweh. It is still Yahweh as God deals in his life. And it goes about with this general God the Yahweh. And he walks and he builds a sacrifice on to God. Notice now there are two sacrifices. He builds an altar. He is reaching out to God.

In Genesis 14 we see how after rescuing Lot in a battle, Abraham met a man who knew God. His name is Melchizedek (Gen 14:18). It says then Melchizedek the king of Salem brought out bread and wine. He was the priest of God Most High. And then many blessings are pronounced on Abraham of God Most High. Then in verse 22 Abraham said I lifted up my hand to God Most High the Possessor of heaven and earth. He had a certain covenant in relationship with God.

Now these are the Hebrew words that are being used and played upon that are in Genesis 14:1. Let me read to you in the transliteration and Melchizedek king of Salem brought forth bread and wine. And he was the priest of the Most High Elyon. That is the second name we are learning now. You have learned Elohim. El Elyon is spelled Elyon God Most High. We don't have all these words when we read the English translations. So in the Hebrew transliteration we find the original words used for God. And Melchizedek in Genesis 14:19 blessed Abraham and said "Blessed be Abraham of El Elyon Possessor of heaven and earth. And blessed be the El Elyon which had

delivered thine enemies into thy hand.” And Abraham gave Melchizedek tithes. And the king of Sodom said to Abraham, “Give me the persons and keep the goods.” And then Abraham said in Genesis 14:22 I have lifted up my hand onto Yahweh the El Elyon. Now there is a revelation here. I have lifted up my hand to Yahweh the unsearchable God, to the El Elyon. This is the first time Abraham uses that name when he met Melchizedek. Abraham is now walking in a deeper level in his relationship with God.

Lets read on in Genesis 15:1, after this, the word of Yahweh came to Abraham in a vision saying fear not Abraham I am thy shield and thy exceeding great reward. And Abraham said Adonai Yahweh Lord God. He uses a different word. In chapter 14 and 15 we see the progression of three names: Yahweh, which covers the revelation of El and Elohim, El Elyon, and another name, Adonai. Adonai means Lord. The word Adonai is a common word because the normal way a servant addresses a master in Hebrew is Adonai. So we know that Abraham is now using that word for God.

What is happening here is that is that every time God reveals Himself to Abraham there is a surrendering on Abraham’s part. You could observe it when you study the names of God. God waited until Abraham had separated from Lot. And then He revealed Himself more. And Abraham said he had lifted his hands to God. The lifting of his hands indicates that he had a covenant in his relationship with God. When we have covenant relationship with God through our tithes and vows, we are in relationship with El Elyon and Adonai. Every time you give your tithe to God, you are acknowledging that He is El Elyon. El Elyon means the Most High, the Highest. The name of El Elyon includes the title of Possessor of the heaven and the earth. El Elyon speaks about God’s ownership over the earth. Abraham is recognising that even as man can own something down here, God owns everything. Do you know that many Christians do not tithe? They do not know God as El Elyon or Adonai. They may be singing “El Shaddai El Shaddai,” with their lips but their hearts does not really know God as Adonai.

When you call God, “Adonai” you are saying, “God, You are El Elyon. You own the universe. You own everything. I am only a tenant. And as a tenant this is my dues to you, my tithes that I pay to you.” Melchizedek was a priest of El Elyon. And he received tithes on behalf of God. That is the revelation of God. Now Abraham has moved deeper. God is not just El and Elohim. If you are not a tither God is only El and Elohim to you. He is God but He is not El Elyon, Possessor of heaven and earth to you; your relationship is only with El and Elohim, like most ordinary human beings that believe in a general God. But when you start tithing, you get into a relationship with El Elyon.

Remember there is a progressive revelation of God. If you are stuck some where in your obedience to God, the further revelations of God will also get stuck. That is why if we hold back our tithes, we will also hold back the revelation of God. God withdraws from revealing Himself as El Elyon because to non-tithers, God is only El Elohim since they do not recognise him as the Possessor of the heaven and earth. The day you recognise Him as the Possessor of the heaven and earth, you must pay your tithe.

What happens when you begin to pay your tithes? After Abraham paid tithes to Melchizedek, God appeared to Abraham as Adonai (Gen 15:1). God is saying to the

one who pays his tithes, “I am your master, I am your senior partner. I am the Chairman of the board of directors of your business.” There is a step-by-step revelation of God Himself to you as you go step by step to fully obey Him. The first step is when people don’t believe in God. Then you step closer to God and you begin to know Him as El. You begin to know God. Then you step closer. He is Elohim. You begin to know He is a Trinity. All the other religions stop at El. But the Hebrew revelation goes one step further. He is a Triune God, Elohim. But some people stop here. If you want to go further and step closer to God and know Him as El Elyon, you must acknowledge that He is the owner of this universe and you are only a tenant. How much does He charge? Ten percent.

Many people don’t dare to cross that borderline. And in the church people are teaching about God the Father, God the Son and God the Spirit, Yahweh etc but you can never get into those revelations because all these steps are progressive. If you don’t pass the stage of knowing God as El Elyon, you can never experience the other revelations of God. We need to pass the stage of knowing God as El Elyon. We need to worship God as Elohim, as El Elyon so that God becomes our Adonai. If you regularly acknowledge God as El Elyon the God of the universe by giving your tithes and offerings, you enter into a relationship with God who becomes your Adonai.

Abraham said I have lifted up my hand to El Elyon and I will not take a shoelace from anyone except from El Elyon. He owns me and I owe Him my life. God appeared to Abraham and said, “Abraham you have accepted me as El Elyon and because of this I am revealing to you that I am your exceeding great reward (Gen 15). After these things the word of Yahweh (see Yahweh is the true name of God) came onto Abraham in a vision and said,” Fear not,” (the Hebrew word means to be in awe), “I am thy shield and your exceedingly great reward.” And the words exceeding great reward in the Hebrew means the mighty abundant hire. In other words, God told Abraham that he is now working for Him. What God is saying is this: “Because you have acknowledged Me as your owner, I am giving you a pay rise. From now onwards I am your mighty abundant reward.”

A Second New Revelation: El Shaddai

But Abraham didn’t just stop there with God. Abraham moved on. So now he has known God as Elohim, as El Elyon and as Adonai. God continues to reveal Himself. When Abraham was ninety-nine years old and Yahweh appeared to Abraham, there was another new revelation. Abraham was not fully faithful yet God remains true to His promises because Abraham’s heart was right. There were twelve silent years when he had Ishmael. When he was 99 years old, God revealed Himself in a deeper way. He revealed Himself as El Shaddai.

Genesis 17:1-5 When Abram was ninety-nine years old the Lord appeared to Abram and said to him, “I am El Shaddai; walk before my face and be blameless. I will make My covenant between Me and you, and will multiply you exceedingly. Then Abram fell on his face, and Elohim talked with him, saying: “As for me, behold, My covenant is with you, and you shall be a father of many nations. No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations.

And this time there was an increase of God's revelation of His names to Abraham. Abraham knew God as Elohim. He knew God as El Elyon. He knew God as Adonai. And after walking with God faithfully, he now knows God as El Shaddai. El is the general Hebrew word meaning "God." It tells us that He made everything in the past and keeps it all going today. Shaddai is a term to describe a mother lovingly nursing her child. Together the name El Shaddai speaks of a God who is totally able to satisfy anyone who trusts in Him.

Although we may not have the same progressive revelation of God because we walk straight into Jesus Christ, our Christian life will probably be in the same direction. We struggle with God as the master in our life. We make Jesus Saviour but we don't make Jesus Lord. We still have the same struggle. We are in the stage of struggling to have Him as our Adonai. But when we pass that stage of submitting to Him as our Adonai, He becomes the Lord and Master in every room and corner of our life. We will hold nothing back from Him. We really love Him with all of our heart, mind, soul and strength. What is God trying to do? He is saying to Abraham, "You are now no more just my workman. You are now no more just my hireling whom I have a contract with. You are no more just an employee. You are now my child whom I hold to my bosom. You are now a part of my family." God welcomes Abraham to His family. The word Shaddai is the Hebrew word for the woman's breasts by which she nurses the little child. And God is saying, "I am the one who now nurse you. I am the one who gives you life. You are now a part of me."

And you notice something new taking place. Now God says, "I want you to do two things. I want you to be circumcised and I want you to change your name." When your name is changed, you are now adopted into God's family. "I am now the one who carries you in my bosom. And every need in your life I will supply." God is revealing Himself as El Shaddai. There are many children of God who only know how to think and behave like servants of God. There are many people who never pass that stage in their Christian life. Some Christians are still in the stage where God is Elohim to them. Some Christians can not even pass the stage where God is El Elyon to them. They can not even bring their tithes and offerings. Some Christians can not even make Jesus Lord, although He is their Saviour. But when Abraham had died to self, God conquered every room in his life. There was nothing more in his life that God could not lay a hold on. God said to Abraham, "You are now my family." That is why in chapter 17 the blessings of God even go further. He talked about fruitfulness. He talked about the covenant that He has with him. As for the blessings in Genesis 17:15-16 Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai but Sarah will be her name. And I will bless her. And she shall be a blessing. You are now going to represent me to the world. Just as I bless the world, you are the one who is going to bless the world." Now Abraham continues that walk with God. He is now a member of the family of God.

That is why in Genesis 18 we see Abraham functioning as an important director in the board of directors' meeting when God brought up the case of His impending judgement upon Sodom and Gomorrah. God said, "Shall I not tell Abraham what I am doing?" Remember the words of Jesus, "a servant does not know what his master is doing. But I call you friends. I call you into my family. You are now not my servants." Jesus said in John 15:16 I will tell you what I am doing. So God tells Abraham He had to bring judgement to Sodom and Gomorrah. God asks, "Shall I not

let Abraham know what I am doing? He is now not just my employee. He is now on my board of directors. He is in my family.” And Abraham learned to use his authority. And God said to Abraham, “I am going to destroy Sodom and Gomorrah.” Now if Abraham did not know El Shaddai and if all he knew was Adonai, he will not be able to say what he intercede on behalf of Sodom and Gomorrah as recorded in Genesis 18. His words wouldn’t count. An employee only receives an order. But a board director can bring forth arguments and influence decisions. When Abraham surrendered all, he found he was never the loser. You can never out give God. There is no sacrifice too hard, no difficulty that God will not reward you back. God welcomed Abraham as El Shaddai. And knowing God as El Shaddai, being in the family of God, being in the board of directors, Abraham asks God, “What happens if there are fifty righteous people. Will you destroy the place?” God said if there were fifty righteous people He would not destroy the place. Then Abraham asks that if there are forty righteous people will He destroy the place. God said He would not destroy. Abraham was fearful. He had never had this kind of authority before. Then he approached with fear and asks what happen if there were only ten righteous people. God said that He would not destroy. But see what happens when God becomes as El Shaddai to Abraham. He allows Abraham into His own confidences and boardroom meeting to discuss with Him His impending decisions. What a wonderful relationship.

A Third Revelation: Jehovah Jireh

But as Abraham became blessed in God, there was one more revelation of His name that God gave him before he died. That is in Genesis 22:1-2 Now it came to pass after these things that Elohim tested Abraham and said to him, “Abraham!” And he said, “Here I am.” Then He said “Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” Basically God is saying to Abraham to give Isaac as an offering to Him. And Abraham did as he was told here. Every word used for God in Genesis 22:8, 9 and 10 was Elohim. However in Genesis 22:11 the word used for word was Yahweh, “the angel of Yahweh called him out from heaven” as Abraham was tested in his love for God. His son was tied to the altar. You see a lot of people say God will take things from you to test you. I don’t see God taking anything from him. God was not the one who took the knife. Abraham had to take the knife himself. It is only the devil that steals from you, not God. It is only the devil that destroys you, not God. God is a gentleman. He asks you your permission. And God didn’t take Abraham’s son. Abraham had to take his own son. And God says to Abraham, “Show me that you love Me. Show Me you love Me more that all these blessings.” God wanted Abraham to love Him not because of what He has done for him or has blessed him. He is El Shaddai. He is a part of the family.

But God wants to know whether Abraham enjoyed being a part of His family because of the inheritance in His family or because he really loves Him. Abraham was the one who had to take the knife and slay Isaac. As he was about to plunge the knife into Isaac’s heart, God Almighty called and said this to him. Genesis 22:10-18 And Abraham stretched out his hands and took the knife to slay his son. But the angel of Yahweh called to him from heaven and said, “Abraham, Abraham!” So he said, “Here I am.” And He said, “Do not lay your hand on the lad or do anything to him; for now I know that you fear Elohim, since you have not withheld your son, your only son, from Me.” Then Abraham lifted his eyes and looked and there behind him was a ram

caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. And Abraham called the name of the place Yahweh Jireh. Then the Angel of the Lord called to Abraham a second time out of heaven and said, "By myself I have sworn, says the Lord, because you have done this thing, and have not withheld your son, your only son, blessing I will bless you, and multiplying I will multiply your descendents as the stars of the heaven and as the sand which is on the seashore; and your descendents shall possess the gates of their enemies. In thy seed all the nations of the earth be blessed, because you obeyed My voice."

So the last revelation of God to Abraham was Yahweh Jireh, which means God is my Provider. The meaning of this goes deeper than that. It is God revealed in Jesus Christ providing for Abraham. Abraham in the Old Testament had a glimpse of the revelation of Jesus Christ, the Lamb of God. And that is why in the New Testament, we are told in Galatians that Abraham had the gospel preached to him. And how in Gal. 3:13-14 it says Jesus became the curse that the blessings of Abraham might come on us. What Abraham received that day was the covenant of Jesus Christ that He is going to come as the seed of Abraham. And he had a glimpse and he saw Jesus Christ in the redeeming ram. Almost like Simeon in the gospel of Luke when Simeon held Jesus in his hands. Simeon said now let thy servant go in peace. Now God has brought him to that special revelation of God his son the seed of Abraham.

Now the word Jehovah or Yahweh is like a close intimate name of God as papa. Then instead of just being generally known as papa, He shows us all the intimate things that He is. When we say Jehovah Jireh (which means God is my Provider) or Jehovah Rapha (which means God is my Healer), it doesn't mean that God can provide or heal alone. It doesn't mean that God has the power to provide or heal. It means all those things. But it means that He is Provision. It means He is Healing. There is difference between having the power and being the power. There is a difference of having the healing and being the healing. What He is saying is that God is Healing. He exists in that state and condition of power, providing, and healing. That is the strength of that meaning Jehovah. It expresses the inner being of God, a part of Him. For example, you could say that person is good at playing the guitar. He has the talent for playing the guitar. Now that is good and nice. But when you say that he is a musician, what does it tell you? Not just that he has the talent for playing the guitar, but that he has musical qualities existing within his very being.

