

Healing in the Names of God

Introduction: It is the Key to Healing

Katherine Kulman – (1907-1976, evangelist, Faith healing ministry) used to say, “**If I can just get them to see God, then they will be healed.**” Her goal was to bring people’s gaze up off of their disease and pain and onto who God is. She knew in doing this she was preparing them for healing. She was unimpressed by disease. She knew it was no match for God. She knew when people actually saw God, they too would be unimpressed by their disease and be so impressed with God. that faith would rise in their hearts to receive His goodness for their need.

When we know WHO GOD IS though His name, we can find healing because we KNOW HIM. He becomes the I AM for all the we need!

The Spirit of the Sovereign LORD (YAHWEH) is on me, because the LORD has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners

(Isaiah 61:1 – repeated in Luke 4:18 and referenced in Psalm 147:3:

WHY IS IT IMPORTANT TO KNOW AND STUDY THE NAMES OF GOD?

Closeness to God / Power and privilege to call upon Him

In the ancient world, knowing another's name was a special privilege that offered access to that person's thought and life. God favored His people by revealing Himself by several names which offered special insight into His love and righteousness. Knowing someone’s name gave you the right to call on them for help. Tribes in the ancient near east would call on for help to fight off marauders occasionally.

Naming something or someone, or changing their name, was a token of lordship.

1. **God named the day, the night, the heavens, the earth, and the seas** (Genesis 1)
2. **Adam named the animals**--he was to rule over them (Genesis 2).
3. **Adam named Eve (!)** (Could this be the origin of the practice of the woman taking the name of the man after marriage?).
4. **God changed Jacob’s name to Israel** (Genesis 32:28).
5. **Daniel and his three friends names get changed when taken into captivity**
6. **It shows intimacy and a personal knowing:**
A man could be named William, but called, Bill, or Robert but called ‘Bob’ or Bobby, by friends. Take John F. Kennedy. He is known in history as JFK and referred to as President Kennedy, but his family and friends called him ‘Jack’. Using a formal name can mean you do not know the person, or don’t have the right to call him/her by a nick name or more personal name.

The Name of God

In Exodus 3 God reveals Himself to Moses at the burning bush. During their interaction, God explains that Moses will lead the people out of Egypt, and that He will be with them as they go. Moses replies, “Behold, I am going to the sons of Israel, and I shall say to them, ‘The God (elohim) of your fathers has sent me to you.’ Now they may say to me, What is His name? What shall I say to them?” Moses realizes that the people will want to know if he has the kind of relationship with the One God of Reality whereby he has the right to call on Him for help. At this point, God reveals His name to Moses. He says His name is Ehyeh, which is the basic Hebrew state of being verb translated “I am” or “I will be”. Then He says,

Thus you shall say to the sons of Israel, ‘Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob, has sent me to you. This is My name forever, and this is My memorial--name to all generations.

EX 3:15



Now at this point it seems fairly obvious that this name is extremely important to God—we will demonstrate this further soon. “Yahweh” is another form of the Hebrew state of being verb which means “He is”. When God speaks of Himself, He says “I am”—when we speak of Him, we say ‘He is’, because we’re not. This distinction becomes especially significant in the New Testament.

By that time, people were avoiding the use of the name of God for some rather pharisaical reasons--they reasoned that, if they were not to take the name of God in vain, as the Third Commandment stated, then they could avoid violating that commandment by not using the name of God at all. So they began substituting “adonai” (“the Lord”) for “Yahweh” in reading Scripture or talking about God. Sometimes they would refer to Him by the word “Hashem”, meaning “The Name”. Jewish leaders became so serious about this superstition that they purposely misspelled the name of God in the Hebrew text so that no one would make the mistake of pronouncing “Yahweh” instead of “adonai”. They used the consonants for Yahweh and inserted the vowels for adonai to make an unpronounceable word which looks like it would be pronounced “yeh...vah”.

Eventually Hebrew became almost a dead language, as Jews were dispersed and persecuted worldwide. Then in the early 1500’s some German scholars began to examine the Hebrews manuscripts. A man by the name of Galatinus discovered the name of God, and figured that the middle vowel must have been an “o”~, which in Hebrew is a tiny dot above the word. Thus he pronounced the name of God “ye-ho-vah”, and spelled it (as Germans pronounce a “j” with a “y” sound) Jehovah. Thus the “name” Jehovah came into popular usage--an unfortunate misspelling of the name of God.

EXAMPLE:

If you took the vowels of my first name (Eric) and put them with the consonants of my last name (Spady) you would come up with Speidy, which is close, but is not my name.

What about other descriptions?

Each of us has a name. There are also many designations that describe us: man, woman, father, son, brother, daughter, sister, student, mailman, milkman, engineer, etc. God also has many designations in the scripture but his name is Yahweh.

I. Designations for God:

- **el, eloah, elohim*** God (He is a god, we are men). Elohim is a plural form, sometimes translated “gods”, sometimes “God” according to the context. (In Arabic, this came out as. “Allah” , the god of Islam)
- **adon, adonai** Lord (master, boss). Adonai is a plural form, sometimes translated “my lords”, sometimes “Lord”, according to the context. Women in the Old Testament called their husbands “adon”. This is the word from which we get the designation for God, “the Lord”.
- **baal: master, God**
This is used occasionally of God Himself, though is more commonly used as the name of the false god Baal.
- **shaddai, or el shaddai:** The Almighty, or God Almighty. Shaddai most likely comes from a root meaning “mountain”, from which we get the concept of might and permanence, thus “almighty” or ‘all-powerful” or “omnipotent”. The word el is sometimes combined with another word to designate God.
- **el elyon: Most High God.**
- **el ólam: Everlasting God.**

