
The Names of God – Special Study G.A. Cooley

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Introduction

The Value of "A Good name"

(Prov 22:1 KJV) A **good name is rather to be chosen than great riches**, and loving favour rather than silver and gold.

(Eccl 7:1 KJV) **A good name is better than precious ointment**; and the day of death than the day of one's birth.

(Song 1:3 KJV) Because of the savour of thy good ointments **thy name is as ointment poured forth**, therefore do the virgins love thee.

The Names of God

(Psa 83:18 KJV) That men may know that thou, whose name alone is **JEHOVAH**, art the most high over all the earth.

(Isa 42:8 KJV) I am the **LORD**: that is my name: and my glory will I not give to another, neither my praise to graven images.

(Psa 8:9 KJV) O **LORD our Lord**, how excellent is thy name in all the earth!

(Phil 2:9 KJV) Wherefore **God** also hath highly exalted him, and given him a name which is above every name:

(Phil 2:10 KJV) That at the name of **Jesus** every knee should bow, of things in heaven, and things in earth, and things under the earth;

The Revelation of God in His Names

It is our purpose in this study of the names of God to not only show the meanings of the names of God in the Old Testament, but to see the revelation of God's redemption plan for man in His names. We will also find that in the compound names of Jehovah their fulfillment in the Lord Jesus Christ in the New Testament.

A. What is in a Name?

The selection of names today has become a very arbitrary process. Little attention is given to the meaning of the name. Names are chosen for sound, by association or after a friend or relative. Little, if any, emphasis is placed on the meaning of the name.

"Given Name" - This is the first name of a person given at birth or baptism, as distinguished from the surname.

"Surname" - This is your family name, or last name, as distinguished from a given name. It can be a name or epithet added to a person's given name, such as "Ivan *the Terrible*."

"Namesake" - This is a person that is named after another person with the same name.

"Nicknames" - This is a name in addition, or a substitute name given to a person, place, or thing. It is usually descriptive and given in fun, affection, or derision, as "Doc," "Shorty," "Red," etc. It can also be a shorter form of a proper name, as "Jerry" for "Gerald," "Bob" for "Robert," "Jo" for "Jolene."

"Name dropping" - This is used very often in society as well as in the Church to impress others by mentioning the name of a famous or an important person in a familiar way. I am "a friend of" so-in-so.

(1 Cor 1:11 KJV) For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that **there are contentions among you.**

(1 Cor 1:12 KJV) Now this I say, that every one of you saith, **I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.**

"Name calling" - This is the use of disparaging or abusive names in attacking others. Because the name used has meaning, it usually embodies hatred and anger. We all are guilty of this to a greater or less degree.

(Eph 5:3 KJV) But fornication, and all uncleanness, or covetousness, **let it not be once named among you, as becometh saints;**

(Eph 5:4 KJV) Neither filthiness, **nor foolish talking, nor jesting, which are not convenient;** but rather giving of thanks.

(Eph 5:5 KJV) For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

"In the name of" - This is used "in reference to," or "by authority of," or "as the representative of," or "belonging to." In the business world, an assistant or subordinate may sign "in the name of" the boss.

When we believe "in the name of" Jesus (meaning Savior) we are saved.

(John 3:18 KJV) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed **in the name of the only begotten Son of God.**

We are justified "in the name of" Jesus.

(1 Cor 6:11 KJV) And such were some of you: but ye are washed, but ye are sanctified, but **ye are justified in the name of the Lord Jesus,** and by the Spirit of our God.

We find in scripture; we are baptized in water "in the name of" Jesus.

(Acts 2:38 KJV) Then Peter said unto them, Repent, and **be baptized every one of you in the name of Jesus Christ** for the remission of sins, and ye shall receive the gift of the Holy Ghost.

We pray for others "in the name of" Jesus.

(Acts 3:6 KJV) Then Peter said, Silver and gold have I none; but such as I have give I thee: **In the name of Jesus Christ of Nazareth rise up and walk.**

(James 5:14 KJV) Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil **in the name of the Lord:**

We teach and preach "in the name of" Jesus.

(Acts 9:27 KJV) But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how **he had preached boldly at Damascus in the name of Jesus.**

Evil spirits must obey the authority that is "in the name of" Jesus.

(Acts 16:18 KJV) And this did she many days. But Paul, being grieved, turned and said to the spirit, **I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.**

We give thanks to God for all things "in the name of" Jesus.

(Eph 5:20 KJV) Giving **thanks** always for all things unto God and the Father **in the name of our Lord Jesus Christ;**

Everything we do as believers, whether in word or deed, should be done "in the name" of Jesus.