When God calls Himself by the title Jehovah, it is qualifying the being of God. That is why God is particular to whom He shows Himself to be in the Jehovah titles. As we look at the Jehovah titles, we have to consider the last revelation to Abraham, Jehovah Jireh in Gen. 22:14. And Abraham called the name of the place The-Lord-Will-Provide; as it is said to this day, "In the Mount of the Lord it shall be provided." However the word Jehovah Jireh doesn't mean God will provide. Jehovah Jireh actually literally mean God sees. See the transliteration of Gen. 22 when the revelation or the experience that Abraham had with God in regard to his son was fulfilled. The Hebrew translation says in Genesis 22:14. And Abraham called the name of that place Jehovah Jireh, is said to this day in the mount of the Lord it shall be seen. Yahweh, it shall be seen. In other words that is the place where Yahweh is seen. Now you can see your way, you get your provision. If you don't see your way, you don't get your provision.

If you see the God who can remove the mountain, then your mountains are small. They become little molehills. They can be kicked off into the sea. When you see Goliath, you can't see God. When you see God, Goliath is only a little virus. When you see Jesus in the boat, you are not afraid of the storms. When you are afraid of the storms, you have forgotten Jesus in the boat. Like Peter walking in the water in Matthew 14, when he saw Jesus, he had faith. When he saw the waves, he had no faith. It depends on who or what he sees.

So here Jehovah Jireh doesn't just mean that the Lord provides. It means that the Lord sees. And you see the Lord. That is the mountain where the Lord can be seen. And every revelation of God is important. Now God is telling us something special in His revelations of Jehovah. In each one of His revelations He is revealing a part of His heart. There are principles involved. In God's revelation of Jehovah Jireh to Abraham in Genesis 22, we see first of all, that there is total obedience. Abraham was for a total obedient and total surrender. He had to be willing to give up and surrender his only son whom he loves very much and he obeyed. In other words, you can't really see Jehovah Jireh until you have been obedient to God. God is not your Jehovah Jireh when you don't have total absolute surrender and obedience. If you really want to see the miraculous flow of Jehovah Jireh, the God who can supply every need, demands that we have total surrender and obedience to God. Before God provided, Abraham gave.

2. THE NAMES OF GOD REVEALED TO MOSES

Exodus 6:1-4 Then Yahweh said to Moses, “Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand shall he drive them out of his land.

And Elohim spoke to Moses and said to him: “I am Yahweh. I appeared onto Abraham, to Isaac and to Jacob by the name of El Shaddai. But by My name Yahweh I was not known to them. I have also established my covenant with them to give them the land of Canaan ...

God specified that He has revealed the name of El Shaddai to Abraham. In Genesis 22 when He tested Abraham God revealed Himself by the name of Jehovah Jireh. But it was Abraham naming the place Jehovah Jireh and not so much as God revealing His name as Jehovah Jireh. Incidentally, Yahweh or Jehovah are both transliterations of the same Hebrew name for God YHWH. However, Bible scholars think that Yahweh is a more accurate rendering of the name YHWH. Although the name Yahweh was already known during the time of Abraham, the people have not understood that special name of Jehovah until Moses came along.

Moses was given three revelations of Jehovah’s name, i.e. Jehovah Rapha, Jehovah Nissi and Jehovah Mekadesh whereas Abraham was given one, i.e. Jehovah Jireh. The other revelations of Jehovah’s names are found in the other parts of the bible, which we will look at later.

Jehovah Rapha

The first revelation of Jehovah that Moses had is found in Exodus 15. Earlier on as God sent Moses God had revealed His name to him, as I Am the I Am, the pre-existing one I Am Yahweh. But here He comes into the details and revealed Himself to Moses as Jehovah Rapha.

Exodus 15:25 So he cried out to the Lord, and the Lord showed him a tree. When he cast it into the waters, the waters were made sweet. There He made a statute and an ordinance for them, and there he tested them, and said, “If you diligently heed the voice of Yahweh your Elohim and do what is right in His sight give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am Jehovah Rapha.”

Now in some of the older English translations, the Bible translators used the name Jehovah Rophika, which means the Lord that healed you instead of calling Him Jehovah Rapha, which means the Lord is healing. The actual Hebrew translation is Rapha. The Hebrew sound and pronunciation is Rapha.. Healing is a part of His name.

Now in that healing He revealed to us how to reach Him as the healer. It is just like a person who can have many intimate titles. A person may be called honey, darling, and sweetheart. So how do you reach that person at each level? For us humans who are so limited, they all mean the same thing. But with God each intimate title is special and each has to be reached by special principles. And the principles to reach Him in each intimate title are always enclosed and discovered in the first occurrence where the intimate title is mentioned. The first time that the name like Jehovah Jireh was

mentioned is found in Genesis 22, when Abraham was tested in his love and obedience for God. The intimate title Jehovah Rapha is first used in Exodus 15 and there are four principles in knowing God intimately as Jehovah Rapha. Number one, you will diligently heed the voice of your God. Number two, you will do what is right in His sight. Number three, you will give ear to His commandments and number four, and you will keep all His statutes.

Number one, you will hearken to His voice. And the first point means that we have to be led by the Spirit. You can keep all the other laws and if the Spirit does not lead you, you will still lose your help and lose your healing. Hearing the Holy Spirit is a part of knowing the healing powers of Jehovah Rapha. We know that even in prosperity, you can be doing all the right things but if the Spirit does not lead you and you are in the wrong place and at the wrong time, you won't get your providential supply from God. It is important to be doing the right thing and being in the right place and at the right time for the supply of our God to come into our life. Healing operates in the similar way. The leading of the Spirit and the word of God works together. You can keep on uttering God's biblical promises for healing all the time, but if the Holy Spirit tells you to cut back on eating all those kind of food and you are not listening to the Holy Spirit, you can still be sick. If the Holy Spirit tells you not to nurse resentment and grudges against somebody, and you don't listen, you can still suffer bodily aches. You are just trying to keep the letter of the Lord without following the Spirit. The healing law may not work. Because God knows the causes of sicknesses and diseases, He tells the Israelite people to observe His laws.

Number two, is to do what is right in His sight. Now the Hebrew word for do is actually stronger. The word do is the word work. You will work at what is right. Righteousness and healing flow together. Righteousness and healing are twins. They go together. Do you notice in 1 Peter 2:24 speaks about righteousness? Let me just read it. Many quote this scripture because it says by His stripes I was healed. But if you read carefully it says, 'who Himself bore our sins in His own body on the tree that we being dead to sin might live for righteousness by whose stripes you were healed.' Living and working out righteousness is an important law to tap on Jehovah Rapha. There is no point trying to get healed if you are living in sin. A lot of people don't get healing because they still want to live in sin. Remember that it is sin that brought sicknesses, diseases and death in the first place. Not all sicknesses are caused by personal sin but some are. And some could just be sin of omission rather than sin of commission. But they will all still cause us to lose contact with Jehovah Rapha. We have to live righteously to tap on His laws of healing.

Number three says give ear to His commandments. The word commandments refer back to His word. The word of God is help and healing to all those who find them. When the word of God comes into our life, health and healing can spring forth. Hence, it is important to meditate on the word of God.

But number four is interesting, which is seldom mentioned as one of the laws of healing. It says keep guard over His statutes or ordinances. Keep guard over His statutes actually should be stated as guard His statutes carefully. Those statutes are what we call an ordinance. What are statutes? Statutes are ordinances or methods that God has ordained. In the Old Testament the statutes involved all the different types of offering that they must bring to God. And it involved all the ceremonies that they have to follow as part of the Jewish form of worship. In the New Testament, we still

have some ordinances, which are also known as sacraments. We have the ordinances or sacraments of Baptism, Confirmation, Matrimony, Anointing of the Sick, Reconciliation, Holy Communion or the Lord's Supper, Holy Orders etc. God says to guard these ordinances. If God appointed or ordained these sacraments, they constitute part and parcel of our relationship with Jehovah Rapha. Which is why when a person is baptised in water he can be baptised into healing also. It is an ordinance that God has sanctioned. The laying on of hand and the anointing of the sick is found in James 5. And God is saying don't despise these things, work with them and guard them. In 1 Corinthians 11 we have people who fall sick and die because they ate and drank the Lord's Supper in an unworthy manner. I Corinthians 11:27-30 Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep.

These four keys are part of relating to God as Jehovah Rapha. He is not playing around. He is telling us that all these four principles relate to knowing Him intimately and powerfully His healing found in His name, Jehovah Rapha. Number one, hearing His voice. Number two, righteousness. Number three, putting the word first in our life. And number four, keeping the ordinances of God.

Jehovah Nissi

In Exodus 17, God gave Moses the second revelation of Jehovah, Jehovah Nissi. When Israel defeated the Amalekites in Rephidim Moses erected an altar and named it Jehovah Nissi. Jehovah Nissi means the Lord our Banner. The word Nissi means an end sign or a banner, or something that is your covering in warfare. The name refers to the Rod of God, which Moses carried and held aloft during the battle with Amalek. When the rod was held up in Moses' raised hand, Israel prevailed. When Moses' arms grew weary and sank, Amalek prevailed. Aaron and Hur recognised this and positioned themselves on either side of Moses to hold his hands up and keep the rod aloft. Hereby Israel's victory was assured.

Exodus 17:8 Now Amalek came and fought with Israel in Rephidim. And Moses said to Joshua, "Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand." So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron and Hur went up to the top of the hill. And so it was, when Moses held up his hands, that Israel prevailed; when he let down his hands, Amalek prevailed. But Moses' hands became heavy, so they took a stone and put it under him and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun. So Joshua defeated Amalek and his people with the edge of the sword. Then the Lord said to Moses, "Write this for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven. And Moses built an altar and called its name The Lord is my Banner, (which is Jehovah Nissi) for he said, "Because the Lord has sworn the Lord will have war with Amalek from generation to generation."

This is the first revelation of God as a man of war in Jehovah Nissi. Therefore all the principles found in this account are important. What are the principles to tap on God

as our man of war? This is one aspect that David knew about. There are many areas of God that we need to learn and know. You may relate to me as a preacher. So there is a part of me that you know. But a part of me that you may not know is that I love football. Then there is another part of me that I love science. Then there is another part of me is that I am a chess player. So there are all these various aspects you can relate to me. Likewise, we need to know how to relate to God in all these various aspects.

When do I need to relate to Jehovah Nissi as the Man of War? When you are fighting spiritual battles, you need God as a Man of War and to understand all the principles that are involved. What are the principles? You notice immediately that the two persons are very special, Aaron and Hur. We know who Aaron is. He is the elder brother of Moses who was appointed to the priestly ministry under Moses. But who is Hur? According to Jewish traditions, Hur is the grandfather of Bezalel. Bezalel is mentioned in Exodus 31:1-3 Then the Lord spoke to Moses, saying: :See, I have called ny name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all manner of workmanship. So Hur was the grandfather of Bezalel. Bezalel was in the ministry of helps. The Holy Spirit anointed him to function as the leader over the workmen to build the tabernacle of Moses.

Moses had all the plans but Moses was not an engineer. Moses was not skilled in casting gold or silver. But Bezalel and Oholiab were. Their grandfather, Hur represented the ministry of helps. Now Hur had also been said by Jewish tradition that he is also Miriam's husband. That will make him the brother-in-law to Moses. But these are all Jewish tradition and are not found in the scriptures. Hur as we put it represents the ministry of help. Aaron represents the five-fold ministry. So you have Moses who was like representing the choice of God. And Aaron was holding up one hand of Moses and Hur the other hand. Thus, the five-fold ministry and the ministry of helps come together in the spiritual warfare against Amalek. Who are the Amalekites? Amalek means war like. So he is talking about warring demons, fallen angels and Satan who are at war with the body of Christ. We are in the spiritual warfare. There are spiritual warfare involved in all our problems and all our situations. We under estimate the battlefield. Ephesians 6;18 tells us that we wrestle not with flesh and blood but with principalities, powers, wicked rulers of the darkness of this age and wicked spirits in the high places. Many major problems have a demonic force behind it. Now I do not want to move to that extreme of blaming every problem of the flesh as a problem with Satan and demons. But whether they are problems of the flesh or not, directly or indirectly, Satan and his demons are involved.

And if we know Jehovah Nissi, and fight our spiritual battles in our prayer closet, we will have very little difficulty outside. So how do we fight? There is first of all the rod of Moses. Moses hastily instructed Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand (Ex. 17:9). Israel could not prevail in battle if the rod was not raised in Moses' hand. The nation was to learn that she could never prevail by human might or means, but only as Jehovah her God was lifted up among her. The rod was the symbol of God's presence, and when that presence was exalted Israel was secure. The rod represented the might and presence of the One for whose honour Israel suffered attack and waged war. As the presence of a raised flag denotes the presence and might of the nation it

represents, so the raised rod represented the presence and might of Jehovah. When the victory was complete Moses named the altar the Lord our Banner for Jehovah had given the victory and His presence had been shown in the raised rod.

Amalek's attack upon Israel was unprovoked. The terms of Scripture suggest that Amalek went far out of his own land to assault Israel. Israel was in a wilderness, a No man's land far from Amalekite territory. Moreover, in mean and cowardly fashion Amalek had attacked Israel from behind where the weak and infirm who could neither fight nor flee were positioned. God's resulting wrath against Amalek would linger. When Moses built the victory altar He called the name of it Jehovah Nissi: For he said, Because the Lord has sworn that the Lord will have war with Amalek from generation to generation. (Exodus 17:15-16). Amalek's tactic suggests that the evil one uses the same tactic in attacking Christians in their most unprepared and defenceless moment. The devil goes around prowling to devour whom he will. By constantly looking up to God as Jehovah Nissi, we are protected from the attacks of the evil one.

The rod of Moses also represents both the anointing and the name of God. By lifting up the name of Jesus Christ and the anointing of the Holy Spirit, which involved the gifts of the Spirit, we are able to battle and wage warfare. You are willing to tap on the gifts of the Spirit that will work in your life. Suppose you are a businessman, and you have a certain project. You don't just depend on your experience or your knowledge or your training. You are faithful to use all the training you have. But you depend on the gifts of the Spirit working in your life. In the decision-making on your life, you depend on the guidance and the leading of the Spirit. The Holy Spirit can speak in a dream. He can speak in a vision. Dreams and visions have changed the entire course of my ministry. I am not talking about being just being led by dreams and vision. I am talking about being sensitive to understand that all spiritual warfare needs the gifts of the Spirit. Our weapons are not carnal. No matter how great your intellect is, it is all under carnality. No matter how great your experience is, it is all the flesh. The weapons of our warfare are not carnal. They are mighty to God through the pulling down of strongholds. We have spiritual weapons. And the gifts of the Spirit can work the word of knowledge, the word of wisdom, and He will tell you things to come. The Holy Spirit has every time. 100% of the time the Holy Spirit has told me what will happen next. In all the major decisions of the church, in all the major decisions of the ministry, when something comes up, it never surprises me. The Holy Spirit has told me before. It is important for us to wage our warfare with the gifts of the Spirit. That is the rod that Moses held up.

Number three is the five-fold ministry represented by Aaron. Jehovah Nissi God is my banner. But God can not be your banner if you are out of fellowship. If you are functioning like a lone ranger with no local fellowship and you are not submissive to any spiritual leadership anywhere at all, you are a god unto yourself. Jehovah is not your banner. Part of Jehovah being our banner is being able to relate to the entire five-fold ministry. Let the five-fold ministry have an impact on your life and you being able to relate to the five-fold ministry. That will form part of your spiritual warfare. If Satan can isolate a person then he can defeat him. If Satan can divide the church, then he knows that we can not overcome him.