**The use of plural forms to designate God has caused some confusion. Some critical scholars felt that this was evidence that the Jewish religion had once been polytheistic. Others have seen in these plurals proof for the Trinity. These plurals are called “plurals of majesty”, where the person or thing described is so magnificent that a singular will just not suffice. The great King Josiah was buried “graves”—not in several burial places, but in a magnificent one. So God is not just a god, He is the only God! He is not just a master, He is the Lord of Lords! There is room here for the Trinity, but not proof of it. There is sufficient proof throughout Scripture to demonstrate the truth of the Trinity of the one God in Three Persons.*

El Roi – The God Who Sees Me (in my distress)

- **The God who opens our eyes**
- **God of seeing.**
- **Literally: You God Who Sees**

This name is only used once in the Bible. Hagar gave God this name. Not unlike those who are sexually abused she knew what it was to be used. It was a common practice in that day for a slave to be used to produce children for a mistress who couldn't have children. The slave had no choice in the matter. She was given to Abram so that Sarai could get what she wanted. After Hagar was used sexually, her child would be taken away from her when it was born and she would watch another woman raise her. She had no rights in the situation.

Women who could not bear children were seen as less than those who could in that culture. Hagar made the mistake of being disrespectful to her mistress. She had honor through becoming pregnant that mistress didn't have. Sarai made Hagar's life so miserable that running away into the desert seemed better than staying. The angel of the Lord found Hagar near a spring in the desert and spoke to her. She met God when her provisions she had ran out.

Gen. 16:13-14 She gave this name to the LORD who spoke to her: "You are the God who sees me," for she said, "I have now seen the One who sees me." That is why the well was called Beer Lahai Roi (the "well of the Living One who sees me").

She was Egyptian so as far as we know she didn't serve the God of Abram. I can imagine what a shock it was to find that Sarai's God was on her side. In her shoes I would have assumed that their God would be against me because they were against me but she found a God who saw her and understood. **A God who heard her misery and met her in it.**

She is a picture of the slave, the foreigner, the sexually abused and God is there for her, saving, leading, providing and promising.

His Name is the answer to our Needs

God said to Moses, “I AM WHO I AM. This is what you are to say to the Israelites: I AM has sent me to you.” Ex. 3:14

“I AM” in these verses is translated from Yahweh, and can be translated, “I will be everything you need Me to be whenever you need Me to be it.”

From the Lord’s Heart

My name is ointment poured out. My name is who I am, it is an answer to every need. No matter the need or wound, one of My names is there to supply, heal and bind up. I can meet every kind of need. My very name brings healing because My name reveals who I am. When My blood poured forth – My life – was poured out to meet each need, pain, sin and weakness. There is nothing out of jurisdiction of my blood. It paid for everything past, present and future. When you feel these needs remember the promise My Name provides. ***Meet Me in your need!***

Abandoned	I will never, never, never abandon you
Poor	Provider – Yahweh Jireh
Confused	Wonderful Counselor
Sick	The Great Physician (Yahweh Rapha)
Unloved	Bridegroom, the Lover of our Souls
Death	I am the ‘Resurrection and the Life’
Despair	Joy, God of all Hope
Mourning	Comforter
Overwhelmed	The Overcomer
Fear	The Mighty Conqueror, If God is for us...
Sinful	The One who took the punishment for our sins
Defenseless	Our Father, Our protector and shield, our fortress
Vulnerable	He is our Hiding Place
Hunger	Bread of Life
Loneliness	The God who is There

YAHWEH-SHAMMAH, The Lord is There

VERSE WHERE FOUND: Ezekiel 48:35 “The city shall be 18,000 cubits round about; and the name of the city from that day shall be, ‘*The LORD is there*’

THE LORD IS THERE

יהוה שמה

YAHWEH SHAMMAH

BACKGROUND

1. The book of Ezekiel was written to those Jews who had been taken captive into Babylon. However, as Ezekiel opens, Jerusalem still had not been destroyed. Jerusalem was invaded three times before it fell.
2. Daniel was taken captive in the first invasion, and Ezekiel as taken in 597 B.C. when Nebuchadnezzar invaded Jerusalem the second time (2 Kings 24:10-16).
3. Ezekiel was not called to prophecy until after he had been in Babylonia for about five years. The idolatry which was the source of the judgment was still going on among the Jewish exiles in Babylonia. The judgment of captivity did not stir them to repentance. They were convinced that Jerusalem would fall to the heathen Babylonians. Ezekiel was in Babylon prophesying and Jeremiah was in Jerusalem prophesying to the people.
4. Ezekiel records the glory of the Lord departing from the temple (Ezekiel 10-11). Then, Jerusalem fell (Ezekiel 33:21).
5. The book of Ezekiel can be divided into two main parts:
 - chapters 1-32 could be titled: ‘Yahweh Not There’ and
 - chapters 33-48 could be titled: ‘Yahweh Not There’.
6. Turning point
 - A. Up until chapter 24:2 (when Ezekiel is informed by God that the king of Babylon has begun the siege against Jerusalem) Ezekiel’s message is mainly “The city shall be destroyed.”
 - B. After 33:21 Ezekiel learns from a messenger that the city has fallen. It is at chapter 24 that the prophet learns that when Jerusalem falls, he is given a new message of hope. His message becomes, “**The city shall be restored.**”

Fourth Man in the Fire

Daniel 3:25 Now as the three stood in the midst of the fire, there appeared a FOURTH man on the scene, in the fire with them. As the king looked intently in the fire, the king said, there is a FOURTH man in the fire and his vesture is that of the Son of God.

"He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God."

IMMANUEL – God is With US

God dwells among us

God once tabernacled among us, now tabernacles within us, and in the future will again tabernacle among us.

Prophecied

Isaiah 7:14 - 14 Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and they will call him Immanuel. (Immanuel means God with us)

Matthew 1:23 - 23 "The virgin will be with child and will give birth to a son, and they will call him Immanuel "which means, "God with us."