(Col 3:17 KJV) And **whatsoever ye do in word or deed, do all in the name of the Lord Jesus,** giving thanks to God and the Father by him.

In Bible Times

In Bible times, as recorded in the Scriptures, the choice of a name was much more significant than today. The name conveys the nature and essence of the thing named. Sometimes when God changed the nature of a person, He also changed his or her name. For example, when Abram believed God's promises of a son, God changed his name to Abraham and changed his wife's name from Sarai to Sarah.

Abram: "a high father"

Abraham: "father of a multitude"

Sarai: "contentious, quarrelsome" "Jehovah is prince"

Sarah: "princess, noblewoman"

After the angel of the Lord had wrestled with him all night, Jacob's name was changed to Israel.

Jacob: "supplanter"

Israel: "prince with God"

In the New Testament, Saul of Tarsus, came to be known as Paul.

Saul: "asked for, demanded"

Paul: "little"

A name could be prophetic in nature as in the case of Abraham, which means "father of a multitude." It could indicate an unusual or unique circumstance surrounding a child's birth as in the case of Moses, which means "drawn from the water." Or the name could describe the nature, personality, or characteristics of an individual.

The various names of God in the Old Testament often describe aspects or qualities of the character and personality of God.

In the Old Testament, there are three primary names for God. They are:

El, Elohim – “Strength or the Strong One” “God the Almighty”

Adon, Adonai – “Lord, Ruler, Master”

Jehovah – “Self-Existent One”

These primary names are often compounded to give us a more indepth meaning and understanding who God is.

1. **El, Elohim** - El means "strength or the strong one." El is singular (Deu. 10:17 KJV) For the LORD (Jehovah: G3068) your God (Elohim:H430) is God (Elohim:H430) of gods (Elohim:H430), and Lord (Adonai:H113) of lords (Adonai:H113), a great God (El:H410), a mighty, and a terrible, which regardeth not persons, nor taketh reward:

LORD, H3068. Jehovah, yeh-ho-vaw'; from H1961; (the) self-Existent or Eternal; Jeho-vah, Jewish national name of God: --Jehovah, the Lord. Comp. H3050, H3069.

God, H430. 'elohiym, el-o-heem'; plur. of H433; gods in the ordinary sense; but spec. used (in the plur. thus, esp. with the art.) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative: -- angels, X exceeding, God (gods) (-dess, -ly), X (very) great, judges, X mighty.

Lord, H113. 'adown, aw-done', or (short.) 'adon, aw-done'; from an unused root (mean to rule); sovereign, i.e., controller (human or divine): --lord, master, owner. Comp. also names beginning with "Adoni-".

El, H410. 'el, ale; short. from H352; strength; as adj. mighty; espec. the Almighty (but used also of any deity): --God (god), X goodly, X great, idol, might (-y one), power, strong. Comp. names in "-el."

El is translated "God" some 250 times and frequently in circumstances which especially indicate the great power of God. El is singular and is the root word for the more used word "Elohim" which is plural. The fact that both words are used of God supports the "tri-unity" doctrine. Elohim, the plural form of "El," occurs 2,570 times in the Old Testament. It is made up of "El," which means "strength or the strong one," and "Alah," which means "to swear, to bind oneself by an oath." The name, Elohim, contains the idea of creative and governing power, of omnipotence and sovereignty. Elohim, due to its plurality, implies the Tri-unity, or Trinity of God.

(Deu 6:4 KJV) Hear, O Israel: The **LORD (Jehovah) our God (Elohim) is one (H259) LORD(Jehovah): one, H259. 'echad, ekh-awd'**; a numeral from H258; prop. **united, i.e., one;** or (as an ordinal) first: --a, alike, alone, altogether, and any (-thing), apiece, a certain [dai-] ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together.

From Genesis 1:1 to 2:4 the word "Elohim" alone is used 35 times.

It is "Elohim,"

Who by His mighty power creates the vast universe.

Who says, and it is done.

Who brings into being what is not.

By whose word the worlds were framed so that things which are seen were not made of the things which do appear; and by the breath of His nostrils breathed into a clay form and man became a living soul.

It is "Elohim" that is introduced to man in the very first verse of Genesis:

(Gen 1:1 KJV) In the beginning **God (Elohim)** created the heaven and the earth.

It was "Elohim" that created man after His own image:

(Gen 1:26 KJV) And **God (Elohim)** said, Let **us (plural)** make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

This glorious, powerful and sovereign God (Elohim) says to Israel: "I will be to you a God (Elohim)," (Ex. 6:7 KJV) and we may say to him "My God (Elohim); in him will I trust" (Ps. 91:2 KJV)

A. El Elyon

El Elyon means "the Most High God" and is used 9 times in the Old Testament. Elyon, "the Most High" alone, is used about 45 times.