The third is a neglected area. You can do everything right in the Spirit, but if you don't know how to organise, if you don't know how to administrate, if you don't

know how to tap on the ministry of help, Satan can still destroy you. Hur represents the ministry of helps. Ministries of help are the entire natural gifts and natural talents and natural abilities that are submitted to God. They are not obtained just by mere training. Bezalel received his gifts through the Holy Spirit. The Bible says that God filled Bezalel and Oholiab with his Spirit. God gives gifts of administration. God gives the ability in the natural to do something for God. That is having God as our banner.

Nobody goes to battle without an organised army. Some of the smallest army has overcome greater armies because of good and efficient organisation. You can have one hundred thousand people. Another person can have fifty thousand soldiers. The difference is that strategy and organisation and military technique can overcome the shortage of two to one. It is important for us to understand that Jehovah Nissi involves Spirit-inspired organisation.

If you are in the business world and you want God to be your banner in your spiritual warfare, you will have to go on your knees to ask God how to structure your business. Ask God for the wisdom and the organisational structure. Believe me He can organise better than any Business school can teach. He created the heaven and the earth. Think about God being in charge of the whole universe. That is a vast organisation system beyond men's comprehension. But not many people ask God how to organise. They do it themselves without asking God. I believe in asking God. If you organise any work or ministry for the Lord, you have to get on your knees before God and get His ideas. You don't just get it by sitting in a seminar or by reading a good book. You get it on your knees before God. And you ask God to teach you to organise. Organisation or the ministry of help is an important part of knowing Jehovah Nissi.

Then we have the fourth point. The two stones that were put under Moses hands represent the rest of the body of Christ. In order to wage spiritual warfare, you don't go against what the body of Christ is doing. You flow along and bring them along. There is always a direction of a flow. The two stones represent the church in general. You can't do spiritual warfare if you work against the church. If you do something against what believer's conscience tell you, there is no way that you could battle it out with God. That is the fourth point in Jehovah Nissi.

Jehovah Mekadesh

The third and last revelation that God gave to Moses is Jehovah Mekadesh. Mekadesh comes from the word kadesh, which means I am the Lord who sanctifies you. We find that the name Jehovah Mekadesh is revealed to Moses in Exodus 31.

Exodus 31:13 -14 "Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you (or I am the Jehovah Mekadesh.) You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.

Now the name Jehovah Mekadesh, first revealed to Moses is repeated many times in Leviticus. We have the word here holiness onto the Lord. The word sanctify means to be made holy. And now He takes them onto Himself as a separated holy people. As

we have said, the first occurrence where a new intimate title of Jehovah is first revealed gives us principles on how to tap on that part of Jehovah. But the revelation given on how to relate to the holy God is spread out over about four different places in the revelation given to Moses.

The first principle on how to relate to Jehovah Mekadesh found in Exodus 31:14 you shall keep the Sabbath holy. Now it doesn't just talk about the Sabbath as a Saturday today. The Sabbath is the only one in the Ten Commandments that are not repeated in the new. You can find all the Ten Commandments except one in the New Testament, and that is the Sabbath. Because the law of the Sabbath has been changed from a day into a person. Jesus Christ is our Lord of Sabbath. Hebrew 4:1 therefore since the promise remain of entering into His rest. That is His Sabbath rest. And verse 6 since therefore it remains that some must enter it and those to whom it was first preached did not enter because of disobedience. Again he designate a certain day saying in David today after such a long time as it has been said today you will hear his voice and not harden you hearts. In verse 9 there remain therefore a rest or a Sabbath for the people of God and that is found in Jesus. In verse 10 he who has entered his rest has himself also cease from his work as God did from his.

The first principle in relating to Jehovah Mekadesh, the Lord who sanctifies you, the God who is holiness is to cease from your work. That is what it means by honouring the Sabbath. We must learn not to do anything when God didn't ask us to. We never thought that is related to holiness. But holiness is learning to wait on God and not to do anything when He didn't ask us to. We need to be obedient to God when He speaks to us and He tells us to do something. But we also need to learn the secret when if He doesn't tell us to do anything, we must continue to patiently wait on Him. It is a virtue to be able to wait and do nothing. By waiting and doing nothing, I do not mean being lazy. I mean being in His presence. Just being with Him.

The first entrance to the holiness of God is to be still and know that I am God. How do we tap on the holiness of God right here in this place? In our gatherings, we can come with prepared agendas and things to do. We can fellowship and we can have a good time but we will not have Jehovah Mekadesh showing up. Then what must we do? We must all be still and listen to what does God wants to do. If we approach Him like that, we will see God manifesting in His holiness. There is too much activity that is not of God. There are a lot of things we can do without prayer. And it is dangerous when we learn to do without prayer. Because unless the Lord build the house, they labour in vain who build it. We want that awesome presence of God. We want to be a part of the presence and the move of God that transforms this earth and prepare the Bride of Jesus Christ, ready for the coming of Jesus Christ. Every body can have good ideas. But my question is have we prayed about it? Is it our idea or is it God's idea? We don't to back slide until we become a dead, unspiritual church that can have a lot of ideas, but nothing from God. When the Holy Spirit is absent, we won't know it. I mean when the Holy Spirit is absent we should know it. Which is why the first key is learning to be still, to be quiet.

A lot of people are not still enough to hear God. Guess what is in God's sight? They are not holy. Holiness doesn't just mean without sin. If you are without sin you are just righteous. Holiness means being set apart only for Him. The angels that are waiting on God up there are not doing something while waiting for God. They would just be still. Waiting on God. We are talking about the presence of God. Think about

the four creatures around God's throne. They are always just in a position of service waiting on God. Elijah knew that secret. That is the first key. Honour the Sabbath. And the modern way of doing it is to cease from your work and just come before God. And say Lord if you don't reveal what to do, I will not do anything. I will wait on you. I will worship you. That is the relationship that you have with God that you develop. Then you learn the secret of John 15:5 without Him you can do nothing. We need to learn that aspect of holiness.

The second principle of relating to Jehovah Mekadesh is found in Leviticus 20:8 and you shall keep my statutes, and perform them: I am the Lord who sanctifies you. I am Jehovah Mekadesh. The second key looks like the same principle of tapping into Jehovah Rapha. But here again we see the same word statute. Now a statute is different from a commandment. A statute is a sanction method. Do you know that when you set aside time in the morning or with your family and you partake of the Holy Communion as an ordinance or sacrament, you are tapping on Jehovah Mekadesh? You hold the ordinances of God as sacred. And you are faithful to hold fast to them. Whenever you take oil and you put them on your children every day and you lay hands on them and bless them and pray for them, you are sanctifying your family. You are tapping on Jehovah Mekadesh for your whole family. It is important to do that. When you refrain from going into waters of baptism, there is a part of you that does not feel satisfied and not sanctified. It is because it is relating to the ordinance of Jehovah Mekadesh. So don't take it lightly. With the anointing of oil or with the laying of hands it is the sacred and holy ordinance that God has given to the New Testament church. These are areas that we sanctify God in our midst. We are tapping on God as Jehovah Mekadesh.

The third principle is found in Leviticus 21:8 Therefore you shall consecrate him, for he offers the bread of your God. He shall be holy to you, for I the Lord, who sanctify you, am holy. Know the third principle is interesting. There are two parts to it. The first part is every ministry that is done onto God, whether big or small, whether it is arranging flowers or preaching the word, or laying hands on the sick, the ministry of God is holy. And when it is holy you take it as something special and you do your best. So when you don't do something small or big onto God in your best way, you are not sanctifying God in your heart. Which is why when we do something for the Lord, we have to offer God the best. We don't want to have the Cain spirit. Do you know what a Cain spirit is? When he saw Abel offering his offering, Cain said, "Let me do something too." But he didn't offer from his heart. And he didn't offer his best. Abel offered the firstborn of his cattle, the best. Cain was the tiller of the ground. If he really offered his best, the bible would have said that he offered the first fruits of the ground.

There are a lot of people who don't serve God in sanctity. They don't understand the idea that when you do something for God as a ministry for God, they have to do and give their best. It has to do with the attitude of their heart. And a lot of people are so used to the idea that you give something to the ministry when you can not use it at home. It is second hand; it is rotten. Give it to some preacher. Some ministry needs it. I can understand that is charity. But the ministry is not charity. One of the ministries of God is the ministry of charity. But sometimes people end up with a certain attitude. Let us say they have a fridge at home. It is so run down that they can not use it anymore. They say, "I think the church needs it. Let's give it to the church." It has

become an attitude in our heart. If I can't use it anymore, I will give it to the church. It is not good enough for me, but it is good enough to be used for the Lord. It has a Cain's spirit when it involves not giving God our best, and not sanctifying God. Now we do not mean the opposite attitude that when you do something for the Lord, it has to be the most expensive. We are not talking about that. That will be on the extreme realm of luxury. But we are talking about an attitude of heart. It doesn't have to be luxurious. But if it is not good enough for me, it must not be good enough for the Lord. Because I love the Lord more than I love myself. The difference between righteousness and holiness is two different Greek words. Righteousness has to do with conformity to the law. Holiness has to do with something above and extra. David had a different attitude and said, "I am not going to give something that costs me nothing. I am going to pay for it. It is a part of my offering onto the Lord." Although many people who bring their offering or gifts can't see the Lord in an open vision but in their heart it is done onto the Lord.

The second part of sanctifying the Lord in the ministry works in three ways. Firstly, those who are in the ministry should regard that ministry as consecration to the Lord, as working onto the Lord. Not working for man. Not working for the finances. Not working for our needs. But working as onto the Lord.

Secondly, sanctifying the Lord is treating the man of God, the servants of God well. Exodus 28:41 "So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests." God is saying you must regard Aaron whom I set apart as holy and as my property. So how do you treat my property? If I am going overseas and I say, "These are my car keys, can you take care of it?" How do you treat my property? Usually when you drive somebody else's car, you are usually extra careful. But here He is saying Aaron has become His property. How I treat Aaron is how I treat God. How I treat Moses is how I treat God. When Jesus sent His disciples out two by two, He said that if they don't receive you, they do not receive Me. Although sometimes we wish God will come in other forms, in other representatives, we can't get what we wish all the time. You can get what you need. But you can't get what you wish all the time. That is what God is saying here, "If you can't love those whom I sent you, you can't love me."

Thirdly, sanctifying the Lord means loving His people as well. Most of the time you can't see God except when He reveals Himself in a vision. But you can see the people of God. How you treat a brother or sister in the Lord whom you can see is how you actually express how you love God. If you have a bad attitude towards them, that is expressing your attitude to God. Some people who say that they love God with all their heart, mind and soul but who do not have a loving attitude to their fellow brothers and sisters can't really be serious that they really love God.

There was a person who died and went to heaven and came back. Jesus met that person and said, "You don't really love Me." He replied, "Yes, Lord I do. I spent four hours with you. I read your word. I preached, I have won souls for You, I have done this, I have done that." Jesus said, "You don't really love Me." In the end the Lord said, "You have this wrong relationship with that other person who is a part of my body. If you can't love him, you can't love Me." In the epistle of John, John says if you can not love your fellow brothers or sisters whom you can see how can you say you love God whom you have not seen? That is what God is saying. We must be able

to love those whom we can see. Although some of those we can see may not be that loveable, but if they are representatives of God in whatever sense, we need to love them.

In Acts 9, when the Lord met Paul, he got the biggest surprise in his life. The Lord said, "Saul, Saul, why do you persecute me? Now Paul had not even seen Jesus. But everything that Paul did to the church, he did it to Jesus. Jesus didn't say, "Why do you persecute my church?" He said, "Why did you persecute Me?" And the Lord is asking many Christians today, "Why are you persecuting Me?" Perhaps the answer is, "Lord, I didn't persecute you." The Lord says, "Yes. You spoke against brother so and so. He is part of my church." Jesus says as much as you have done to these little ones, you have done it to Me." Jesus spoke to another group and said, "You have fed Me, you have clothe Me, you have done this to me." And they ask, "When did we do it?" He says, "As often as you have done to these little ones of mine, you have done it to Me." That is the third point of relating to Jehovah Mekadesh: to love the members of the Body of Christ.

The fourth principle in relating to Jehovah Mekadesh is found in Leviticus 22:9 "They shall therefore keep My ordinance, lest they bear sin for it and die thereby, if they profane it; I the Lord sanctify them. If you remember the moment they started two persons died. Two of Aaron's sons Nadab and Abihu died. Why did they die? They didn't take the sacrifice of God seriously. And it is also found in Leviticus 22:16 'or allow them to bear the guilt of trespass when they eat their holy offerings; for I the Lord sanctify them.'" Then the Lord speaks about some sort of sacrifice in offering onto Him. This is found again in Leviticus 22:32, You shall not profane my holy name, but I will be hallowed among the children of Israel. I am the Lord who sanctifies you. I am Jehovah Mekadesh. As I read through this portion of Jehovah Mekadesh the fourth point comes down to this one point that part of sanctifying the Lord is sanctifying our bodies. In other words, there may be no bible command that says thou shall not smoke. But because I regard my body as a temple, I choose not to destroy the temple of God with cancer causing smoke. In that way I am sanctifying the Lord. You regard your body is given by the Lord. And that in the end comes down to diet, fasting and prayer. If for example you have a weakness for food, Jehovah Mekadesh is not fully in your life. Your body is not sanctified since you are not in control of your body. So to sanctify the Lord is to have all our bodily desires and passion under the control of the Lord and to regard them as holy. And the best expression of sanctifying the Lord in your body is fasting where you seek the Lord and say no to your body.

Now these three revelations that are given to Moses form three different aspects of the contents of the ark found inside the Holy of Holies. And if you open the ark, there are three things inside, the pot of manna, the rod of Moses and the two tablets containing the Ten Commandments. Jehovah Mekadesh is represented by the manna, which is something you have to eat every day. Man shall not live by bread alone but by every word that comes out from the mouth of God. The manna speaks about the daily supply of God's strength and sanctifying power in our life. Jehovah Nissi is represented by the rod of Moses and speaks about overcoming the devil in spiritual warfare. The two tablets containing the Ten Commandments, which contain the principles in Christian life for overcoming the world, represent Jehovah Rapha. So the three revelations to Moses covers revelations of how to relate to Jehovah Mekadesh in

order to overcome the flesh; how to relate to Jehovah Nissi in order to overcome the devil; and finally on how to relate to Jehovah Rapha in order to overcome the world. So we have the three full revelations that helps us to overcome the flesh, the devil and the world.

Transformation Through Revelation

You notice that the revelation of God that you receive limits the measure of power you will experience from God. Your experience with God can never go deeper than the revelation of God's name revealed to you. Moses reached beyond Abraham. Although Abraham went into faith and knew God as El Shaddai and abundance and provision of Jehovah Jireh, yet there were some aspects that he didn't move into that Moses experienced. Moses went into another level of revelation.