God came to us

In the beginning was the Word, and the Word was with God, and the Word was God...And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth: John 1:1,14

The Greek word that is here translated dwelt literally means “tabernacled.” (Pitched his tent and dwelt among us’)

HE DWELLS WITHIN YOU

I Corinthians 3:16 - do you not know that you are a temple (tabernacle) of God, and that the Spirit of God dwells in you

Colossians 1:27 - It is “Christ in you, the hope of glory

Hebrews 13:5 - He Himself has said, “I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU”

Revelation 21:1-5 - Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them, and He shall wipe away every tear from their eyes....

YAHWEH SHALOM (PEACE)

“to be made whole”

Key passages: Judges 6:24 and Romans 16:19-20, 1 Thes 5:23

²⁴ So Gideon built an altar to the LORD there and called it The LORD Is Peace. To this day it stands in Ophrah of the Abiezrites. (Judges 6:24)

²⁰ The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you. (Rom 16:20)

²³ May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. (1 Thess 5:23)

Shalom Defined

Shalom is: that it might go well with you (prosper) in spirit, soul, body and financially. Wholeness, health, completion, good relationships.

What I am leaving with you is shalom- I am giving you my shalom. John 14:27 (JNT)

(Concepts within the word Shalom.) completeness, soundness, welfare, peace

- ☞ completeness (in number)
- ☞ safety, soundness (in body)
- ☞ welfare, health, prosperity
- ☞ peace, quiet, tranquility, contentment
- ☞ peace, friendship
 - of human relationships
 - with God especially in covenant relationship
- ☞ peace (from war)
- ☞ peace (as adjective) as in ‘peace even in the midst of a storm’

Authorized Version (KJV) Translation Count — Total: 236

[AV](#) — [peace](#) 175, [well](#) 14, [peaceably](#) 9, [welfare](#) 5, salute + 07592 4, [prosperity](#) 4, [did](#) 3, [safe](#) 3, [health](#) 2, [peaceable](#) 2, [misc](#) 15 - Shalom = [Rom 8:28](#) And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose.

Shalom in Greek & Hebrew

The word translated "peace" is the Greek word εἰρήνη (eirana) meaning everything from absence of war to harmony between individuals. It can also mean a state of tranquility. This is certainly not wrong as far as it goes but it does not go far enough. In Hebrew, the word translated "peace" is שלום (shâlôm). It is a very broad word in definition. It means to be complete, whole, entire, secure, tranquil, hello, goodbye, consistent, and prosperous. In its root form it means to be whole, complete and sound.

What does God's Peace do?

Microwave oven illustration – Heats food from the inside. Vibration of molecules that heat up in motion. God does the same in our hearts through his presence, and since he is Peace, we can receive His peace.

I Thes 5:23 talks about the God of peace that sanctifies our whole being. In 2 Cor 7:1, Paul talks about the fact that sexual sin touches every part of us – body soul and spirit. Therefore, a physical touch by the power of the God of Peace is necessary to 'purify ourselves from everything that contaminates body and spirit' (2 Cor. 7:1).

The God of peace comes and then inner peace can come (Ps.131, Hebr.4). Not until we have this peace can we face reality. From peace we then progress to painful memories that have not been cleared yet. When the pain gets too intense, we are able to go back (on time) to peace to receive strength.

Real peace (Shalom) becomes the 'passkey' to open the doors to people's hearts

People came to Jesus. They asked a question, showed a need. Jesus entered through the door of this need, whatever it was.

A touch of the body by the power of God also had consequences for the soul and gave the spirit the chance to make a lasting choice, to serve God. People who were touched by Jesus did not all take the step to go further. Jesus knew this, yet He gave them the opportunity. The SHALOM was a passkey that made the Kingdom of God visible and opened the door. After this they could repent and enter (Rom.2:4, Mar.1:15).

Practical application - The Eyes – a way to bless and demonstrate peace. Jesus did not look down when he prayed, but "looked up to heaven" (Mark.6:41)

DEEPER MEANINGS

Grace = smile

Mercy = Not getting what we should get - vs - **Grace** = Getting what we don't deserve
God's unmerited favor – He smiles upon us and says yes

We receive life by His grace. The meaning of the word grace is closely related to the **Hebrew word for 'to laugh'**. We can translate grace: the goodness of God that He gives us with a smile. A smile is intentional communication from the heart. The greeting Paul always gave in his letters: *Grace and peace* (equivalent to saying 'Shalom') to you in the name of the Father, Son and Holy Spirit.

When Paul spoke peace to the Greeks, he used their word for peace which meant absence of war, but he added the word grace to fill in more of the aspects of shalom. Peace and grace to you.... **God's peace with God's smile.**

God is smiling at me, sometimes with tears in His eyes because He is hurting with me. God is love. That is the essence of His being. He has to act lovingly because He is God and that is His character. He will never run out of it. But God doesn't just love me, He also likes me. He made me according to His good design and even though I may have been stained by sin, He is a master restorer and someday I will be even more beautiful than His original design, because He is a genius. (Eph 2:8-10)

Jesus is the Prince of Peace and He connected His name to Shalom (Isaiah 9:5, John 14:27).

The God of SHALOM (PEACE)

'The God of peace will soon crush Satan under your feet. Romans 16:20 NIV

'and God, the source of shalom, will soon crush the Adversary under your feet.

Romans 16:20 Jewish New Testament

Those who love Thy law have great peace, and nothing causes them to stumble.

Ps. 119:165

This word picture tells us that *peace* comes when we *destroy the authority that causes chaos* (remove the root cause of chaos). - *Hebrew Word Pictures*

satan came to steal, kill and destroy our healthy and wholeness. Jesus came to undo the work of the enemy. Think about how many of our wounds have been inflicted through others stealing, killing and trying to destroy us. Jesus comes and undoes that evil work through restoration. I expected it to be the God of war or the Resurrected Christ that will crush satan underneath His feet, not a God of peace, it sounds so passive. But then a picture came to my mind of the weight of peace. I saw a scene from the Wizard of Oz when Dorothy's house fell on and crushed the wicked witch. A house is not usually something we would consider a weapon, but in the hands of a powerful wind like a tornado, it was lethal.