God by this name was first revealed to Abraham after he had conquered the kings that had taken Lot and then refused the goods offered to him by the King of Sodom.

(Gen 14:18 KJV) And Melchizedek king of Salem **brought forth bread and wine: and he was the priest of the most high God.**

(Gen 14:19 KJV) And he blessed him, and said, Blessed be Abram of **the most high God, possessor of heaven and earth:**

(Gen 14:20 KJV) And blessed be **the most high God**, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

(Gen 14:21 KJV) And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

(Gen 14:22 KJV) And Abram said to the king of Sodom, I have lift up mine hand unto the **LORD, the most high God, the possessor of heaven and earth,**

possessor, H7069. qanah, kaw-naw'; a prim. root; to erect, i.e., create; by extens. to procure, espec. by purchase (caus. sell); by impl. to own: --attain, buy (-er), teach to keep cattle, get, provoke to jealousy, possess (-or), purchase, recover, redeem, X surely, X verily.

God had revealed to Abraham that He was "El Elyon" that had made him rich, and he needed no help from the world. And because God had provided, he paid tithes to "the priest of the Most High God."

(Gen 14:23 KJV) That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

Most High God, H5945. 'elyown, el-yone'; from H5927; an elevation, i.e., (adj.) lofty (compar.); as title, the Supreme: --(Most, on) high (-er, -est), upper (-most).

El Elyon suggests the exalted nature of God. The key to understanding "El Elyon" is in the phrase that follows, which is "possessor of heaven and earth. He is the highest authority on earth and the highest authority in heaven which is seen in "possessor of heaven and earth."

He is the "Most High God" that not only created heaven and earth but "He owns them."

Abraham did not need the riches of the world that the King of Sodom wanted to give him. It was God that had made him rich.

David wrote:

(Psa 57:2,3 KJV) I will cry unto **God most high**; unto God that **performeth all things for me. He shall send from heaven . . .**

From the Song of Moses just before his death:

(Deu 32:8 KJV) When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

(Deu 32:9 KJV) For **the LORD'S portion is his people; Jacob is the lot of his inheritance.**

(Deu 32:10 KJV) He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

(Deu 32:11 KJV) As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

(Deu 32:12 KJV) So the LORD alone did lead him, and there was no strange god with him.

B. El Shaddai

El Shaddai is translated in Genesis 17:1 (KJV) where it is first used as “the Almighty God.” In this name we see another great revelation of God by God to Abraham.

It means “the Breasted” or “All-sufficient.”

(Gen 17:1 KJV) And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am **the Almighty God**; walk before me, and be thou perfect.

God, H410. 'el, ale; short. from H352; strength; as adj. mighty; espec. the Almighty (but used also of any deity): --God (god), X goodly, X great, idol, might (-y one), power, strong. Comp. names in "-el."

Almighty, H7706. Shadday, shad-dah'ee; from H7703, the Almighty: -- Almighty.

(Gen 17:2 KJV) And I will make my covenant between me and thee, and will **multiply thee exceedingly.**

(Gen 17:3 KJV) And Abram fell on his face: and God talked with him, saying,

(Gen 17:4 KJV) As for me, behold, my covenant is with thee, and **thou shalt be a father of many nations.**

(Gen 17:5 KJV) Neither shall thy name any more be called Abram, but thy name shall be **Abraham; for a father of many nations have I made thee.**

(Gen 17:6 KJV) And **I will make thee exceeding fruitful**, and I will make nations of thee, and kings shall come out of thee.

(Gen 17:7 KJV) And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

(Gen 17:8 KJV) And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Scofield gives one of the best summaries of El Shaddai:

" Almighty God." (Heb. *El Shaddai*)

(1) The etymological signification of Almighty God (*El Shaddai*) is both interesting and touching. God (*El*) signifies the “Strong One” (Gen 1:1, *note*). The qualifying word

Shaddai is formed from the Hebrew word “**shad**,” the breast, invariably used in Scripture for a woman’s breast, e.g., Gen. 49:25; Job 3:12; Psa. 22:9; Song 1:13; 4:5; 7:3, 7, 8; *1, 8, 10; Isa. 28:9; Ezk. 16:7. Shaddai therefore means primarily “the breasted.” God is “Shaddai,” because He is the Nourisher, the Strength-giver, and so, in a secondary sense, the Satisfier, who pours Himself into believing lives. As a fretful, unsatisfied babe is not only strengthened and nourished from the mother’s breast, but also is quieted, rested, satisfied, so “**El Shaddai**” is the name of God which sets Him forth as the Strength-giver and Satisfier of His people. It is on every account to be regretted that “**Shaddai**” was translated “Almighty.” The primary name, “**El**” or “**Elohim**,” sufficiently signifies almightiness. “All-sufficient” would far better express both the Hebrew meaning and the characteristic use of the name in Scripture.