2 Corinthians 3:17-18 Now the Lord is the Spirit and where the Spirit of the Lord is, there is liberty. But we all with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory just as by the Spirit of the Lord.

We are transformed into God's image and glory as we behold Him proportionally to the glory that we see in the face of God. In other words, how much we are transformed depends on how much we can see of Him. Now we know that God is Almighty, Omnipresence, Omnipotent, and Omniscient. God has so many facets. We look at different facets of God as we consider the names of God. But as we look at all the names of God in order to consider Him in His many facets of God, we need to bear these verses in mind in 2 Corinthians 3:17-18. As we see a facet of God, we are transformed.

We see that as the names of Jehovah were revealed in the life of Abraham and Moses, we see a corresponding transformation in them. When you think about Abraham, what comes to your mind? You think of faith. You could also think of the multitudes. And they were all born through the faith of Abraham. He saw the multitudes that God promised him. And we are part of the seed of Abraham. You could also think of abundance, silver, gold, blessing, and prosperity. Abraham was an example of that great abundance because of the revelations of God given to his life. The last revealed name given to Abraham was Jehovah Jireh or Yahweh Jireh, the Lord who sees and who provides. Therefore he became the manifestation of the name he received. As he saw Jehovah Jireh he became a personification or an extension of God's Jireh. As we see His glory we are transformed.

And then we have Moses who had three revelations of God's name. Whatever Moses became or whatever he manifests was because of what he saw in God. Moses was the one who brought the healing covenant because he knew Jehovah Rapha. Moses fought battles successfully because he had the revelation of Jehovah Nissi, God as the banner. Therefore he knew how to fight the battles. Then was there was Jehovah Mekadesh where the holiness of God was manifested. When you think about Moses, you think about the shining face he had where none dare to approach him. What he is is because of what he saw that God is. You can not be more than what you can see of God spiritually speaking. If you see a small God, you will have a manifestation of the smallness of what God can do for you. When you see more of God, you can have more of God working on your behalf.

3. THE NAME OF GOD REVEALED TO GIDEON AND TO DAVID

The Name of God Revealed to Gideon: Jehovah Shalom

Now let's look at the fourth revelation of God's name, and that is to a man named Gideon in the book of Judges. God was looking for a man to be a judge. Gideon is known for his band of three hundred. But behind that band of three hundred fighting men was the revelation of God's name as Jehovah Shalom to Gideon. It is a different revelation from Jehovah Nissi.

Judges 6:11-13 Now the Angel of the Lord came and sat under the terebinth tree which was in Ophrah, which belonged to Joash the Abiezrite, while his son Gideon threshed wheat in the wine-press in order to hide it from the Midianites. And the Angel of the Lord appeared to him and said to him, "The Lord is with you, you mighty man of valour!" Gideon said to him, O my lord, if the Lord is with us why then has all this happened to us? And where are all His miracles, which our fathers told us about, saying, "Did not our Lord bring us out from Egypt? But now the Lord has abandoned us and delivered us into the hand of the Midianites."

It is always like this. Whenever people run into a problem, they blame God. Here he is almost blaming God. If God is with us, why do these things happen? We forget the sins of our forefathers. We forget that present circumstances and societal woes may have their causes in the sins of the preceding generations. If the preceding generation was faithful, then the next generation gets blessed. If the preceding generation is sinful, the next generation suffers the consequences. However by the grace of God, the faith in God and the mercy of God, we can get out of whatever predicament our forefathers have put us in.

We need to recognise this. We can not blame God. Whenever the bible uses the permissive tense, it does not mean that God was the active cause. For example, you will find in the book of Chronicles that God killed Saul. We know that God didn't kill Saul but He allowed Saul to be killed as a consequence of his own disobedience. Or at the end of the book of Job it says God delivered Job and set Job free from all the captivity that God sent to him. We know in Job chapter one and two God was not the one who sent suffering to him. But the word sent was used in a permissive tense. It was permitted because of broken law. It may not be a law broken by a person who suffered the consequences. But in the dispensation of God a broken law allows sin, sickness and suffering to come in.

Here Gideon asks that if the Lord is with us where are all the miracles? He doesn't know that you can live in any generation, in any time, that you could have the same miracle if you have the same faith. God was trying to raise his faith level up. Then the Lord through the angel said, "O mighty man of valour, go in this might of yours. You shall save Israel from the hand of the Midianites. Have I not sent you?" And Gideon was still very fearful. We undergo a transformation when we behold the face of God; when we know the names of God intimately, the glory of God will descend upon us. Judges 6:15 Gideon said, "O my Lord, how can I save Israel? Indeed my clan is the weakest in Manasseh, and I am the least in my father's house." That sounds a little bit like Saul. The only difference is Saul never had a revelation of God's name. He never built an altar to the Lord. He did build only one at the later stage of his reign. Judges

6:16 And the Lord said, "Surely I will be with you, and you shall defeat the Midianites as one man."

And in Judges 6:17 Gideon replied, "If now I have found favour in your sight, then show me a sign that it is you who talk with me." Now this is in the Old Testament. In the New Testament you could not ask for signs. If you ask for a sign, you may just get a sign board that says, "Read the Bible." This is the Old Testament where they do not have the Holy Spirit falling on them. They were not born again. They have not been washed in the redeemed Blood of the Lamb. So they were different. Gideon asks, "Give me a sign." Judges 6:20-21 And the Angel was gracious and said to him, "Take the meat and the unleavened bread and lay them on this rock, and pour out the broth." And he did so. Then the Angel put out the end of the staff that was in His hand and touched the meat and the unleavened bread; and fire rose out of the rock and consumed the meat and the unleavened bread. And the Angel of the Lord departed out of his sight. It is wonderful to see all these things. If you have faith miracles can happen. But sadly a lot of people don't have faith. They have doubts, faith, doubts, faith, then end up with doubts. They don't really know what faith is after all the teaching on faith. Understand that when you have faith in God, it is an immovable solid trust in God. That trust in God affects your inner being, your emotion, your conviction, your mind, your mouth, your eyes, your ears and your fellowship and as a result of that, your action is faith filled.

So all these signs were given to Gideon. When Gideon saw all these things, you will expect the mighty man of valour to say, "All right, let us go." But when Gideon saw the fire coming out and all these wonders, he actually said, "O Lord I am going to die now." Judges 6:22 he says, "Alas, O Lord God! For I have seen the Angel of the Lord face to face." Yet God has chosen this man to do international war. How is God going to transform his life? God knew how to transform this fearful and trembling little man. Imagine he was hiding in a winepress threshing wheat. God is going to transform this man by the revelation of His name. In Judges 6:23, Then the Lord said to him, "Peace be with you, do not fear. You shall not die." And Gideon had a revelation of the peace of God. It looks like a small thing. But this man means what he said. He really thought that he was going to die. And God reveals that he is not going to die. To him it was like he had a new life. It was like he was given a new lease of life. God says peace to you. He knew that somehow he had that revelation and he was going to live by that revelation. Then the next verse is where the name is mentioned. Judges 6:24, So Gideon built an altar to the Lord and called it Jehovah Shalom. But it is a powerful name. Peace is not weak. And as we have mentioned whatever name God revealed or whatever facet of His glory He reveals to a man, that is the manifestation that he will carry all the rest of his life. Gideon had only one revelation of God, Jehovah Shalom but that was enough to change him powerfully.

Remember 2 Corinthians 3:17 and 18. As we see Him we are changed. The only blockage to you being transformed and renewed is your vision of God. It isn't necessary to have an open vision. But we can see Him. Blessed are the pure in spirit for they shall see God. Can you imagine the only blockage to you being transformed in spirit, soul and body into the image of God is not what you do but what you see? For when you see, then you can do. But what people want to do is they want to do before they can see. But you can not do unless you see. I hope you see that that is the way of God. We need a revelation from God. The only thing that prevents you from

doing all that God wants you to do in His perfect will is that you don't really see God. You don't see Him in His glory. You don't see Him in His fullness. You don't see Him in His power. And therefore we say we can not do.

There are four major things that Gideon did. First of all, immediately after getting the revelation of Jehovah Shalom, we see in Judges 6:25-27 that he went and did what God told him to do. Here was this weak prawn of a man, going to the altar of Baal and breaking it to pieces and destroying it. He was a different man now. That was his first achievement.

His second major achievement is in Judges 7 where he led three hundred soldiers without weapons and they overcame the Midianites.

The third achievement was in Judges 8:1-5 when Gideon managed to pacify the Ephraimites who felt left out from joining the war against the Midianites. We may think it is a small incident but let me explain that if he did the wrong thing he could have led it to a civil war. The Israelites will be fighting among themselves. For the people who came after him was a fierce group of people, the men of Ephraim. And later on when you read about the civil war at the end of the book of Judges, you will find the Ephraimites involved. They were a fierce war like people. And Gideon could have caused a civil war if he did not know how to react. It was a major achievement in avoiding a civil war.

And in Judges 8:22 to 24 when Gideon came back the men of Israel told him to rule over them. And he spent the rest of his years as a judge and ruler over Israel. There are four major achievements.

All the four areas that he achieved looked so diverse and different: destroying the altar, overcoming the Amalakites, avoiding civil war, and ruling over the Israelites. But they all revolved around one revelation that he had: Jehovah Shalom. For the war he fought also was different. All those achievements were the out working of Shalom or peace in his life. And these are the four different aspects of Shalom that worked in his life.

The first aspect of peace in Gideon's life was that peace protected him. What was he doing when he broke down his father's altar? Judges 6:25 Now it came to pass the same night the Lord said to him, "Take your father's young bull, the second bull of seven years old, and tear down the altar of Baal that your father has, and cut down the wooden image that is beside it; and build an altar to the Lord your God on the top of this rock in the proper arrangement, and take the second bull and offer a burnt sacrifice with the wood of the image which you shall cut down." So Gideon took ten men from among his servants and did as the Lord said to him. However Gideon was still growing in that revelation of Jehovah Shalom and he still feared his father's household. So in the daytime he hid himself but in the night he carried out the work (Judges 6:27). The next morning when everybody went there, they found the altar destroyed. And when they asked around and asked who did it, they said that Gideon did it (Judges 6:29). And all of them wanted to come against Gideon. But in Judges 6:31 his father Joash said to all those who stood against him, "Would you plead for Baal? Would you save him? Let the one who would plead for him be put to death by morning! If he is a god, let him plead for himself, because his altar has been torn down! Gideon's life was saved by the intervention of his own father. In other words,

there was a protection on Gideon's life. Peace protects; Jehovah Shalom protected him.

A lot of people are afraid of tearing down altars because they are afraid that the spirits or the demons behind the altar would come against them. They have no revelation of Jehovah Shalom. They are afraid spirits will follow them and harm their family. And they forgot the God whom they serve. Jehovah Shalom means that peace is on your life and nothing, no demon, no human being, nothing in heaven or earth or underneath the earth can disrupt, remove and annihilate or cancel that peace that protects your life. Everything that Gideon did was because of the peace of God that he had received.

In Phil. 4:7 we are told by the apostle Paul about what peace could do. And the peace of God, which passes all understanding, will guard your heart and mind through Christ Jesus. The word guard means garrison. So we see first of all that peace is a peace that garrisons us. It guards us and protects us. The world around you can be in turmoil and can have economic recession, depression, suppression, but when you have Jehovah Shalom it will not cause you to worry. There will be peace that the world can not give. It is something that holds you up. Things may happen in your family. Things may happen in your home. Or unexpected situations may occur. But there will be a peace that guards you. We are trying to show that everything that Gideon did came from his revelation of that one name. He was guarded because of Jehovah Shalom.

The second aspect of peace in Gideon's life was that peace crushed his enemies under his feet. In Judges 7 when he fought with the Midianites, he came down to three hundred choice people. And as he was ready to get into battle, God wanted to encourage Gideon to show him what He can do. In Judges 7:9-11 and it happened on the same night that the Lord said to him, "Arise, go down against the camp, for I have delivered it into your hand. But if you are afraid to go down, go down with your servant Purah and you shall hear what they say; and afterwards your hand shall be strengthened. So Gideon crept down to the camp. And I want you to know it was a sight that would have frightened any other person. In Judges 7:12 he saw the Midianites and the Amalekites and all the people of the east were lying in the valley as numerous as locusts; and their camels were without number as the sand by the seashore in multitudes. And over at his side Gideon saw that he had only three hundred untrained and unequipped foot soldiers without any horses or camels.

As he looked at the numerous army encamped against him, it was like the story of David and Goliath all over again. The story of David and Goliath was real. The story of Gideon is real. The story of your life is real. Why don't we have the same kind of faith that they had? Everything in the natural looks impossible. But he had a revelation of God. It is not what you can do. It is whom you serve. It is not what the natural eye can see but what revelation that you see in God. So Gideon crept down to the camp and he overheard a conversation. In Judges 7:13-14 he heard a man talking to his companion, "I just had a dream. To my surprise a loaf of barley bread tumble into the camp of Midian it came to a tent and struck it so that it fell and overturned and the tent collapsed. And the companion interpreted the dream. This is nothing else but the sword of Gideon the son of Joash, a man of Israel. For into his hand God has delivered Midian and the whole camp." When Gideon heard it he was very happy. Now who had ever heard of a loaf of bread destroying a camp? What does that loaf of bread mean? Why not the sword? It was because when Gideon overcame the Midianites, he was trusting, not in Jehovah Nissi which is a different revelation but in

Jehovah Shalom. If you have a revelation of Jehovah Nissi, you have to fight. But here was a different type of battle. With only three hundred foot soldiers against a multitude, you don't expect it to be normal battle. It has to be something special. It was Jehovah Shalom, the God of peace who crushed his enemies under his feet. In the book of Romans 16:20, Paul wrote and the God of peace will crush Satan under your feet. Peace is powerful. The loaf of bread represents the God of peace manifesting in Gideon's life crushing the enemy. He didn't have to do much. Gideon trusted in the God of peace and He brought the enemy under his feet.

In the battle Gideon and his people blew the trumpet in verse 20. And they all cried, "The sword of the Lord and of Gideon." And every man stood in his place all round the camp. And whole army ran. Verse 22 Gideon's army didn't fight much. The Lord set every man's sword against his companion throughout the whole camp. They just killed one and another. All they did was trusting in the God of peace. It was not like Moses and Jehovah Nissi. Here they just said the sword of the Lord and of Gideon. And suddenly the enemies started fighting one another and killing one and another. This is a different battle all together. It is the God of peace.

The third aspect of peace in Gideon's life was that he spoke peace. In Judges 8:1 when the battle had already been fought, the men of Ephraim came to him looking for a quarrel. Just like some people do when you have finished everything. They ask, "Why didn't you call me?" But when you call them earlier they don't want to come. Gideon had called everybody to fight. In the natural sense these people just want to partake of the spoil and the glory. They don't want to be part of the hard dirty work. Maybe they were afraid of losing. But when they knew they are going to win, they want to join. Some people are like the men of Ephraim. When you speak about something of the Lord, they say I am not sure it is going to succeed. But when you are three quarter way, and they know you can not fail but only succeed, they will come. The Bible says that they reprimanded him sharply.