Vine's on Shalom and Peace

The God of peace is a title used in [Rom 15:33](#); [16:20](#); [Phl 4:9](#); [1Th 5:23](#); [Hbr 13:20](#); [1Cr 14:33](#); [2Cr 13:11](#).

- [Rom 15:33](#) Now the **God of peace** [be] with you all. Amen.
- [Rom 16:20](#) And the **God of peace** will crush Satan under your feet shortly.
- [Phl 4:7-9](#) and the **peace of God**, which surpasses all understanding, will guard your hearts and minds through Christ Jesus... whatever things are true... and the **God of peace** will be with you.
- [1Th 5:23](#) And the very **God of peace** sanctify you wholly; and [I pray God] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
- [Hbr 13:20-21](#) Now may the **God of peace** ...make you complete
- [1Cr 14:33](#) For **God is not [the author] of confusion but of peace**
- [2Cr 13:11](#) Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the **God of love and peace** shall be with you.

The corresponding Heb. word *shalom* primarily signifies "wholeness;" see its use in [Jos 8:31](#), "unhewn;"

- [Jos 8:31](#) As Moses ... an altar of **whole** stones... and sacrificed peace offerings.

[Rth 2:12](#), "full;" [Neh 6:15](#), "finished;" [Isa 42:19](#), marg., "made perfect." Hence there is a close connection between the title in [1Th 5:23](#) and the word *holokleros*, "entire," in that verse.

- [Rth 2:12](#) The LORD recompense thy work, and a **full** reward under whose wings... come to trust.
- [Neh 6:15](#) So the wall was **finished** in the twenty and fifth...
- [Isa 42:19](#) Who [is] blind, but my servant? or deaf, as my messenger [that] I sent? who [is] blind **as [he that is] perfect**, and blind as the LORD'S servant?
- [1Th 5:23](#) And the very **God of peace** sanctify you wholly; and [I pray God] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

In the Sept. *shalom* is often rendered by *soteria*, "salvation", e.g., [Gen 26:31](#); [41:16](#); hence the "peace-offering" is called the "salvation offering." Cp. [Luk 7:50](#); [8:48](#). In [2Th 3:16](#), the title "the Lord of peace" is best understood as referring to the Lord Jesus.

- [Gen 26:31](#) And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed **from him in peace**.
- [Gen 41:16](#) And Joseph answered Pharaoh, saying, [It is] not in me: God shall give Pharaoh an answer **of peace**.
- [Luk 7:50](#) And he said to the woman, Thy faith hath saved thee; **go in peace**.
- [Luk 8:48](#) And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; **go in peace**.
- [2Th 3:16](#) Now may the **Lord of peace** Himself give you **peace** always in every way. The Lord [be] with you all.

Healing in the names of God

God Who Fights for Us

- **Judge**
- **Advocate**
- **Almighty** – El Shaddai - Psalm 91:1 - rest in the shadow of the Almighty.
- **Consuming Fire**
- **The Flame of God** – Shekhinah Glory of God – Pillar of fire, clouds by day
- **Jealous-Qanna**
- **Mighty One** (mighty to Save)
- **Shield**
- **Strength**
- **Warrior**

We need to know that he is on our side, that He is with us, He is for us, He loves us, and will do battle on our behalf.

What then shall we say to these things? If God is for us, who can be against us? Rom 8:31

How does he do this? What does His name tell us?

YAWEH SHAPHAT – The God who Judges "Judge" שֹׁפֵט

Gen. 18:25 (ESV) - ²⁵ Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?"

Isaiah 33:22 (ESV) - 22 For the Lord (Yahweh) is our judge; the Lord (Yahweh) is our lawgiver; the Lord (Yahweh) is our king; **he will save us.** (emphasis mine)

Places / people in the Bible (Shaphat in the Bible) – mean ‘judge’. Other characters (1.) One of the spies. He represented the tribe of Simeon (Num. 13:5). (2.) The father of Elisha (1 Kings 19:16-19). (3.) One of David’s chief herdsmen (1 Chr. 27:29).

Judge

He will make wrong things right.

God is just! He is our Justice and our warrior! He is the great advocate! He will make right what is wrong. King of Kings. Lord of Lords. With justice he judges and wages war. **I am vindicated.** He fights for me and defeats the enemies that have tormented me.

He is the Heavenly Warrior that Defeats the Beast

I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. **With justice he judges and wages war.**

*His eyes are like **blazing fire**, and on his head are many crowns. He has a name written on him that no one knows but he himself. He is dressed in a robe dipped in blood, and his name is the Word of God.*

*The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. **Coming out of his mouth is a sharp sword with which to strike down the nations.** “He will rule them with an iron scepter.”*

*He treads the winepress of **the fury of the wrath of God Almighty**. On his robe and on his thigh he has this name written: King of Kings and Lord of Lords. Revelation 19:11-16 (NIV)*

The Great White Throne Judgment

Then I saw a great white throne and One seated on it. Earth and heaven fled from His presence, and no place was found for them. I also saw the dead, the great and the small, standing before the throne, and books were opened. Another book was opened, which is the book of life, and the dead were judged according to their works by what was written in the books.

*Then the sea gave up its dead, and Death and Hades gave up their dead; **all were judged according to their works**. Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And anyone not found written in the book of life was thrown into the lake of fire. Revelation 20:11-15 (HCSB)*

God of Justice

Yet the LORD longs to be gracious to you; He rises to show you compassion. For the LORD is a God of justice. Blessed are all who wait for Him! - Isaiah 30:18

Then a shoot will grow from the stump of Jesse, and a branch from his roots will bear fruit. The Spirit of the LORD will rest on Him—a Spirit of wisdom and understanding, a Spirit of counsel and strength, a Spirit of knowledge and of the fear of the LORD. His delight will be in the fear of the LORD.