(2) Almighty God (**El Shaddai**) not only enriches but makes *fruitful*. This is nowhere better illustrated than in the first occurrence of the name (Gen 17:1-8). To a man ninety-nine years of age, and “as good as dead” (Heb 11:12), He said: “I am the Almighty God “[**El Shaddai**] “. . . I will . . . multiply thee exceedingly.” The same purport is the use of the name in Gen 28:3-4.

- (2) As Giver of fruitfulness, Almighty God (**El Shaddai**) chastens His people. For the moral connection of chastening with fruit-bearing, see John 15:2; cp. Ruth 1:20; Heb 12:10. Hence, Almighty is the characteristic name of God in Job, occurring thirty-one times in that book. The hand of “**El Shaddai**” falls upon Job, the best man of his time, not in *judgment* but in purifying unto greater fruitfulness (Job 5:17 – 25).

C. El Olam

El Olam means “the Everlasting Father” and this compound name is used only 1 time in the Old Testament.

(Gen 21:33 KJV) And Abraham planted a grove in Beersheba, and called there on the name of the LORD, **the everlasting God.**

everlasting, H5769. 'owlam, o-lawm'; or 'olam, o-lawm'; from H5956; prop. concealed, i.e., **the vanishing point; gen. time out of mind (past or fut.), i.e., (practically) eternity; freq. adv. (espec. with prep. pref.) always: --always (-s), ancient (time), anymore, continuance, eternal, (for, [n-]) ever (-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end).** Comp. H5331, H5703.

H5956. 'alam, aw-lam'; a prim. root; **to veil from sight, i.e., conceal** (lit. or fig.): -- X any ways, blind, dissembler, hide (self), **secret (thing).**

God, H410. 'el, ale; **short. from H352; strength;** as adj. mighty; espec. the Almighty (but used also of any deity): --God (god), X goodly, X great, idol, might (-y one), power, strong. Comp. names in "-el."

The Hebrew word “olam,” meaning “everlasting,” is used many times in Scripture and often applied to the attributes of God and His purposes and accomplishments.

(Psa 90:2 KJV) Before the mountains were brought forth, or ever thou hadst formed the earth and the world, **even from everlasting (olam) to everlasting (olam), thou art God.**

(Isa 46:9 KJV) Remember the former things of **old (olam):** for I am God, and there is none else; I am God, and there is none like me,

Scofield again gives us an excellent summary of this name of God:

“Everlasting God” (Heb “**El Olam**”).

(1) The Hebrew “**Olam**” is used in Scripture: (a) of secret or hidden things (e.g., Lev 5:2, "hidden"; 2 ki. 4:27, "hid"; Ps 10:1, "hidest"); (b) of an indefinite time or age (Lev 25:32, "at any time"; Josh 24:2, "in old time"). Hence the word is used to express the eternal duration of the Being of God (Ps 90:2, "from everlasting to everlasting"); it is also the Hebrew synonym of the Greek “*aion*,” age. See Gen 1:28, note.

(2) The ideas, therefore, of things kept secret and of indefinite duration combine in this Word. Both ideas inhere in the doctrine of the dispensations or ages. They are among the "mysteries" of God (Matt 13:11; Eph 1:9-10; 3:2-6). The "Everlasting God" (“**El Olam**”) is, therefore, that name of Deity in virtue of which He is the God whose wisdom has divided all time and eternity into the mystery of successive ages or dispensations. **It is not merely that He is eternal, but that He is God over eternal things.**

D. El Qanno

El Qanno means “the jealous God” and is used 2 times in the Old Testament.

(Josh 24:19 KJV) And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a **jealous God**; he will not forgive your transgressions nor your sins.

Jealous, H7072. qannow', kan-no'; for H7067; **jealous or angry: --jealous.**

(Nahum 1:2 KJV) God **is jealous**, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

E. El Elohe Israel

El Elohe Israel means “God, the God of Israel” and is used 1 time in the Old Testament.

(Gen 33:20 KJV) And he erected there an altar, and called it Elelohe-Israel.

Elelohe-Israel, H415. 'El 'elohey Yisra'el, ale el-o-hay' yis-raw-ale'; from **H410 and H430 and H3478; the mighty God of Jisrael; El-Elohi-Jisrael**, the title given to a consecrated spot by Jacob: --El-elohe-israel.