Now Gideon could have chosen to quarrel with them. He could have given eye for eye for after all he was living in the Old Testament. But he had the revelation of Jehovah Shalom, the God of peace. And so he became a man of peace. Judges 8:2 So he said to them, "What have I done now in comparison with you?" He spoke words that cooled down their anger. "Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?" And in notice in Judges 8:3 Then their anger towards him subsided when he said that. Only the one who had the revelation of Jehovah Shalom can say those words and avoid a civil war. How did he get that strength to do it? Peace guards the lips. It was still peace working. Ephesians 4:3 Endeavoring to keep the unity of the Spirit in the bond of peace. And involved in keeping the peace is the ability to say words filled with grace, as in Ephesians 4:29, let no corrupt word proceed out of your mouth but what is good for necessary edification that it may impart grace to the hearers. So Gideon seeks to guard the bond of peace among the Israelites. And he did it by humbling himself and he succeeded in chapter 8.

And finally, the fourth aspect of peace in Gideon's life was that peace rules. In Judges 8:22 when Gideon came back the men of Israel said to Gideon, "Rule over us for you have delivered us out of the hands of the Midians." And Gideon was very good. He says, "I will not rule over you. Nor shall my son rule over you. But the Lord shall rule over you." One of the workings of peace is that peace rule. Col. 3:15 And let the peace of God rule in your heart to which also you will call in one body and be

thankful. One of the aspects of peace is it rules. Gideon was transformed as he saw Jehovah Shalom and became the manifestation of peace ruling; hence the people wanted him to rule.

We have shown in just one life that the revelation of the name of God transforms a person accordingly. And his entire life became a manifestation of Jehovah Shalom. It is powerful when we understand what the name of God is like.

The Name of God Revealed to David: Jehovah Ra'ah

There is one revelation given to David in Psalms 23. Ps. 23:1 The Lord is my shepherd, I shall not want. Jehovah Ra'ah means The Lord is my shepherd. Some translations call it Jehovah Rohi but the exact Hebrew word is Ra'ah.

If there was any man in the Old Testament who had that revelation that the Lord is my Shepherd, it was David. And have you noticed everything that David did revolved around that revelation he had of God, Jehovah Ra'ah? Before God chose him, his early profession was a shepherd. And in the end he became a shepherd over the whole of Israel. His whole life breathed of Jehovah Ra'ah. Notice what God said to him in second Samuel. He wanted to build God a house. Even at the climax, the highest point of his ministry in God in chapter 7 of second Samuel, God reminded him that he was still a shepherd. He had fought many wars. He had served King Saul. He was a musician. All because he had seen Jehovah Ra'ah. Everything he did was because of the shepherd's revelation.

2 Samuel 7:8 now therefore thus shall you say to my servant David; thus says the Lord of the Host I took you from the sheepfold from following the sheep to be ruler over my people.

From ruling over sheep to ruling over Israel, God reminded him that he was still a shepherd. That was his main revelation. David had one revelation. Gideon had one revelation.

The revelation of Jehovah Ra'ah in 2 Samuel 7:8 involved the following:

First, Jehovah Ra'ah gave the anointing to David be a leader over Israel.

Second, Jehovah Ra'ah gave His presence to David as a Shepherd. 2 Samuel 7:9 and I have been with you wherever you have gone. That is a shepherd's presence. God was with him. Thy rod and thy staff they comfort me.

Third, I have cut off your enemies before you.

Fourth, I have made you a great name like the name of the great men who are on the earth. That is the shepherd's anointing.

The first three are easy to understand. But many people find it hard to accept the fourth because they don't understand that the glory of God and the honour of God are different. Do you know that God honour people? In the early days of my ministry I confuse the difference between honour and glory. Glory belongs to the Lord. Honour comes from the Lord. And when I did anything, I tried not to put my name out. Then the Lord began to deal with my life to show the difference between glory and honour.

He said that just as my hands are tools, my eyes are tools, He says a person's name is also a tool of God. God can choose to use a person's name. He can use it as a dividing line for people. That was when God began to deal with my heart.

I was going to write books and put the author as an unknown Christian. I found that I would have legal problems too. First of all anyone can claim the authorship and some people can try to duplicate. Then God began to deal with my heart and said, "When you go to a bookstore and buy books, do you have time to read through all the books and decide which one to buy? I said no. How do you buy your books? I said I look for the authors. So He began to deal with my life and said why are you ashamed? Remember this, when God honours a name there will also be people who dishonour it. When you get into public limelight you will have your share of blessings and curses. The Lord asked, "Would you just let me use your name as a tool?"

Then God began to show me scriptures like the book of Joshua. As he was about to launch into his conquest in Joshua 3:7 this day I will begin to magnify you in the sight of all Israel. Was God sharing His glory? He was not, but He was giving honour. And I never understood that until God began to show me that a name could be used as a tool to reveal the hearts of people. How do I know whether someone is opened to the revelation of the faith message? All I have to do is mention, "Have you read any of Kenneth E. Hagin's books. If he replies, "No, never, his works are heretical," then I know he has chosen not to accept the revelation of the Faith Movement. See people go by name. Every person carries a certain revelation in his or her life. When we reject a person who carries a certain revelation, we actually are rejecting that message. And the Holy Spirit stops working up to that point in that person's life.

And I began to see the association that has to do with a shepherd's anointing. God puts His honour on a person's name not because He wants to put His glory there, but because that name becomes a dividing force. God is going to ask, "How did you respond to that message?" And that message is embodied in a person. Let's say if a person is not open to charismatic movement and you ask him, "What do you think of Katherine Kuhlman? He replies, "No way." See they have made a choice by their mouth and by their confession they have cut themselves off from the charismatic move of the Holy Spirit. But when someone says he has been touched by the charismatic move, he has read their books and he cried etc, then you know that he has opened his heart to the move of God.

And it takes some sacrifice to let God use your name in that way. You don't want to see your own name being dragged down. But yet when God says to you, "Let me use your name as a tool", you have to be willing. It takes much humility to allow God to use your name. In the early days of my ministry, I never understood people like Billy Graham. He has a ministry called Billy Graham Evangelistic Association. I didn't understand why he should put his name there. Later I understood his name has become a dividing line. When you speak of Billy Graham people begin to choose which side they are going to be. They are either fundamentalist or liberal. And the liberal theologians still go against him today. Even before Billy Graham had his great crusade in Singapore, there were leaflets sent out by the liberals. They tried to prove that Billy Graham has gone astray. One day when we are at the judgement seat of Jesus for the giving out of rewards, we will understand this thing: that God uses a name. The difference between honour and glory is this. Glory has to do with worship. Honour has to do with it being used as a signboard to something else.

David did many things in his entire life and ministry. He brought all of Israel together. He instituted priestly worship in Israel. When you hear the name David, you know what God has done. People magnify what God has done. All because he had that one revelation Jehovah Ra'ah.

4. JESUS CHRIST FULFILLING THE NAMES OF GOD

Let us phrase once again the eight fold revelations of the names of Jehovah. We have Jehovah Jireh, and that is the Lord who sees and provides. Jireh actually mean to see. But we know that when He sees, then He provides. That is a revelation given to Abraham. To Moses was revealed three of the names of God. First, there was Jehovah Rapha and that is the Lord who heals us. And then he was given Jehovah Nissi and that is God our banner. And the third revelation given was Jehovah Mekadesh and that is the Lord our holiness. One revelation was given to Gideon and that was Jehovah Shalom: He is the Lord our peace. Then one revelation was given to David and that is Jehovah Ra'ah and that is the Lord our shepherd. And then one revelation was given to Jeremiah and that is Jehovah Tsidkenu, the Lord our righteousness. And the final revelation was given to Ezekiel, Jehovah Shammah, the Lord is present.

We will look at the fulfilment of all the names of Jehovah in one person called the Lord Jesus Christ. First of all we want to look at Isaiah 53 a prophecy regarding the Lord Jesus Christ coming down to die for the sins and the sickness and afflictions of mankind. It is a beautiful chapter and revelation of the suffering Messiah.

Isaiah 53:1ff Who has believed our report? And to whom has the arm of the Lord been revealed? For He shall grow up before Him as a tender plant, and as a root out of dry ground. He has no form or comeliness; and when we see Him there is no beauty that we should desire Him. He is despised and rejected by men. A Man of sorrow and acquainted with grief. And we hid, as it were, our faces from Him; He was despised and we did not esteem Him.

Surely He has borne our griefs and carried our sorrows; Yet we esteemed him stricken, smitten of God, and afflicted. But He was wounded for our transgression, He was bruised for our iniquity; The word sorrows is also sickness in the Hebrew. And there we have Jehovah Rapha. The Lord who heals, fulfilled in Jesus Christ.

The chastisement of our peace was upon Him and by His stripes we are healed. There we have Jehovah Shalom, the Lord our peace.

All we like sheep have gone astray. We have turned, every one, to his own way. And the Lord has laid on Him the iniquity of us all. There we have the Lord as Jehovah Ra'ah our shepherd.

He was oppressed and He was afflicted. Yet He opened not His mouth. He was led as a lamb to the slaughter and as a sheep before its shearers is silent. So He opened not His mouth. We have Jesus the Shepherd taking our place as the lamb and the sheep. Jehovah Ra'ah is Jesus Christ.

He was taken from prison and from judgement and who will declare His generation? For He was cut off from the land of the living; For the transgression of my people He was stricken. And they made His grave with the wicked but with the rich at His death, because He has done no violence nor was any deceit in His mouth. We began to see Jehovah Jireh coming forth. But that is not all that is still some more.

Yet it please the Lord to bruise Him. He has put Him to grief. When You made His soul an offering for sin, He shall see His seed, He shall prolong his days. Now you see

that he shall prolong his day implying that he will live forever and forever. He will ever live. He will always be with us. He is the one who is, who was and who is to come. He is the one who is ever present. Because He is ever existed, we have Jehovah Shammah, the Lord is there.

And the pleasure of the Lord shall prosper in His hand. Again you see Jehovah Jireh mentioned.

He shall see the labour of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many. My righteous servant indicates the Lord our righteous judge, Jehovah Tsidkenu.

Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong, because He poured His soul onto death. He is a captain of our host. And He goes forth and plunders and divides the spoils for us. He is Jehovah Nissi.

And he was numbered with the transgressors and he bore the sins of many. And made intercession for the transgressors. As the intercessor, He is our High Priest; He is the one set apart for us, Jehovah Mekadesh, our intercessor, our High Priest.

We have all the names of Jehovah fulfilled in the Lord Jesus Christ. So we are going to look at some scriptures to show forth how all the Jehovah's names of God are fulfilled in one person called Jesus Christ. We will look at the names of Jesus.

Lets start by taking Isaiah 53 to be our key guide in seeing its fulfilment. There is Jehovah Rapha, the Lord who heals us. In verses 4 and 5 Surely He has borne our grief and carried our sorrows yet we esteemed Him smitten of God and wounded for our transgression, bruised for our iniquity. In Matthew 8:17 we see its fulfilment in the Lord Jesus Christ: that it might be fulfilled, which Isaiah the prophet saying spoke; He himself took our infirmities and bore our sicknesses. Jesus did that for us. Why did He do it? It is because His name is Jesus. The name Jesus means God our Saviour, our healer. The word salvation comes from the word sozo which means to be saved from our sins and our sicknesses. In Matthew 1:21 and she will bring forth a son and you shall call His name Jesus.

The name Jesus is only one of the names of the second person of the Godhead. But it seems that the name Jesus Christ is more widely used than any other names of Jesus by both Christians and the word of God. With Jesus carrying so many names, which is His original name? Before we consider all the eight names of Jehovah fulfilled in Jesus, the name Jesus is actually one of the eight redemptive names of the second person of the Godhead. The reason why the name Jesus Christ is used so much is because the preaching of redemption from sin is what we need. And why do we go out and pray for healing in Jesus name? Because that Name means healing. The name Jesus means God is my Saviour. God is my salvation. Healing is contained in that name. It is not only that God is able to heal or has the power to heal. His name itself is healing. And there are people arguing whether healing is in the bible or not. Healing is the name of God Himself. It is one of His Names.

Originally the name of the second person of the Godhead is the Word. The name Jesus was not His original name at all. Jesus pre-existed before the world was made. What was Jesus called before the gospel of Matthew was written? The Word. The

Greek calls it the Logos. In John 1:1 Logos means idea, word, wisdom. It carries all three meanings. He was called the Wisdom. In the book of Proverbs He was called the Wisdom. All these point to Jesus Christ. So before the worlds were made there was God the Father, God the Word, and God the Holy Spirit. And when Jesus came down to this planet earth, He actually came forth to bring eight of the names that God has revealed in the names of Jehovah. So when He came down the angel said about this manifestation of God in human flesh, "You shall call his name Jesus." He took on one of the first Jehovah names in the New Testament, Jesus. One day that person called the Word of God, the second person of the Godhead, will use His original name, the Word. We find it in the book of Revelation chapter 19:11 And I saw heaven opened and behold a white horse and He who sat on him is called Faithful and True. And in righteousness He judges and makes war. His eyes were like a flame of fire and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood and His name is called the Word of God. That is Jesus' original name. He is the Logos, the Word of God. It is only when He revealed Himself as God clothed in human flesh that He took on the name, Jesus that we have come to know.

And Christ has been added because He fulfilled the messianic promises. The word Messiah points to Jesus being anointed. Christ from the Greek word Christos means anointed. And so we have the anointed Jesus. So we call him Jesus Christ. Paul always calls him Christ Jesus. And why is it related? The name Jesus Christ is related to salvation from sin, salvation from sickness. For in Luke 4:18-19 he says the anointing of the Lord has come upon Him. The Spirit of the Lord is upon Him to preach the gospel to the poor, to proclaim the acceptable year of the Lord. It includes healing, deliverance, and every aspect of the gospel is found in that one name Jesus Christ of Nazareth. And every time a healing is performed, we have to call on that name Jesus. For there is healing in Jesus Christ.

Let us continue to look at the other revelations of the names of God in Jesus, the second person of the Godhead. Following the flow of Isaiah 53:5, He was bruised for our iniquity; the chastisement of our peace was upon Him. Now Jesus has always been one who is able to impart peace. And in Isaiah 9:6 His name shall be called Wonderful, Counsellor, Prince of Peace. It is one of the titles that Jesus Christ holds. But His actual name shall be called the Prince of Peace. In John 14:27 Jesus says Peace I leave with you, my peace I give to you, not as the world gives, do I give to you. Let not your heart be troubled neither let it be afraid. Although He does not call Himself the Prince of Peace, we find Him as a giver of peace. Jesus is our Prince of Peace, and our salvation.