He will not judge by what He sees with His eyes, He will not execute justice by what He hears with His ears, but He will judge the poor righteously and execute justice for the oppressed of the land. He will strike the land with discipline from His mouth, and He will kill the wicked with a command from His lips. ⁵ Righteousness will be a belt around His loins; faithfulness will be a belt around His waist. Isaiah 11:1-5 (HCSB)

Conqueror

*These will make war against the Lamb, **but the Lamb will conquer them** because He is Lord of lords and King of kings.” [Revelation 17:14](#) (HCSB)*

God of retribution

A destroyer will come against Babylon; her warriors will be captured, and their bows will be broken. For the LORD is a God of retribution; He will repay in full. (Jeremiah 51:56)

God hates oppression

"Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke?" Is. 58:6

Learn to do what is good. Seek justice. Correct the oppressor. Defend the rights of the fatherless. Plead the widow's cause. Isaiah 1:17 (HCSB)

Avenger

*Never seek revenge, my friends; instead, leave that to God's anger; for in the Tanakh it is written, "**ADONAI says, 'Vengeance is my responsibility; I will repay.'**" ¹ Romans 12:19 (CJB)*

***Vindicate me, God,** and defend my cause against an ungodly nation; **rescue me** from the deceitful and unjust man. For You are the God of my refuge. Why have You rejected me? Why must I go about in sorrow because of the enemy's oppression? Send Your light and Your truth; let them lead me. Let them bring me to Your holy mountain, to Your dwelling place. Psalm 43:1-3 (HCSB)*

¹ Deuteronomy 32:41

Yahweh - Nissi

Then there is Yahweh Nissi. This is found in Exodus 17:15. It literally means "**God, my Banner** or God my Standard of Victory" In Exodus 17:15 Moses named an Altar he built after this name of God. ("And Moses built an altar, and called the name of it Yahweh nissi")

Here is the background. The Amalekites had refused to allow the Israelites to pass through their land, so they had to fight. Moses sent Joshua into the valley to fight the battle, while Moses stood on the mountain to hold high the rod of God. The rod was their "standard." In those days, and even now, a standard was used during a battle to give a sense of identity and a gathering point. It could be a flag, or a banner, or it could be only a high pole. But all the soldiers could see it. It represented victory.

So the next time that you are in heated spiritual warfare, remember that God is Yahweh Nissi. He is The Eternal God, your banner of Victory. We can praise Him with words like, "Thank you Yahweh Nissi, that You always give the victory through our Lord Jesus Christ."

Psalm 60:4-5 (NLT) But you have raised a banner for those who fear you—a rallying point in the face of attack. Now rescue your beloved people. Answer and save us by your power.

Song of Solomon 2:4 (NASB) He has brought me to his banquet hall, And his banner over me is love.

Isaiah 11:10 (NLT) In that day the heir to David's throne will be a banner of salvation to all the world. The nations will rally to him, and the land where he lives will be a glorious place.

What does his banner of you say? What would it look like? Prayer – meditation time

Draw a picture of what God's banner over you looks like

A God who comforts us

YAHWEH-ROHI: יהוה רועה "The Lord Our Shepherd"

Psa. 23, from "ro'eh" (to pasture).

(video) song - Psalm 23, The Lord is my Shepherd.

I am the Good Shepherd and I know and recognize My own, and My own know and recognize Me, Even as truly as the Father knows Me I also know the Father; and I am giving My very own life and laying it down in behalf of the sheep. John 10:14 Amplified

Shepherds in Bible times would risk their lives to protect sheep from lions, bears (David), robbers and wolves.

*The shepherds played the flute for their sheep which calmed them. They would move the sheep from field to field and when there was no more grass to eat the shepherd would feed them himself, often from his own hand. If the flock was small there might be times when it was stabled within the peasant house, and the family lived on the floor above it. **He shall feed his flock like a shepherd. Is. 40:11***

The water had to be completely still because the sheep would be scared to drink water that was moving. **He leads me beside still waters... Ps. 23:2**

The flock knew the shepherd's voice and call and when he called his call, they would gather to him, separating from other flocks. (John 10:4,5)

He would name his sheep (John 10:3), and would lead them by going before them or beside them. But at night he would also guard them from the rear when they were going into the fold at night, to protect them. (Is. 52:12)

The shepherd knows each sheep intimately. He knows its unique needs and personality and cares intensely for each. Since the shepherd would be with the sheep so much, when life got boring he would pretend to run away, and they will soon overtake him, and completely surround him, gamboling with great delight.

He counts every evening to make sure each one is there but often this is not done because he can simply sense if one is missing. They are utterly helpless alone so he is always watching for strays. Sheep hate crossing moving water so the shepherd will stay close to them Is. 43:2 and carry the young ones next to his bosom inside his robe Is. 40:11. When they all arrive over the stream, the lambs will gambol about with joy, and the sheep will gather around their shepherd as if to express their thankfulness to him.

(Manners and Customs of Bible Lands by Fred H. Wight, Moody Press)

Thy Rod and Thy Staff – they comfort me

I've also heard that if there was a sheep that had a tendency to continually wander away, the shepherd might take the drastic action of breaking one of its legs and carrying it on his shoulders until it healed. By the time the leg healed the sheep would be so bonded to the shepherd that he would stay close by his side.

El Shaddai – All sufficient one

(or literal many breasted one, many mountains)

God is a God who keeps His promise and His covenants 1. God is a covenant-keeping God (17:1-8). Moses writes, “Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, ‘**I am God Almighty**’” (17:1a).

These words break thirteen years of silence between God and Abram. God had not spoken to Abram since he took matters into his own hands by sleeping with Hagar and conceiving a son (16:16). After these silent years, Abram must have been greatly encouraged by this encounter with God.⁴ In this revelation, the Lord manifested Himself more fully in terms of His character and attributes.