F. El Roi

El Roi means “the God who sees” and is used 1 time in the Old Testament.

(Gen 16:13 KJV) And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

God seest, H7210. ro'iy, ro-ee'; from **H7200**; sight, whether abstr. (vision) or concr. (a spectacle): --gazingstock, look to, (that) see (-th).

G. El Gadol waw Nora means “the great and terrible God” and is used 5 times in the Old Testament.

(Deu 7:21 KJV) Thou shalt not be affrighted at them: for the LORD thy God is among you, **a mighty God and terrible.**

mighty, H1419. gadowl, gaw-dole'; or (short.) gadol, gaw-dole'; from H1431; great (in any sense); hence older; also insolent: -- + aloud, elder (-est), + exceeding (-ly), + far, (man of) great (man, matter, thing, -er, -ness), high, long, loud, mighty, more, much, noble, proud thing, X sore, (X) very.

terrible, H3372. yare', yaw-ray'; a prim. root; to fear; mor. to revere; caus. to frighten: --affright, be (make) afraid, dread (-ful), (put in) fear (-ful, -fully, -ing). (be had in) reverence (-end), X see, terrible (act, -ness, thing).

H. El Chanun waw Rachum

El Chanun waw Rachum means “the gracious and merciful God” and is used 4 times in the Old Testament.

(Jonah 4:2 KJV) And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art **a gracious God, and merciful**, slow to anger, and of great kindness, and repentest thee of the evil.

Gracious, H2587. channuwn, khan-noon'; from H2603; gracious: --gracious.

Merciful, H7349. rachuw, rakh-oom'; from H7355; compassionate: --full of compassion, merciful.

I. El Aman (El Aw-man')

El Aman means “the faithful God” and is used 1 time in the Old Testament.

(Deu 7:9 KJV) Know therefore that the LORD thy God (Elohim), he is God (Elohim), **the faithful God (El)**, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

Faithful, H539. aman, aw-man'; a prim. root; prop. to build up or support; to foster as a parent or nurse; fig. to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; mor. to be true or certain; once (Isa. 30: 21; by interch. for H541) to go to the right hand: --hence assurance, believe, bring up, establish, + fail, be faithful (of long continuance, steadfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.

J. El Chai (El Khah'-ee)

El Chai means “the living God” and is used 1 time in the Old Testament.

At the passage of Jordan:

(Josh 3:10 KJV) And Joshua said, Hereby ye shall know that **the living God** is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

Living, H2416, chay, khah'-ee; from 2421; **alive**; hence raw (flesh); fresh-strong- life-

(Psa 42:2 KJV) My soul thirsteth for God, for **the living God**: when shall I come and appear before God?

(Psa 84:2 KJV) My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for **the living God**.

(Hosea 1:10 KJV) Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of **the living God**.

Compound words using the plural word for God, Elohim:

K. Elohim Qodash (Elohim Kaw-doshe)

Elohim Qodash means “God the holy one” and is used 1 time in the Old Testament although God is called Holy several times.

(Josh 24:19 KJV) And Joshua said unto the people, Ye cannot serve the LORD: for he is an **holy God**; he is a jealous God; he will not forgive your transgressions nor your sins.

holy, H6918. qadowsh, kaw-doshe'; or qadosh, kaw-doshe'; from H6942; sacred (ceremonially or morally); (as noun) God (by eminence), an angel, a saint, a sanctuary: --holy (One), saint.

(Lev 11:45 KJV) For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

(1 Sam 2:2 KJV) There **is none holy as the LORD**: for there is none beside thee: neither is there any rock like our God.

(1 Sam 6:20 KJV) And the men of Bethshemesh said, Who is able to stand **before this holy LORD God?** and to whom shall he go up from us?

(Refer to Para. E El Qanno (El Kan-no'))

Elohim Qodash (Elohim Kaw-doshe) is a companion name with El Qanno (El Kan-no') which means "the jealous God"

You recall that in Joshua 24:19, Joshua gave Israel his last charge before his death. He warned the people that they were to put away other gods and serve the LORD, Jehovah.

(Josh 24:14 KJV) Now **therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.**

(Josh 24:19 KJV) And Joshua said unto the people, Ye cannot serve the LORD: **for he is an holy God; he is a jealous God (El Qanno); he will not forgive your transgressions nor your sins.**

Jealous, H7072. qannow', kan-no'; for H7067; **jealous or angry: --jealous.**

(Josh 24:20 KJV) **If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.**

(Josh 24:21 KJV) And the people said unto Joshua, Nay; but we will serve the LORD.