And in Isaiah 53:6 All we like sheep have gone astray. We have turned everyone to his own way. And the Lord has laid on Him the iniquity of us all. In John 10 we want to show that all the names are fulfilled in that one person. In John 10:10 the thief comes only to steal, to kill and to destroy; I have come that they may have life and that they might have it more abundantly. Verse 11, I am the good shepherd. The good shepherd gives His life for his sheep. Jesus is known as the Good Shepherd, another one of His titles. The reason that we look at Him is because His entire life was a revelation of God's name and who God is to us.

The next one is found in Isaiah 53:9-10 And they made His grave with the wicked. But with the rich in His death, because He had done no violence, nor was any deceit

found in His mouth. And the pleasure of the Lord shall prosper in His hands. The name of Jesus is associated with prosperity. Look over at Revelation 19:16. Although it is related as you can see Jehovah Jireh and Jehovah Nissi will be related. And He has on His robe and on His thigh a name written; King of Kings and Lord of Lords. Because he is a King of Kings He can make you a king. When we talk about Jesus being king, we always think of Him being king of all the kings and leaders on the planet earth. But part of being king of kings is He is king over us. Kings doesn't refer to earthly rulers. It refers to us being kings and princes with Him. In Revelation 1 we are told that we have been made kings and princes with the Lord Jesus Christ. So He is king over us kings. He provides for us by making you rule and reign in Him. He is King of Kings and Lord of Lords. Lets me show one more verse in Phil. 4. We could go into some studies even taking one of those names. But we are doing the names of God so we are focusing on that. And just to show you how King of Kings and Lord of Lords is related to Him in providing for us. In Phil. 4:19 And my God shall supply all you needs according to His riches in glory by Christ Jesus. So we know that Jesus is our Jehovah Jireh;

He supplies all our needs. The book Philippians focuses on Jehovah Jireh. Yet in Phil. 2 he talks about Jesus being a king. Phil. 2:9 there God also has highly exalted Him and given Him the name which is above every name that at the name of Jesus every knee should bow, of those in heaven and of those on earth and of those under the earth. The name of Jesus that is related to Jehovah Jireh is the King of Kings and the Lord of Lords our provider.

Isaiah 53:10 He shall see his seed, He shall prolong His days. Now the word he shall see seed in the Hebrew implies that he will always be with his seed. There is an emphasis also on being as well as seeing. And that is Jehovah Shammah the Lord is with us. Matthew 1:23 behold a virgin shall be with child and bear a son and they shall call his name Emmanuel, God with us; that is Jehovah Shammah.

Now if you study the titles and the names of Jesus, you will have more than eight. But if you look at it very carefully, you will see that all the titles and names of Jesus can be classified into eight divisions of the eight Jehovah names of God. Let's see another one of His titles. Like Rev 1 He says I am the Alpha and the Omega. He is the beginning and the end. He is Jehovah Shammah. The Lord who is, who was and who is to come. The unchanging God and that title again can be classified under Jehovah Shammah together with Emmanuel God with us, yesterday, today and forever. So all the titles and the names of Jesus can be classified into eight divisions.

We look also in Isaiah 53:11 by His knowledge My righteous Servant. In 2 Tim. 4:8 we have another name of Jesus. It says finally there is laid out for me the crown of righteousness which the Lord the righteous judge will give to me on that day and not to me only but also to all who have loved His appearing. Another of His title is the Righteous Judge, and that is Jehovah Tsidkenu. Jesus is our righteousness because He is the righteous judge. That word the Righteous Judge refers to Jesus and not to God the Father. We can prove it from Acts 17:31 when Paul says that God has appointed a day on which He will judge the world in righteousness by the Man He has ordained. He has given assurance of this to all by raising Him from the dead. God has reserved all judgement to Jesus, the Man called Jesus whom He has raised from the dead. Jesus is our righteous judge.

Then in Isaiah 53:12 therefore I will divide him a portion with the great and He shall divide the spoil with the strong because He poured out His soul onto death. He shall divide the spoil with the strong. He is the one who overcome in death and became the captain of hosts. That is described in Hebrews 2:10 Speaking about the life of Jesus Christ, For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings, for both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren. Here we see that Jesus is Jehovah Mekadesh, He who sanctifies.

Lets look also at Hebrew 12:2 Looking onto Jesus the author and finisher of our faith. Now the title of Jesus here is the author and the finisher of our faith. And that describes Jesus Christ as our captain. Although the Greek word author in Hebrews 12:2 and the word captain in Hebrews 2:10 are different, they give two different senses of how He is the author and the finisher of our faith in Him. On one side in Hebrew 2 is one who is the cause and source. And in the other in Hebrews 12:2 it is the one who is the beginning of all things. And so we have here the other name of Jesus that expresses Jehovah Nissi; He is our banner. How does these names of God as expressed in Jesus in the New Testament apply to us? By Jesus being the author and the finisher of our faith, we understand that in order for Him to be the Captain of the hosts, He must be the author of our faith. He can not be Jehovah Nissi to you unless you understand that He is the author of your faith. He put the faith in our life to overcome the world. It is faith that overcomes the world.

Then we have in Isaiah 53:12 He bore the sin of many and made intercession for the transgressors. Jesus our High Priest after the order of Melchizedek. In Hebrews 9 and Hebrews 10 we are told that He is our High Priest. That is one of His titles, His office, His work and His name. Jesus is our High Priest. And He makes intercession for us.

Tapping Into the Power of the Names

Jehovah Rapha:

We look at some principles on how to tap on all these eight fold names of Jehovah found in Jesus. What are the principles that are involved? Each name requires a different principle all together. So let's go in an orderly form. Lets go in the first one in God our Saviour, God our healer, that is Jehovah Rapha. And we find it in the name Jesus Christ. And the application of Jehovah Rapha is in the name of Jesus Christ. Calling on that name, commanding in the name, laying hands in that name, invoking the name of Jesus. The key is to call with our mouth. Believing in your heart. Confess with your mouth the name of Jesus Christ. So the method of tapping into the name and power of Jehovah Rapha is in applying the name of Jesus Christ.

Jehovah Shalom:

There is a special application in Jehovah Shalom, which is the prince of peace. We have to examine carefully the application of the prince of peace. Look carefully at the gospel of John 14 where peace is mentioned. Verses 26-27, But the Helper the Holy Spirit whom the Father will send in My name will teach you all things and bring to your remembrance all things that I said to you. Peace I leave with you, my peace I give to you. Notice the connection, the things, which I say to you. When you link it up

to Phil. 4:7 the peace of God, which surpasses all understanding, you will find that the following verse Phil. 4:8 ... whatever things are true, whatever things are noble, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy - meditate on these things. So how do we tap on Jesus Christ being Jehovah Shalom, the Prince of Peace to us? We find it by meditating on the word of God. The spoken words that come forth from His life brings peace. The teachings of our Lord lead us to peace. If you want to tap on the Prince of Peace, Jehovah Shalom, get the teaching of Jesus. They will bring peace of mind to you. A lot of people struggle for peace. Many businessmen struggle to have a peaceful night of sleep. What is the key? Get the teachings of Jesus. Maybe get all the sayings and the teachings of Jesus on the tape. And play them over and over again. And strangely the peace starts coming. The words that Jesus speaks to you are spirit and they are life. Jesus says they contain peace.

Jehovah Ra'ah:

After Jehovah Rapha, comes Jehovah Shalom; after Jehovah Shalom, comes Jehovah Ra'ah, Jesus the Good Shepherd. There is only one key for each one. When you discover that key you discover the fullness of the Jehovah in the New Testament application. In the gospel of John there is only one main key. He gives us the main key in John 10:27 My sheep hear my voice. And I know them and they follow Me. Know we have Jehovah Ra'ah the voice of God. For us it could be the voice of the Holy Spirit, the voice of Jesus Christ. That is why I just put it as the voice of God, the voice of the Holy Spirit, the voice of Jesus speaking into our inner man. The teachings of Jesus that you receive can train you to receive His voice. That is the key to Jehovah Ra'ah, the Lord our shepherd.

Jehovah Jireh:

Following the order in Isaiah, after Jehovah Ra'ah comes Jehovah Jireh. We want to show that Jehovah Jireh is fulfilled in Jesus as the Coming King of Kings and the Lord of Lord. Let us look at the Book of Revelation where Jesus is described as the King of Kings and Lord of Lords.

Revelation 19:11-16 Now I saw heaven opened, and behold, a white horse. And He who sat on him is called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fury and wrath of the Almighty God. And He has on His robe and on His thigh a name written: King of Kings and Lord of Lords.

Within these five or six verses all the names of God are contained either in one of His attributes or in one of His clothing. But in these six verses all the names are mentioned in different form. But they all directed towards the fact that He is the King of Kings and Lord of Lords. He is bringing His kingship into the world. And look at the context. It is the Second Coming of the Lord. And you cross reference to 2 Thessalonians, which speaks about the Second Coming of the Lord.

2 Thessalonians 1:8-10 In flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He comes, in that Day to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

Now you notice something more: it talks about the glory of the Lord and the presence of the Lord. And now look at Phil. 4:19 and my God shall supply all your needs according to His riches in glory. In this verse, my God shall supply all your needs indicates Jehovah Jireh. But notice how He will supply our needs - according to His riches in glory. And that is the key to the name of Jehovah Jireh: the glory of Jesus Christ. In His coming He is going to be clothed in His glory. And all that takes place as all the names of His are upon Him. It is His glory that will fill the earth. And all riches and all wealth are for one purpose: it is to glorify the Lord. When Satan came to tempt Jesus in Matthew 4 he tried to show Jesus all the glory of the world. So we say that the true riches and glory is the presence, the grace, and the glory of the Lord Jesus Christ. When you have the grace and glory of Jesus, you will have a rich supply to your needs.

Jehovah Shammah:

Following the flow in Isaiah 53 after Jehovah Jireh comes Jehovah Shammah. Let us look at a few verses which indicate the name Jehovah Shammah, the Lord is present.

Matthew 1:23, and they shall call His name Emmanuel which is translated God with us.

Matthew 18:18-20 where two or three are gathered in My name there I will be in the midst of them.

Matthew 28:20 teaching them to observe all things that I have commanded you and lo, I am with you always even to the end of the age.

Rev. 1:8 I am the Alpha and the Omega the beginning and the end says the Lord, who is, who was, and who is to come, the almighty.

As we look at all these scriptures, we look for a key to tie them together. There is only one. A lot of them look like the other keys, like the the glory and presence of God, that is related to Jehovah Jireh. But there is one special one for the name Jehovah Shammah. And you will find it in Matthew 18 when Jehovah is Shammah to us. When the Lord is there. Verse 20 for when two or three are gathered together.

Now there are three or four principles there. One is in verse 19 the prayer of agreement. Then in verse 20 we see the numbers there, the numerical 2 and 3. Then we see the gathering together and we see the name there. It is not just the name, because the name is used all the time. It is not just the agreement. But do you notice the whole emphasis is on the togetherness? When two or three are gathered together, there is a manifestation of His presence. In John 17 Jesus prayed that we might be one. There is a reason for Him wanting us to be one. For only when there is a

gathering of one accord can Jehovah Shammah manifest. You will find it in Acts 2 that the apostles were in one accord. And they have Jehovah Shammah.

Look at Acts 5 when everyone in the church was one. When Ananias and Sapphira were removed, and every one feared the Lord, every one was united in their belief. Jehovah Shammah manifested Himself in His awesome glory and presence. But there was a key to bring it about. It is called “koinonia” of believers, the one accord, and the fellowship of Jesus Christ. When you get into oneness with believer or believers, there is a powerful potential to bring about the manifestation of Jehovah Shammah. He is saying, “Look here, I am not going to manifest Myself as Jehovah Shammah until you get united.” It is like something that is only possible as a group. Jehovah Shammah is not for the lone ranger. In the book of Ezekiel, God’s presence as Jehovah Shammah came on a temple built by the nation of Israel. Jehovah Shammah is only possible when there is a certain group effort involved in one accord. And we called that the fellowship of believers united in Jesus Christ. For when two walk in fellowship together in Jesus Christ Jehovah Shammah manifest Himself.

Jehovah Tsidkenu:

After Jehovah Shama comes Jehovah Tsidkenu. Lets look at 2 Tim.4 where our Lord is described as being a righteous judge. We look for a certain special theme that flows that indicate keys into the revelation of the names of Jehovah found in Jesus.

2 Tim. 4:8 Finally there is laid out for me the crown of righteous which the Lord the righteous judge will give to me and not to me only but also to all who love His appearing.

The Lord Jesus as the righteous judge is the fulfilment of the name Jehovah Tsidkenu. How do I in the New Testament move into Jehovah Tsidkenu? You will find one of those words there is the key. It is a very unlikely word. We don’t associate it together, but it is together. It is called the love of Jesus Christ. You can not be righteous until you love Him. It is a very simple truth. Try to be righteous without loving Him. That is impossible. In the Old Testament, they could not do it because they do not have the revelation of God’s love. No matter how they tried, they could not please God. All have sinned and fallen short of the glory of God. But in the New Testament God says I want to show you how much I love you. And He sent Jesus Christ to die on the cross for us. And He showed us how much He loved us. And the song says, “How can you refuse Him now? How can you turn aside from His bleeding redemption for you? How can you refuse Him now, how can you refuse Him now? How can you turn away from His side?”

Brethren I am talking about keys. Keys are instruments to open to the revelations to the eight Jehovah names. The key to Jehovah Tsidkenu in Jesus Christ is the love of Jesus. Hebrews 1 proves to us that He loves righteousness and He hates unrighteousness. That is because He loves God. If you have first love for Jesus, how can you sin? It is impossible. So God is marvellous. He knew through commandment, through discipline, through punishment, through sever warning, through rebuke, through reprimand, He can not get His people to obey Him. But when He shows His love in Jesus Christ, we will love Him. He says that in the epistle of John we love Him because He first loved us. And the key to Jehovah Tsidkenu is found there. Those who love Him, those who love His appearing, you will find Jehovah Tsidkenu

– righteousness as a gift to you. Then you can work out the righteousness in your life. The problem of sin is more a problem of love in the New Testament. It is solved with love - when you love Him, you want to be like Him. We don't have that in the Old Testament because there was no image and no example and no personification of what it means to love. But we have that in the New Testament - in the life, passion, death, resurrection, ascension and glorification of the Lord Jesus Christ.

Jehovah Nissi:

After Jehovah Tsidkenu comes Jehovah Nissi. Jehovah Nissi has been described in Hebrews 2 and Hebrews 12. And there is only one key that links both of them.

Hebrews 2:10 For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

Hebrews 2:14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil.

Hebrews 12:2 looking onto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

John 8:36 If the Son therefore shall makes you free, you shall be free indeed.

Col. 2:14-15 Having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross; Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

Gal. 3:13 Christ has redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangs on a tree.

Gal. 5:1 Stand fast therefore in the liberty wherewith Christ has made us free, and do not be entangled again with the yoke of bondage.

The key to Jehovah Nissi is the resurrection power of the Lord Jesus Christ as He overcame Satan, sin, death, and is seated at the right hand of God. The resurrection power of the Lord Jesus Christ is something special by itself. Now in the resurrection power of the Lord Jesus Christ is tied to the giving of the Holy Spirit. The Holy Spirit can not be given until Jesus was resurrected and ascended. It is also tied in the sense to the power of the Holy Spirit. Since all the keys are tied to Jesus we put it as the resurrection power of the Lord Jesus Christ, as the key to Jehovah Nissi. The key to the victorious Christian life is the filling of the Spirit. The filling of the Spirit is tied up the resurrection life of Jesus in us now.