God referred to Himself as “**God Almighty**” (**El Shaddai**).⁵ So far, the primary name by which the Lord has revealed Himself is **Elohim, meaning the God who creates and sustains nature. El Shaddai, on the other hand, refers to the God who constrains nature**, the One who actually causes nature to do what is against itself. In other words, God is capable of working miracles. He created natural laws; He can violate natural laws.

El Shaddai is a designation, which emphasizes God's infinite power (Exod 6:3).⁶ Interestingly, the word El means “the strong one,” while the word Shadd refers to the bosom of a nursing mother. This suggests that God is the One from whom Abram was to draw strength and nourishment. By a most tender image, God seems to be saying that we are empowered to live out our responsibilities in the covenant by feeding on Him, just as a child grows by feeding on the milk of its mother.

YHWH EZER - Ye-ho'-vah Ay '-zer

THE LORD OUR HELP

²⁰ Our soul waits for the LORD; he is our help and our shield.

Psalm 33:20 - (ESV)

'Come Thou Fount - Hymn

In 1 Samuel 7, the prophet Samuel and the Israelites found themselves under attack by the Philistines. Fearing for their lives, the Israelites begged Samuel to pray for them in their impending battle against the Philistines. Samuel offered a sacrifice to God and prayed for His protection. God listened to Samuel, causing the Philistines to lose the battle and retreat back to their own territory. After the Israelite victory, the Bible records: “Then Samuel took a stone and set it up between Mizpah and Shen, and called its name Ebenezer, saying, ‘Thus far the Lord has helped us’ ” (1 Samuel 7:12).

The word Ebenezer comes from the Hebrew words 'Eben hà-ezer (eh'-ben haw-e'-zer), which simply mean “stone of help” (see *Enhanced...*, 1995). When Robinson wrote his lyrics, he followed the word Ebenezer with the phrase, “Here by Thy great help I've come.” An Ebenezer, then, is simply a monumental stone set up to signify the great help that God granted the one raising the stone. In Robinson's poem, it figuratively meant that the writer—and all who subsequently sing the song—acknowledge God's bountiful blessings and help in their lives.

The next time you sing about raising your Ebenezer, you will be able to “sing with the understanding” that you are acknowledging God's help in your life (1 Corinthians 14:15).

YAHWEH-ROPHE (Rapha) : יהוה רפא "The Lord Who Heals" Ex. 15:22-26.

(Adonai Roph'ekha)

From "rophe" ("to heal"); implies spiritual, emotional as well as physical healing. (Jer. 30:17, 3:22; Isa. 61:1) God heals body, soul and spirit; all levels of man's being.

"YHWH-Rophe" appears only once in Scripture and is the second name YHWH used to reveal Himself to His people.

In the 16th chapter of Exodus we find a passage of scripture that gives us a great deal of insight into our YHWH Rapha. This name of God is proclaimed to the children of Israel by God through Moses at Marah. The caption in my study Bible for this passage of Scripture says "Bitter Waters Made Sweet".

Exodus 15:22-26 (NIV)

"Then Moses led Israel from the Red Sea and they went into the Desert of Shur. For three days they traveled in the desert without finding water. When they came to Marah, they could not drink its water because it was bitter. (That is why the place is called Marah.) So the people grumbled against Moses, saying, 'What are we to drink?' Then Moses cried out to the LORD, and the LORD showed him a piece of wood. He threw it into the water, and the water became sweet. There the LORD made a decree and a law for them, and there he tested them. He said, 'If you listen carefully to the voice of the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you.'"

It is at this point that the Lord seems to change the subject. Suddenly He begins talking to the Israelites about the diseases and plagues that He brought upon the Egyptians because of their affliction of the Hebrews. God is very clear with the Hebrew people concerning the actions that they must take to prevent the same kind of diseases and plagues from visiting them. If they will be obedient to Him, He will heal them of disease and be their Yahweh Rapha.

God needs to take us down 'Memory Lane' sometimes too so we know it will be ok.

I believe the bitter water at Marah was symbolic of what was taking place in the hearts of the Hebrew people. They had suffered greatly under Pharaoh in Egypt and they had been happy to flee the bondage and suffering that was inflicted upon them. However, like reality, freedom was not as easy or pretty as they had hoped for. They had to rely on God completely for everything and circumstances were not what they desired or expected. They had broken expectations! Because of this, their hearts began to be filled with the diseases of bitterness and resentfulness. God knew their need for healing from bitterness and He longed to bring that healing to them. Unfortunately, in the very next chapter of Exodus we find the Israelites longing to forsake ultimate freedom and return to Egypt. What in the world were they thinking?

Root of Bitterness – Hebrews 12:14-15

14 Make every effort to live in peace with everyone and to be holy; without holiness no one will see the Lord. 15 See to it that no one falls short of the grace of God and that no bitter root grows up to cause trouble and defile many.

Harsh, critical, judgmental, sarcastic, and filled with Anger – but not always a porcupine. Can be aloof, an iceberg, indifferent, but like an iceberg, most of the problem is beneath the surface.

How does it get there? How does it germinate? **Someone how is hurt!!**

- 1) Intentional – They hurt you on purpose
- 2) Unintentional – They hurt you but they did not mean too
- 3) A bitter person does not get over it. Does not deal with hurt by the Grace of God.
- 4) Root grows deeper. Hurt is a seed, the heart is the soil that harbors it – turns into bitterness
- 5) Hyper critical people are bitter people
- 6) Bitterness is an acid that destroys its container. Affects you physically
- 7) **Forgiveness and gratitude** - Thankfulness is the key to resolving bitterness, and bringing healing into the 'root'

Yahweh-Rapha wants to bring health in every category of life. Just as God is love, we must also understand that God is healing. Healing is not an occasional thing God does when He feels like it, but healing is what God is. The touch of the Master's hand in our lives brings healing and wholeness. God's (Yahweh-Rapha) intense desire is to tenderly mend and repair your life so that you are brought to a total state of health and complete restoration. God is not just the God of physical healing, but is the God of emotional, mental, and spiritual healing.