L. Elohim Sabaoth (Elohim tsaw-baw')

Elohim Sabaoth means "The God of hosts (armies)" and is used 11 times in the Old Testament.

(Amos 3:13 KJV) Hear ye, and testify in the house of Jacob, saith the Lord GOD, **the God (Elohim) of hosts,**

hosts, H6635. tsaba', tsaw-baw'; or (fem.) tseba'ah, tseb-aw-aw'; from H6633; a mass of persons (or fig. things), espec. reg. organized for war (an army); by impl. a campaign, lit. or fig. (spec. hardship, worship): --appointed time, (+) army, (+) battle, company, host, service, soldiers, waiting upon, war (-fare).

The name "LORD of Hosts" is used 245 times in the Old Testament and the name "LORD God of Hosts" is used 29 times. The phrase "host of heaven" is used 19 times.

(1 Ki 22:19 KJV) And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all **the host of heaven** standing by him on his right hand and on his left.

(2 Ki 17:16 KJV) And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all **the host of heaven**, and served Baal.

(1 Ki 18:15 KJV) And Elijah said, As **the LORD of hosts** liveth, before whom I stand, I will surely show myself unto him to day.

(2 Ki 3:14 KJV) And Elisha said, As **the LORD of hosts** liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

(Psa 24:10 KJV) Who is this King of glory? **The LORD of hosts**, he is the King of glory. Selah.

(Psa 46:7 KJV) **The LORD of hosts** is with us; the God of Jacob is our refuge. Selah.

(Psa 46:11 KJV) **The LORD of hosts** is with us; the God of Jacob is our refuge. Selah.

(Psa 48:8 KJV) As we have heard, so have we seen in the city of **the LORD of hosts**, in the city of our God: God will establish it for ever. Selah.

Some of the Old Testament prophets, Isaiah, Jeremiah, Haggai, Zechariah, and Malachi, use the phrase, LORD of Hosts, quite often.

M. Elohim Chayim (Elohim Khah'-ee)

Elohim Chayim means "The living God" is used 9 times in the Old Testament.

(Deu 5:26 KJV) For who is there of all flesh, that hath heard the voice of **the living God** speaking out of the midst of the fire, as we have, and lived?

Living, H2416, chay, khah'-ee; from 2421; alive; hence raw (flesh); fresh-strong- life-

(Jer 10:10 KJV) But the LORD is the true God (Elohim), he is **the living God**, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

2. **Adon, Adonai**

Adon means “lord, ruler, master.”

This title is translated about 331 times.

(Psa 12:4 KJV) Who have said, With our tongue will we prevail; our lips are our own: who is **lord** over us?

lord, H1113. 'Adown, aw-done', or (short.) 'adon, aw-done'; from an unused root (mean to rule); sovereign, i.e., controller (human or divine): --lord, master, owner. Comp. also names beginning with "Adoni-".

Adonai, which means “lords,” is the plural form of Adon,

Like “Elohim, the plural form, “Adonai,” indicates the plurality of Persons within the Godhead.

This title, “Adon, Adonai,” expresses a personal relationship---one of authority on the one hand, and of allegiance and love on the other.

It was a title that a subordinate addressed to his superior. The significance of this title is seen in the following:

the lord or master

of slaves:

(Gen 24:9 KJV) And the servant put his hand under the thigh of Abraham his **master (adon)**, and swore to him concerning that matter.

of a wife:

(Gen 18:12 KJV) Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my **lord (adon)** being old also?

of a people:

(1 Ki 22:17 KJV) And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no **master (adon)**: let them return every man to his house in peace.

of a country:

(Gen 42:30 KJV) The man, who is the **lord (adon)** of the land, spake roughly to us, and took us for spies of the country.

of a household:

(Gen 45:8 KJV) So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and **lord (adon)** of all his house, and a ruler throughout all the land of Egypt.

The use of “**Adonai**” carries with it the understanding of total and complete submission to a higher authority. Before we can ever know God as “El Shaddai, all sufficient One,” we must bow before Him as Adonai, our Lord and Master. We need to, from our heart, totally submit ourselves to Him. This is an area in many of our lives that God needs to do a completed work and it does take time.

When we say “Lord, Adonai” we are saying “God, you are the master and ruler of my life.”

Jesus illustrates this in His sermon on the mount.

(Luke 6:46 KJV) And why call ye me, **Lord, Lord**, and do not the things which I say?

Lord, G2962. kurios, koo'-ree-os; from kuros (supremacy); supreme in authority, i.e., (as noun) controller; by impl. Mr. (as a respectful title): --God, Lord, master, Sir.