Jehovah Mekadesh:

Finally we have Jehovah Mekadesh, the Lord our High Priest. And there is only one key – prayer. Moving into the ministry of Jesus is through the ministry of prayer. We call it the prayer ministry of Jesus Christ. Or the spirit of prayer that comes from our

Lord Jesus Christ. That is Hebrews 9 when you have looked at all that He has done. In the end it comes down to this fact that we are able to tap on the principle of prayer. So all these eight different names have eight different principles and keys involved to move into the heights that God wants us to move into. However when Jesus Christ was manifesting all the different eight fold names of God, He brought one more revelation to us.

Abba Father:

All the names of Jehovah are revealed to set us free and to put us to where Adam was before the fall. Where God wants us to be is seen in these eight revelations of the names of Jehovah. However Jesus Christ brought one more revelation of God, which saw only a glimpse in the Old Testament. And that is the revelation of God as Abba Father. All these eight revelations of God did not bring us to the depths, the heights that God wants us to come to. There is still one more coming from the very bosom of the only Son of God.

John 1:14 And the Word became flesh and dwelt among us and we beheld His glory. The glory as of the only begotten of the Father full of grace and truth.

This is the wonderful thing about Jesus. If you have all these eight names they will bring you to the redemption of man. But Jesus doesn't want to bring you to the redemption of man. He says there is something that I have that no other person has. All the eight names of Jehovah have been revealed to different people in the Old Testament. When Jesus revealed them, in a sense it is not something really exceptional although there were more revelations of the eight names of Jehovah.

But Jesus has one special revelation that no other human on the planet earth before Him has ever have a grasp of. And He says that all the names of God are down there for the redemption of man. But there is one that belongs to Him. In His special office and position as the second person of the Godhead, God and Jesus has a special relationship. Remember that vocabulary is limited when you describe all these things.

God the Father, God the Word and God the Spirit have a special relationship where the Word whom today we know as Jesus Christ was in the very bosom of the Father. And He says I want to bring Him to you. John's gospel is special because John the apostle saw something that Jesus had that no other gospel writers saw. That makes the gospel of John very special. In John 2:16 He said to those who sold doves, "take these things away and do not make my Father's house a house of merchandise." He called God His Father. And in the gospel of John Jesus keep saying that God is His Father. This is my Father's house. I hear the Father. I obey the Father. He is my Father. No other person has such a relationship as Jesus had with the first person of the Godhead.

Here are some other examples in the gospel of John in chapter 5 and 6 remember there are more verses than we can go through to show His depth of relationship with the Father. He says in verse 17 My Father has been working until now and I have been working. Verse 18 Therefore the Jews sought all the more to kill him. Because he not only broke the Sabbath but also said that God was his Father. They could not take it. And that is why in verse 19 Jesus says, most assuredly I say to you the Son can do nothing of himself but what he sees the Father do. For whatever he does the Son also does in like manner. For the Father loves the Son and shows Him all things

that He Himself does. And He will show Him greater works than these that you may marvel. There is a position of God's love and affection that Jesus had.

You see Jesus could just come down as the Word and bring us all to the eight fold names and bring us into heaven and we rejoice. The Lord didn't just bring us to heaven. The Lord didn't just save us from our sins. The Lord didn't just cleanse us and heal us. We don't just have a ticket to heaven. We have a place on the throne of God. Can you see it? He didn't just bring us heaven. It was costly enough to bring us heaven. It cost Him His life to bring heaven to us. Thank God for a mansion in heaven. Thank God for the riches of eternity. But He didn't just give us heaven. He says I want to not only bring you to heaven, I want you to share My throne. We are seated with Him in heavenly places. We are seated together in Christ in heaven. You are not just going to be in heaven.

Even now many Christians have reached that point when they know Jehovah Nissi, Jehovah Rapha, Jehovah Jireh, and all the other names of Jehovah. But there is a place in Jesus Christ that is at the right hand of God in the bosom of the Father, where you could reach into the fullness of God and say Abba Father, my God. You will be blessed when you know the revelation of God's names in your heart, but the fullness of that blessings comes only when you know the revelation that only Jesus Christ could bring: Abba Father.

When Jesus Christ was raised from the dead, there are some words that He said that we need to take note of. In the whole of John's gospel, Jesus often called God His Father. But after His resurrection in John 20, what did He say? In verse 17 when Mary Magdalene came to look for Jesus at the tomb, she did not recognise Jesus at first whom she thought was a gardener. But later when she recognised Him, Jesus said to her, "Do not cling to Me, for I have not yet ascended to my Father. But go to my brethren and say to them that I am ascending, (notice His words here,) to my Father and your Father, to my God and your God. There was something special that Jesus could only bring to us as a result of the heavy price of His death and resurrection: the revelation that God is our Father. He died and rose again so that we could call God, "Father."

And we can not take it lightly in our prayer when we say "Our Father in heaven." Don't take it lightly for it costs Jesus His life, His blood and everything of His glory, just so you and I can say that simple word in the English language "Father" to Almighty God. Abraham could not say that. Moses could not say it. Gideon could not say it. Even David could not say it. Even Jeremiah who loves God can not say it nor could Ezekiel say it. Even though God has this multitude of names, powers and office, although He is El Elohim, El Elyon, El Shaddai and Yahweh, Jehovah, yet the greatest revelation of God was not in all these great Hebrew, or Greek names. It was in that simple name that the little child could call papa, Abba. And the word Abba is an Aramaic name for papa. We have seen the beautiful names of God like El Shaddai, El Elyon which are such majestic names. But there is none as great as the one Jesus taught us to pray when He says Heavenly Father. He says pray in this way. He says Heavenly Father. And I want you to know that the very first prayer you learn as a Christian when you say Father God, you have sidestepped all the prophets, all the saints in the Old Testament and gone into the bosom of the Father. May we never forget, may we never take lightly that never in the history of man, never in any

religion of the world has any human been given the privilege of calling Almighty God of the heaven and earth, papa, Father God.

5. THE NAMES OF THE HOLY SPIRIT

In this chapter we want to look at some names of the Holy Spirit the third person of the Godhead. In Genesis chapter one we see the beginning of the manifestation of the Holy Spirit. The word Spirit is translated from the Hebrew word Ruah. Ruah is sometimes translated as wind or breath too. In Genesis 1:2 The earth was without form and void, and darkness was on the face of the deep. And the Spirit of God the Ruah of God was hovering over the face of the waters. The Holy Spirit is one of the persons of the Godhead and He too has His titles. In the last message we saw the titles of the eight names of Jehovah fulfilled in the person of Jesus Christ. We now want to see the titles of the Holy Spirit. As He is one of the persons of the Godhead, He carries a mighty power and manifestation with Him. As we seek to understand the person of the Holy Spirit, we find that we can not fully understand Him. He could do what He wants. And if He had wanted to do a healing service, we would just go on a healing service. We need to flow with Him.

But even if you sit and listen to the word being taught and preached, His healing virtues could come on your life and you could receive whatever He has prepared for you. The Holy Spirit has been striving with men from the beginning of time. In the book of Genesis we find other incidences of the Holy Spirit working. In Genesis 6:3 and the Lord said my Spirit shall not strive with men forever for he is in the flesh. Yet his days shall be one hundred and twenty years. We find the Holy Spirit striving. And you also find the Holy Spirit striving in the book of Galatians chapter six. Striving against flesh. The Spirit and the flesh strive one against the other. The same person of the Holy Spirit is still moving and striving with man in order to perfect man and to bring him into the very fullness of what God has for him.

Now there are many descriptions as to what the Holy Spirit does. And some of descriptions fit into His names. But we are going to consider just five different divisions of the names of the Holy Spirit and His manifestation as Almighty God. First of all we want to see some references of the Holy Spirit throughout the Bible especially in the prophetic books. You would find the phrase the Spirit of God came upon, for example, and the Spirit of the Lord came upon Jeremiah, the Spirit of the Lord came upon Ezekiel etc.

When we begin to read the Bible in the Hebrew and look at the Hebrew names of God, we find that there are five different divisions for the Holy Spirit titles and names. Sometimes it talks of the Spirit of Yahweh. In fact most of the time the original Hebrew uses the word the Spirit of Yahweh when the English translation only uses the word Yahweh. At other times it is the Spirit of El, or the Spirit of El Shaddai which is also sometimes used. We will compare the titles of the Holy Spirit in the Old Testament with the titles of the Holy Spirit used in the New Testament.

Spirit of El Shaddai

Lets start with the book of Job. Job is one of the first books that were written. If Moses wrote the book of Genesis and Job lived before Moses, then obviously the book of Job was written earlier. In the book of Job chapter 33 there is a statement made by Elihu who was the only one whom God did not rebuke in regard to the speeches that were made in the book of Job. Elihu made a statement about God manifesting in Job 33:4 The Spirit of God has made me and the breath of the

Almighty gives me life. He recognises one of the works of the Holy Spirit. If we put in the Hebrew names of God, this is how it would have sounded like: The Ruah of El had made me and the ruah of El Shaddai has given me life. The Ruah of El: the word God there is the word El and is not Elohim. It is the singular name El. The word Almighty is the word Shaddai. In just one sentence of Job 33:4, we see that the Holy Spirit has two titles: the Spirit of El and the Spirit of El Shaddai. Each title carries something.

When the Holy Spirit is called the Spirit of El Shaddai, it is His creative power in the Fatherhood and the tender loving care that a mother gives to a little child that is usually mentioned. We have a comparison that we will have with the New Testament. See over here we have the Spirit of El Shaddai and He breathe. Compare over here in the New Testament, the same Spirit of El Shaddai is manifested as the Spirit of the Father. Turn to Matt. 10:20 this is one of his names. He is the Spirit of the Father. We are going to lay some foundation before we go on. Verse 20 for it is not you who speaks through you. Notice how closely associated they are. Here is the Spirit of El Shaddai and He breathes. It talked about an intimate sense of moving and breathing in you. And over there it talks about the Spirit of the Father speaking through you. Why didn't he use the word Holy Spirit? After all Jesus did use the word Holy Spirit in Luke 11. Of all the titles, why must He choose specifically the title: the Spirit of my Father? Because the Spirit of my Father or the Spirit of the Father heart of God is the Spirit as He manifest. One of the titles of the Spirit of the Father is that He breathes. He is close to us. He is like in our very breath. And the word breathing is linked up to the Spirit of the Father and His manifestation. Just like God has different names, Jesus has different names. And each name commands a different aspect of His being. Like when we call Him the Alpha and the Omega, we are calling upon Jesus who is the eternity. Jesus who was and is and is to come when we are calling upon Emmanuel Jesus. We are calling upon his presence. Different aspect.

Spirit of Elohim

Then we have another one. Lets look at first Samuel chapter 10 verse 10. When came there to the hill, there was a group of prophets to meet him. Then the Ruah of Elohim came upon him and he prophesied among them. It says the Ruah of Elohim came upon him. This is another title of the Holy Spirit. And in order to get the clear picture of the manifestation of Elohim, we read from verse 6 to 10 in the comparative Hebrew translation to see some of the names of God that are manifested in this passage here.

And the Spirit of Yahweh will come upon you. And thou shall prophesy with them and shall be turned into another man. And let it be when these signs are come onto thee that thou do as occasion served for Elohim is with you. And thou shall go down before me to Gilgal. And behold I will come down onto thee to offer burn offerings and to sacrifice, sacrifices of peace offering, with seven days offerings completion shall thou tarry till I come onto thee. And it was that when he has turned his back to go from Samuel, Elohim gave him another heart, and all those signs came to pass that day. Behold a company of prophets met him; and the Spirit of Elohim came upon him.

The word come is the word prosper in Hebrew. Now at first the Holy Spirit was called the Spirit of Yahweh. Then He is called the Spirit of Elohim.

We have another manifestation of the Spirit of Elohim in 1 Samuel 16 in the reference to David being anointed. The Lord sent Samuel to the house of Jesse. In verse 13 Then Samuel took the horn of oil and anointed him in the midst of his brethren, and the Spirit of Yahweh came upon David from that day forward. So Samuel rose up and went to Ramah. But the Spirit of Yahweh turned aside from Saul. From that day onward Saul lost the Holy Spirit or the Holy Spirit left Saul. And the Holy Spirit was described as the Spirit of Elohim when He came upon David but when He left Saul, He was described as the Spirit of Yahweh. Why this sudden change from the Spirit of Elohim to Spirit of Yahweh? We will touch on that afterwards. But also look at verse 23. And so it was whenever the spirit, now this is a different one, this is an evil spirit, from God was upon Saul. And the word from is a permissive tense, which means it was actually the enemy spirit that came. Let me read it in the Hebrew, it says when the spirit of Yahweh came upon David from that day forward. But the Spirit of Yahweh departed from Saul and an evil spirit allowed by the Lord troubled Saul. So from that day onwards Saul was constantly troubled or disturbed because he lost that Spirit that he had received.

Let us compare the two titles of the Holy Spirit which we notice from the book of Job. The Spirit of El Shaddai breath. Now the Spirit of Elohim more qualified because that was the Spirit that was originally upon Saul. And it say it prospers him. The word came upon is the Hebrew word prosper him. The Spirit of Elohim prosper him.

Now the Spirit of Elohim has four different manifestations in the old. Lets look at Exodus 20 and see the four manifestations of the Spirit of Elohim, which is the general title of the Holy Spirit. Here Moses is going to build a tabernacle and God called different people to His service. Verse 1 and 2 And God spoke all these words saying I am the Lord your God who brought you out of the land of Egypt out of the house of bondage. You shall have no other gods before me. Verse 20 and Moses said to the people, do not fear for God has come to test you and that His fear may be before you so that you may not sin. So the people stood afar off but Moses drew near the thick darkness where God was. Now the thick darkness that He dwelt in is not the normal darkness but more His awesome presence. And every time God manifest as the person, the person of the Holy Spirit comes to play as a cloud or as a fire.

Lets look on to Exodus 31. We are going to see the Spirit of Elohim in verse 2 and 3. See I have called by name Bezalel the son of Uri, the son of Hur of the tribe of Judah, and I have filled him with the Spirit of Elohim. And there are four things. In wisdom, in understanding, in knowledge and in all manner of workmanship. We have the four different manifestation of Elohim.

The word wisdom is the Hebrew word “chokmah” which is a general word for wisdom like “sophia” in the New Testament. And the word understanding is the Hebrew word “tebuna” which means discretion or discernment. And then word knowledge is the word “dahth” which means impartation of his knowledge or facts in the spirit realm. Finally there is workmanship which is “silicka” which is workmanship. These are all under the Spirit of Elohim, four different manifestations.