God not only heals the body, but He heals the soul, the mind and the emotions.

Yahweh-Rapha's healing power can make all the bitter areas of our life sweet. There is often a root of bitterness in the sickness and disease that inflicts mankind.

Our bodies (health and wholeness)

Our self-talk (What we say and the intent of our hearts)

IT AFFECTS US!

EXAMPLE: - Sound frequency in words (and intent!) Dr. Masaru Emoto (Japan) in alternate medicine

Bitterness opens the floodgates to sickness and disease of the body, emotions, mind, and soul. God wants your soul to bathe in the sweetness of His love, where bitterness has no place.

YHWH-Jireh (Yireh)

יהוה יראה

Deeper meaning: Yahweh Sees, and He will Provide

Most of God's (Yahweh's) compound names and titles come from a historical encounter with God, and show how God is in some specific way or His character as he meets human needs. All of these names are significant because of their relation to the name "YHWH" (LORD (capital letters) in the Bible). As we've already learned, the name Yahweh (YHWH) reveals God as the **Covenant-Keeping - Eternal 'I AM'**. He is the **Self-Existent One**, the **Holy God**.

It isn't enough that we simply know these names as some sort of rote learning exercise. If we truly desire to know the Lord, (YHWH) on an intimate and personal level, then we must study these names, attributes and designations and their significance in the historical settings in which they're given (in biblical context). Only then, may we even come **close** to grasping all that the God (Elohim) of Heaven and Earth wants us to know about Himself. Why else would He encounter man and show them who He is with these revelations about His character and His interactions with His creation?

YHWH Yir-á' (Yahweh Jireh), the compound name appears in the Old Testament only once — in **Genesis 22:14** by Abraham to memorialize God's intervention in the sacrifice of Isaac by providing an animal substitute for the sacrifice of his son: "And Abraham called the name of the place, 'Yahweh-Yireh,' as it is said to this day, '**On the mountain God provides.**'"

The word "jireh" is a transliteration of a Hebrew word which means "to see" or "to foresee". In the Hebrew Bible, it is translated "to see" or "to appear", and it is often used to refer to certain people who could foresee — prophets — as in future telling (foreseeing)

- 1 Samuel 9:9 — "Formerly, in *Israel* when a man went to inquire of God (Elohim), he spoke thus, 'Come, let us go to the seer [jireh],' for the prophet of today was formerly called a seer [jireh]." (TS98)
- 2 Kings 17:13 — "Yet Yahweh-testified to Israel, and to Judah, by every prophet, and every seer [jireh], saying, 'Turn you from your evil ways, and keep My commandments and My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets.'" (WEB)
- 1 Chronicles 9:22 — "All these who were chosen to be porters in the thresholds were two hundred and twelve. These were reckoned by genealogy in their villages, whom David and Samuel the seer [jireh] did ordain in their office of trust." (WEB)
- See also 1 Samuel 9:11,18-19; 2 Samuel 15:27, 24:11; 1 Chronicles 21:9, 25:5, 26:28, 29:29; 2 Chronicles 9:29, 12:15, 16:7,10, 19:2, 29:25,30, 35:15; Amos 7:12.

Obviously, there might be some confusion as to how the word "to see" can then also be translated to "provide", unless we consider the **nature** of Almighty God [El Shaddai]. As the 19th Century Anglican pastor H. W. Webb-Peploe wrote in "**The Titles of Jehovah**":

"...with God, to see is also to **foresee**. As the One who possesses eternal wisdom and knowledge, He knows the end from the beginning. . . . From eternity to eternity He foresees everything. . . . Thus with God foreseeing is **pre**vision. As the Jehovah of righteousness and

holiness, and of love and redemption, having prevision of man's sin, and fall, and need, He makes **provision** for that need. For provision, after all, is merely a compound of two Latin words meaning "to see beforehand". And we may learn from a dictionary that "provide" is simply the verb and "prevision" the noun of seeing beforehand. Thus to God prevision is necessarily followed by provision, for He certainly **will** provide for that need which His foreseeing shows Him to exist. With Him prevision and provision are one and the same thing." (*emphases added*)

Thus, "YHWH **Sees**" becomes "YHWH **Provides**" or "YHWH **Will** Provide".

In the circumstance of the compound name in Genesis 22:14, YHWH-Jireh is significant because it commemorates a great deliverance. Naming the place "YHWH-Jireh" serves as a perpetual reminder of the marvelous, awe-inspiring grace of YHWH.

YHWH-Tsid'Ke-nu

(Tsidkenu, Tzidkaynu, Tsidqenuw)

יהוה צדקנו

YHWH Is Our Righteousness / YHWH Is the Righteous One

Pronounced *Yahweh - T-sid'-kay'-noo*, the compound name appears only twice, both times in Jeremiah:

- Jeremiah 23:5, 6 — "'Behold, the days come,' says Yahweh, 'that I will raise to David a righteous Branch, and He shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name by which He shall be called: **Yahweh our righteousness** [YHWH-Tsid'Ke-nu].'" (WEB)
- Jeremiah 33:16 — "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name by which she shall be called: **Yahweh our righteousness** [YHWH-Tsid'Ke-nu]." (WEB)

Historical Backdrop to Jeremiah's Use of the Compound Name

As a result of Judah's rejection of the one true God and their turning to idols, the time for Judah's punishment by exile was drawing near. In sharp contrast to YHWH's laws (*cf.* Deuteronomy 16:18), the people of Judah further added to their sin by perverting righteous judgment and ordaining unrighteous decrees, as in...