(Luke 6:47 KJV) Whosoever cometh to me, and heareth my sayings, **and doeth them**, I will show you to whom he is like:

(Luke 6:48 KJV) He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

(Luke 6:49 KJV) But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Is it a “confession” or a “profession?” Do we mean what we say? Is it form for show or is it the cry of the heart?

(Matt 7:21 KJV) Not every one that saith unto me, **Lord, Lord**, shall enter into the kingdom of heaven; but **he that doeth the will of my Father which is in heaven.**

(Matt 7:22 KJV) Many will say to me in that day, **Lord, Lord**, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

(Matt 7:23 KJV) And then will I profess unto them, **I never knew you: depart from me, ye that work iniquity.**

The question is: “Does it matter what I do as long as I call him Lord? The answer is “Yes, it does!” Saying “Lord” without submission and commitment is like not saying “Lord” at all. It must be from the heart and if it is from the heart, the action of doing will follow.

“Adonai” is more than a word; it indicates a relationship.

The Lordship of God means His total possession of me and my total submission to Him as Lord and Master.

(John 14:15 KJV) If ye love me, keep my commandments.

(John 14:21 KJV) He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Jesus, being in the flesh, submitted Himself to the Father:

(Heb 5:7 KJV) Who in the days of his flesh, **when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;**

(Heb 5:8 KJV) Though he were a Son, **yet learned he obedience by the things which he suffered;**

(Heb 5:9 KJV) And being made perfect, he became the author of eternal salvation unto all them that obey him;

Part of our acknowledging the Lordship of Christ is submitting ourselves to those to whom Christ has given authority within the Body of Christ.

He has given gifts to the Church with authority:

(Eph 4:7 KJV) **But unto every one of us is given grace according to the measure of the gift of Christ.**

(Eph 4:8 KJV) Wherefore he saith, When he ascended up on high, he led captivity captive, and **gave gifts unto men.**

(Eph 4:9 KJV) (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

(Eph 4:10 KJV) He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

(Eph 4:11 KJV) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

(Eph 4:12 KJV) **For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:**

(Eph 4:13 KJV) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

(Eph 4:14 KJV) That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

(Eph 4:15 KJV) But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

(Eph 4:16 KJV) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

The Apostle Paul admonishes us to “obey them that have the rule over you.”

(Heb 13:7 KJV) Remember them which have the **rule** over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

rule, G2233. hegeomai, hayg-eh'-om-ah-ee; mid. of a (presumed) strengthened form of G71; to lead, i.e., command (with official authority); fig. to deem, i.e., consider: --account, (be) chief, count,

(Heb 13:17 KJV) Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

obey, G3982. peitho, pi'-tho; a prim. verb; to convince (by argument, true or false); by anal. to pacify or conciliate (by other fair means), reflex. or pass. **to assent (to evidence or authority),** to rely (by inward certainty): --agree, assure, believe, **have confidence,** be (wax) content, make friend, obey, persuade, trust, yield.

(1 Pet 5:5 KJV) **Likewise, ye younger, submit yourselves unto the elder.** Yea, all of you **be subject one to another,** and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Paul assumed his authority in Christ as a Steward of a Dispensation of the Gospel.

(1 Cor 9:16 KJV) For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

(1 Cor 9:17 KJV) For if I do this thing willingly, I have a reward: but if against my will, **a dispensation of the gospel is committed unto me.**

(1 Cor 9:18 KJV) What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

(1 Cor 14:37 KJV) If any man think himself to be a prophet, or spiritual, **let him acknowledge that the things that I write unto you are the commandments of the Lord.**

(2 Cor 10:1 KJV) Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:

(2 Cor 10:2 KJV) But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

(2 Cor 10:7 KJV) Do ye look on things after the outward appearance? If any man trust

to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

(2 Cor 10:8 KJV) **For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:**

(2 Cor 10:9 KJV) That I may not seem as if I would terrify you by letters.

(2 Cor 10:10 KJV) For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

3. **Jehovah**

“Jehovah” is the “Self-existent One,” the “I AM WHO I AM.”

In other words, I AM in the present, I AM from the eternal past, and I AM going to be in the eternal future, therefore, I have always been in existence, and I always will be.

He is the One who in Himself possesses essential life, permanent existence.

This is the personal name of God in the Old Testament.

(Jer 33:2 KJV) Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; **the LORD (Jehovah, Yahweh) is his name;**

(Isa 42:8 KJV) I am the LORD (Jehovah, Yahweh): **that is my name;** and my glory will I not give to another, neither my praise to graven images.

(Psa 83:18 KJV) That men may know that thou, **whose name alone is JEHOVAH,** art the most high over all the earth.