In the New Testament, the same Spirit of Elohim is called the Spirit of God. But as we compare those manifestations of the Spirit of Elohim now called Spirit of God, the same comparison come in Ephesians 1:17 we see that the Spirit of God manifest wisdom and revelation. Wisdom and revelation compares wisdom and understanding

on that side. Then the other two qualities that are there which is knowledge which is the word “dahth” which means it is more like spiritual and biblical knowledge that comes. And there is no equivalent for it in the New Testament and the closest I could find is in Acts 18:24 –25 now a certain Jew named Apollos born in Alexandria came to Ephesus. This man had been instructed in the way of the Lord. And being fervent in spirit. Now that was definitely the work of the Holy Spirit working although it is not mentioned. It just mentioned his spirit was fervent in God. But there was something about that person. Even though he didn’t have many revelations, he had a lot of knowledge. And that knowledge that he had caused him to be mighty in scriptures. He was fervent in spirit and he taught accurately the things of the Lord. But he knew only so much. He knew only the baptism of John, so he could teach the baptism of John in two thousand ways. Just like an evangelist can preach an evangelistic message in two thousand ways whether they start from the book of Revelation or start from Genesis. So here is the knowledge he had. But his revelation was that much. However when he got into revelation, what he had in knowledge expanded and became useful. That is Apollos which ties with the third aspect of knowledge of the Spirit of Elohim, here it is the Spirit of God.

And in the fourth area where Bezalel and Oholiab were filled with the spirit of workmanship, there is no direct New Testament equivalent. But there is an indirect reference in Acts 9 in the life of Dorcas. Verse 36 In Joppa there was a certain disciple named Tabitha which is translated Dorcas. This woman was full of good works. Instead of saying full of the Holy Spirit of good works, she is said to be full of good works. So there was something filling her life. It was the fourth working aspect of the Spirit of Elohim, which is equivalent to the Spirit of God in the New Testament, which cause a person hands to be skillful.

Spirit of Yahweh

Now lets look at the Spirit of Yahweh. Most of the times when you see the prophets have the Spirit, it is the Spirit of Yahweh. In the book of Judges, we see some of the examples of the Spirit coming upon different people. This time we will look at Judges 6:34 But the Spirit, the Ruah of Yahweh came upon Gideon. Now the word came upon is a different Hebrew word from the Hebrew word in first Samuel chapter 10 the Spirit of Elohim came upon Saul. The other word came upon mean to prosper. This word came upon is a different Hebrew word which means to be clothed, to robed about him. And that is the same sense as Luke 24:49 where the Spirit shall clothe you. So the Spirit of Yahweh moves in a different way. And He moves deeper as He clothes Gideon. It happened many times.

Lets look at Judges 11. Most of the times when the prophets function under the anointing of the Holy Spirit, the Holy Spirit is described as the Spirit of Yahweh. It is the most common title mentioned among all the titles. Verse 29 Then the Spirit of Yahweh came upon Jephthah. And he passed through Gilead and Manasseh and passed through Mizpah of Gilead. And he waged a tremendous warfare in God.

Same with the Holy Spirit. He is a wonderful person and He got different titles and they are related together in the old and in the new. The main word for the word Spirit in the Old Testament is Ruah which means wind. In the New Testament, the word Spirit is the word Pneuma which means a flowing of air. Jesus says you do not know whence or how the Spirit moves. You only see the results of what He does. So there is

the equivalent title given in the New Testament, so we covered the two titles of names just generally Ruah or just generally Pneuma.

Now the main one we want to consider is the Spirit of Yahweh. Lets look at Rev. 5:6 And I look and behold in the midst of the throne and of the four living creatures and in the midst of the elders stood a Lamb. As though he had been slain. Having seven horns and seven eyes which are the seven spirits of God. Now these seven spirits of God are one spirit. Remember there is one Holy Spirit with many names. There is one Lord Jesus Christ with many titles. There is one God the Father with many titles. There is one Holy Spirit with many names and titles. And the Holy Spirit as the spirit of Yahweh is different from the spirit of El Shaddai or just generally Ruah or from spirit of Elohim. Ruah just talks about the general move of the Spirit. Spirit of El Shaddai or spirit of the Father speaks about the Fatherly aspect of the Spirit that He brings about. And the Spirit of Elohim is generally the Spirit of God in the New Testament and it brings about the four different works that we have looked at. And it is all general work.

If you look at the Spirit of Elohim, you will find that the Spirit of Elohim works even among unbelievers. Because all life comes from God, so the Spirit of Elohim is working and also comes on unbelievers and causes them to be skillful. All these four different aspects of His working, skill with their hands are gifts that comes from God. And it is generally the Spirit of Elohim who works.

But there is one aspect of the Holy Spirit that only works for believers. And that is the spirit of Yahweh. For Yahweh is a covenant name of God. And it belongs to God's people. Now the spirit of Yahweh has seven different aspects all together. And all different seven aspects of the Spirit bring about the seven names that we have looked at. And in the New Testament, it is called the seven spirits of God. When we talk about the seven-fold Spirit, it speaks about the Spirit of Yahweh in His seven-fold work. What are the seven fold works? Isaiah 11:2 No. 1 the Spirit of Lord shall rest upon him. No. 2 the Spirit of wisdom. No. 3 and of understanding. No. 4 the Spirit of counsel. No. 5 the Spirit of might. No. 6 the Spirit of knowledge. No. 7 the Spirit of the fear of the Lord. You will find all the seven fold names of God inside.

The spirit of Yahweh is Jehovah Miqadesh set apart especially for God.

And then you have the Spirit of wisdom. Now that word wisdom is the same word "choma". As the Spirit of Elohim works among believers and unbelievers, so in the covenant we also have an increase of the Spirit of wisdom. As He works among unbelievers, He even works even more on this side. And the Spirit of wisdom ties to Jehovah Jireh. See Jehovah Jireh means the Lord who sees and then He provides. Prosperity is always tied to wisdom. For wisdom holds prosperity in her hand. The book of Proverbs tells that wisdom cry in the streets. And on one hand she has long life and on the other hand, riches and prosperity. So that is the spirit of wisdom Jehovah Jireh.

Then we have the Spirit of understanding. The Spirit of understanding here is the Hebrew word "bina" which means intelligent, a supreme intelligent. And that one is only in the Spirit of Yahweh. It is only for covenanted people. And it ties to Jehovah Nissi, the Lord our banner. He gives us the strategy, He gives us all the different aspects and elements of His workings in order to succeed in battle.

Then we have the Spirit of counsel. And the Hebrew word is etsar, which means to give advice. Who else gives counsel and advice but Jehovah Ra'ah, the Lord our shepherd.

After counsel is might. And the might is the word gabura speaks about mastery of it. It does not mean just strength. Here the word might means that you subdue something and put it under your feet. And you are a master of it. You don't just get healed. You overcome sickness and you stand in authority above it. To conquer something and to be a master of something is different from just to conquer to win. And to be a master is to be an expert. You have to be conqueror before you can be a master. So here the Hebrew word might is mastery. In history sometimes one country conquer another. They can conquer with guerrilla warfare and all kinds of warfare and in the end they loose what they try to keep. So keeping is a different key. But the Spirit of might helps you not only to receive but also to keep. And that is related to Jehovah Rapha, the spirit of might.

Then we have the spirit of knowledge. Here the spirit of knowledge is also the same word dahth that was found in the Spirit of Elohim. Sometimes when you see the manifestation of a lot of knowledge among worldly people, it is because the Spirit of Elohim is also working among them. But in the body of Christ under the spirit of Yahweh you get even more dahth that comes upon your life. That is knowledge. And that kind of knowledge is not normal knowledge. It is a knowledge that brings righteousness into your life. And Jehovah Tsidkenu, that kind of knowledge means righteousness. Like for example Apollos had a lot of that knowledge and that knowledge led him in the end to the gospel. And there are many people out there in the world that do not know Christ but they have a certain conscience and a certain righteous element about them. It is because the Spirit of Elohim is also working in their life. But in the body of Christ, we have it stronger in the covenant spirit of Yahweh the seven spirits of God.

Then we have the Spirit of the fear of the Lord. And that relates to Jehovah Shalom. There is only peace when you are in the fear of the Lord. So we have all these seven different aspects of the Spirit of God and each aspect relates to a particular name of Jehovah. We have the Spirit of Lord and ties to Jehovah Miqadesh. Then we have the Spirit of wisdom that ties to Jehovah Jireh. Then we have the Spirit of understanding that ties to Jehovah Nissi. We have the Spirit of counsel, Jehovah Ra'ah. The spirit of might Jehovah Rapha. The Spirit of knowledge, Jehovah Tsidkenu. And finally the Spirit of the fear of the Lord, Jehovah Shalom. All these seven relates to some sort of manifestation in the New Testament.

For example, the Spirit of the Lord which relates to Jehovah Miqadesh is related to Romans 1:6 the Spirit of holiness. The Spirit of holiness is one of the covenant names of the Holy Spirit. Then the Spirit of wisdom which is Jehovah Jireh is related to Ephesians 1:17 the Spirit of wisdom. Then we have the spirit of understanding, which relates to Jehovah Nissi. And that relates to the Spirit of revelation. Revelation brings about Jehovah Nissi the Lord our banner. Without revelations there is no success in your battles. Then we have Jehovah Ra'ah, the spirit of counsel. In Gal. 6:1 the spirit of meekness. And we have the spirit of might, which is Jehovah Rapha. Which is mastery, special strength that comes from the Lord. And in 2 Corinthians 4:13 the Spirit of faith. Faith overcomes the world. All these different aspects are related. And we have the Spirit of knowledge, which is Jehovah Tsidkenu that is righteousness, and

knowledge. In the New Testament side we have the Spirit of glory. In 1 Peter 4:14 the Spirit of glory that clothe us. You are persecuted because of righteousness. The spirit of glory comes. Righteousness and Tsidkenu and the Spirit of knowledge are all related. Then we have the Spirit of the fear of the Lord, Jehovah Shalom, the Lord our peace.

In the New Testament, 2 Tim 1:7 the Spirit of love, power and of a sound mind. And if you read very carefully, it says that God has not given us the spirit of fear, it is not the wrong kind of fear. But He has given us the Godly awesome respect for Him, which comes as the Spirit of love, power and of a sound mind. So all these seven aspects are related on the other side.

And there is only one name of Jehovah missing and that is Jehovah Shammah. We have Ruah the normal name of the Holy Spirit compare to Pneuma on the New Testament side. We have the Spirit of Elohim compared to the Spirit of God. We have the Spirit of El Shaddai compared to the Spirit of the Father. We have the Spirit of Yahweh compared to the Seven Spirits of God manifest in the new in its different form. The word seven may not be in the epistle but it is mentioned in the book of Revelation. And that is the covenant spirit.

But there is one aspect of the Holy Spirit that is reserved only for the New Testament. Even Jehovah Shammah is mentioned only in Ezekiel chapter 48 right towards the end in a prophetic way. It was not possible for Jehovah to manifest as Jehovah Shama in the Old Testament because it was not their dispensation and Jesus has not come yet. And so in Ezekiel 48 he prophesies about the day the temple will be rebuilt and Jehovah Shammah shall be revealed. And that is why the last one Jehovah Shama is revealed in the three extra titles of the Holy Spirit reserved only in the New Testament. That never before He is present in the Old Testament. The Spirit of the Father is present in the Old Testament as Spirit of El Shaddai. Spirit of God is present in the Old Testament as the Spirit of Elohim. And the Spirit of covenant that is Yahweh and all the different aspects it are present in the Old Testament.

But there is one aspect of the Holy Spirit that is reserved for the new. And His three extra titles only for the New Testament. No. 1 The Holy Spirit just a simple title. He is specially revealed in the New Testament. Although there are incidences that looks like Him in the Old Testament, there is no revelation that gives Him a special title as the Holy Spirit of God like in the New Testament. For in the New Testament He comes in His original and full name and title that is the Holy Spirit. Look at Luke 11:13 if you then being evil know how to give gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask. Acts 1:8 you shall receive power when the Holy Spirit shall come upon you. We have one name of the Holy Spirit, the Holy Spirit of God. That is only for us today. It is different from the old.

The second name that is given by Jesus in John 14:17 He is called the Spirit of Truth. The Spirit of Truth whom the world can not receive. Let's understand that there are different titles of the Holy Spirit and there are something of the Spirit that are sacred. Do you know that in a Christians meeting that is open like a service, there is a different aspect of the Spirit that works? But if we all were to go up a mountain and we only call intercessors, you will have a different Spirit that works. Same Holy Spirit but different aspect of Him being. Understand who the Holy Spirit is. There are some parts of the Holy Spirit that are sacred that the world can not receive. But there are

some parts of the Spirit that manifest that the world does have. The Bible says in Genesis 6 the Spirit of God strive with men, all men in general. The Spirit of God is working. But there are some aspects of the Spirit like the covenant spirit, the spirit of Yahweh is reserved only for the Body of Christ. Then the word Holy Spirit and the Spirit of Truth are reserved only for believers which the world does not have. The world can have the spirit of knowledge from Elohim but the world does not have the Spirit of Truth. Truth is deeper than knowledge. Truth speaks about the knowledge of God and eternity. In the Old Testament, they also could not have the Spirit of Truth. The Spirit of Truth is reserved only for the New Testament.

Now what does the Spirit of Truth do? He opens the Bible to you. It is never possible in the Old Testament. You do not find an Old Testament figure except for Ezra with a small element of that. But even then it was a small repetition rather than teaching, and explanation of the Hebrew language rather than revelation. You only find in the New Testament in Luke 24 the Lord came to His disciples and He opened their understanding to understand the scriptures. This never happened in the Old Testament. The authors in the Old Testament were only given the scriptures to speak out and write. But in the New Testament, the writers were given the keys to open them. And to have those keys to open the scriptures is tremendous. It is the Spirit of Truth. But it is not just revelation, which is Yahweh. Here is Truth, which is stronger. Which means that when it is opened onto you, you become an epistle. Remember that is one of the titles that we are called. Paul said you are an epistle of the Holy Spirit. The Truth becomes written into your life. What you see in the Spirit of Truth you become. What you see in the Spirit of revelation you become and you are placed in a position to receive. But what you see in the spirit of truth transforms you. See there is transformation in the new. There is none in the Old Testament. There is only information. The Spirit of revelation and knowledge bring information but the spirit of truth brings transformation.

The third aspect of the Holy Spirit that is only reserved for the new is called the Spirit of Christ. Found in Rom. 8:9 the Spirit of God and of Christ. And the Spirit of Christ does only one thing. The spirit of Christ is not talking about the spirit man of Jesus. The spirit man of Jesus is seldom mentioned in that manner. The spirit of Christ speaks about the Holy Spirit who makes you like Jesus.

These three aspects of the Holy Spirit are reserved for the New Testament. And all of them bring forth Jehovah Shammah in a new way that those in the Old Testament could only have a glimpse. And to have Jehovah Shammah, you need the Holy Spirit. Jesus says I give you the Holy Spirit and He says I can not be with you, I will send another one to take my place. That is the Holy Spirit. The spirit of truth who will change and transform you and the spirit of Christ will make us like Jesus.