- Isaiah 5:23 — "Who acquit the guilty for a bribe, But deny justice for the innocent!" (WEB)
- Isaiah 10:1 — "Woe to those who decree unrighteous decrees, and to the writers who write perverseness..." (WEB)

Since their actions indicated that they despised YHWH's provision of redemption as YHWH-Jireh, He could not continue to be YHWH-Rophe, their Healer (*cf.* Isaiah 1:6); and without the protection of YHWH-Nissi, their Banner, they were defeated at every turn. Nevertheless, they stubbornly refused to repent and return to YHWH-M'Kaddesh, their Sanctifier, and they became more corrupt and degenerate. And having forsaken YHWH-Shalom, their Peace, they were torn by internal dissension and violence, and subjected by outward aggression and conquest.

It is in these contexts, therefore, that YHWH pronounced judgment against Judah and Israel, while at the same time promising through the Prophet Jeremiah that a time was coming in the future when He would save Judah once again and execute justice and righteousness in the land through the "righteous Branch", none other than Y'shua haMashiach (Jesus **the** Christ).

Origin of and Other Uses of "Tsid'Ke-nu"

The word "tsid'ke-nu" derives from the Hebrew word "tsedek", which means "stiff", "straight", or "righteous".

No matter how hard we try or what words we use, mere human language is totally insufficient to convey a full understanding of the ideas of righteousness and justification contained in the word "tsid'ke-nu". Only when we study it in the context of YHWH's character as the "Perfectly Righteous One" can we begin to see it clearly.

The words "tsedek" or "tsid'ke-nu" appear hundreds of times in Scripture in reference to outward obligations and relationships with each other as well as with our holy God...

- Leviticus 19:35, 36 — "You shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. **Just** balances, **just** weights, a **just** ephah, and a **just** hin [tsid'ke-nu], shall you have. I am Yahweh your God, who brought you out of the land of Egypt." (WEB)
- Psalm 71:16 — "I come in the might of the Master יהוה; I make mention of Your **righteousness** [tsid'ke-nu], Yours alone." (TS98)
- Isaiah 45:19 — "I have not spoken in secret, in a place of the land of darkness; I didn't say to the seed of Jacob, "Seek you me in vain": I, Yahweh, speak **righteousness** [tsid'ke-nu], I declare things that are **right** [tsedek]." (WEB)
- Isaiah 45:24 — "I have not spoken in secret, in a dark place of the earth. I have not said to the seed of Ya'aqob, "Seek Me in vain." I am יהוה, speaking **righteousness** [tsid'ke-nu], declaring matters that are **straight** [tsedek]." (WEB)
- Zephaniah 2:3 — "Seek יהוה, all you meek ones of the earth, who have done His right-ruling. Seek **righteousness** [tsid'ke-nu], seek meekness, if so be that you are hidden in the day of wrath of יהוה." (TS98)
- See also Genesis 15:6; Deuteronomy 6:25, 9:4-6, 24:13; 1 Samuel 26:23; 2 Samuel 22:21,25; Psalms 4:5, 5:8, 7:8,17, 11:7, 18:20,24, 24:5, 31:1, 33:5, 35:24,27, 36:6, 40:9, 51:17, 96:13, 98:2,9, 103:6,17, 118:19, 119:75, 143:1,11; Proverbs 15:9; Isaiah 5:7,16, 26:10, 33:5, 42:6,21, 45:8,13, 48:1, 51:1, 54:17, 56:1, 58:8, 61:3,10-11, 62:2; Jeremiah 4:2, 9:24, 22:3, 23:6, 33:16, 51:10; Ezekiel 14:14,20; Daniel 9:7,16; Hosea 10:12; Joel 2:23; Micah 6:5, 7:9; Malachi 3:3.

As the eternal, self-existent "I AM", and Master, sovereign Ruler and covenant-keeping Mighty God, YHWH is Himself perfectly righteous or perfect righteousness, as in...

- Psalm 11:7 — "For Yahweh is **righteous** [tsid'ke-nu]. He loves **righteousness** [tsedek]. The upright shall see His face." (WEB)
- Psalm 129:4 — "Yahweh is **righteous** [tsid'ke-nu]. He has cut apart the cords of the wicked." (WEB)
- 1 Samuel 12:7 — "Now therefore stand still, that I may plead with you before Yahweh concerning all the **righteous** [tsid'ke-nu] acts of Yahweh, which He did to you and to your fathers." (WEB)
- Ezra 9:15 — "Yahweh, the God of Israel, You are **righteous** [tsid'ke-nu]; for we are left a remnant that is escaped, as it is this day: behold, we are before You in our guiltiness; for none can stand before You because of this." (WEB)
- Deuteronomy 32:4 — "The Rock [El Sali], His work is perfect; For all His ways are justice: A God of faithfulness and without iniquity, **Just and right** [tsid'ke-nu] is He." (WEB)
- Psalm 119:142, 144 — "Your **righteousness** [tsid'ke-nu] is an everlasting **righteousness** [tsid'ke-nu]. Your law is truth....Your testimonies are **righteous** [tsid'ke-nu] forever. Give me understanding, that I may live." (WEB)
- See *also* Exodus 9:27; 2 Chronicles 12:6; Psalms 11:7, 37:39, 129:4, 145:17; Lamentations 1:18.

Let's WORSHIP HIM See Him as He truly is! Stand in awe of Him. Bow in reverence of Him. YHWH, our God is holy . . . YHWH, our God is righteous . . . YHWH, our God is just . . . YHWH, our God is **the** God, fully deserving of all our praise and adoration and worship and obedience! When we finally begin to comprehend and acknowledge our holy God's perfect righteousness, we cannot help but acknowledge our own guilt before the Righteous One, as the Prophet Daniel did in Daniel 9:7, 8 — "Oh, יהוה, to You is the **righteousness** [tsid'ke-nu], and to us shame, as it is this day — to the men of Yehudah (Judah), to the inhabitants of Yerushalayim (Jerusalem) and all Yisra'el, those near and those far off in all the lands to which You have driven them, because of their trespass which they have trespassed against You. O Master [Adonai], to us is shame, to our sovereigns, to our heads, and to our fathers, because we have sinned against You