There is only one “Jehovah.” There is only one that has the name “Jehovah.”

That is a unique name and is the personal name of God.

In the KJV, this personal name is translated “LORD” in:

(Psa 8:9 KJV) **O LORD (Jehovah) our Lord (Adon), how excellent is thy name in all the earth!**

It is translated “God” (when following “Lord”) in:

(Gen 15:2 KJV) And Abram said, Lord **GOD**, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

Whenever you see the name “LORD,” all in capital letters in the KJV, then the Hebrew is “Jehovah.”

The name Jehovah is singular, but it is applied individually to all three persons of the Godhead.

The trinity is seen in the use of “Jehovah”:

God, The Father:

(Psa 110:1 KJV) A Psalm of David. The **LORD (Jehovah, the Father)** said unto my **Lord (Adon, the Son)**, Sit thou at my right hand, until I make thine enemies thy footstool.

(Acts 2:32 KJV) This **Jesus** hath **God** raised up, whereof we all are witnesses.

(Acts 2:33 KJV) Therefore **being by the right hand of God** exalted, and having received of the **Father** the promise of the **Holy Ghost**, he hath shed forth this, which ye now see and hear.

(Acts 2:34 KJV) For David is not ascended into the heavens: but he saith himself, The **Lord (the Father)** said unto my **Lord (the Son)**, Sit thou on my right hand,

(Acts 2:35 KJV) Until I make thy foes thy footstool.

(Acts 2:36 KJV) Therefore let all the house of Israel know assuredly, that **God (the Father)** hath made that same **Jesus (the Son)**, whom ye have crucified, both **Lord and Christ**.

(Isa 48:16 KJV) Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the **Lord (Adonai, trinity) GOD (Jehovah, the Father)**, and his **Spirit (Holy Spirit)**, hath sent **me (the Messiah)**.

(Isa 48:17 KJV) Thus saith the **LORD (Jehovah)**, thy Redeemer, the Holy One of Israel; I am the **LORD (Jehovah)** thy **God (Elohim)** which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

(Isa 61:1 KJV) The **spirit (Holy Spirit)** of the **Lord (Adonai) GOD (Jehovah, the Father)** is upon **me (the Messaih, Jesus)**; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

God, the Son:

(Isa 2:2 KJV) And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

(Isa 2:3 KJV) And many people shall go and say, Come ye, and let us go up to the mountain of the **LORD (Jehovah)**, to the house of the God of Jacob; and **he (the Messiah, Jesus)** will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the **LORD (Jehovah)** from Jerusalem.

(Isa 2:4 KJV) And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

(Isa 2:5 KJV) O house of Jacob, come ye, and let us walk in the light of the LORD.

(Isa 33:21 KJV) But there the glorious **LORD (Jehovah)** will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

(Isa 33:22 KJV) For the **LORD (Jehovah)** is our judge, the **LORD (Jehovah)** is our lawgiver, the **LORD (Jehovah)** is our king; he will save us. **(Referring to Jesus.)**

(Isa 40:10 KJV) Behold, the **Lord (Adonai) GOD (Jehovah)** will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. **(Referring to Jesus.)**

(Jer 23:6 KJV) In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD (Jehovah) OUR RIGHTEOUSNESS.**

God, the Holy Ghost:

(Jer 31:31 KJV) Behold, the days come, saith the **LORD (Jehovah)**, that **I will make a new covenant** with the house of Israel, and with the house of Judah:

(Jer 31:32 KJV) Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

(Jer 31:33 KJV) But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

(Jer 31:34 KJV) And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

The New Testament explains:

(Heb 10:15 KJV) Whereof the **Holy Ghost** also is a witness to us: for after that he had said before,

(Heb 10:16 KJV) This **is the covenant that I will make with** them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

(Heb 10:17 KJV) And their sins and iniquities will I remember no more.

(Heb 10:18 KJV) Now where remission of these is, there is no more offering for sin.

“**YHWH**” is Hebrew, and it is pronounced “Yahweh” and is transliterated as “Jehovah” in English. In the KJV “LORD” is not a translation of the Hebrew word for God’s personal name but an arbitrary substitute. To transliterate is simply “to write or spell (words, etc.) in corresponding characters of another alphabet.

It is shown directly as “Jehovah” in the KJV as follows:

(Psa 83:18 KJV) That men may know that thou, **whose name alone is JEHOVAH**, art the most high over all the earth.

KJV only uses the transliterated form of “Jehovah” 4 times:

(Exo 6:3 KJV) And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name **JEHOVAH** was I not known to them.

(Psa 83:18 KJV) That men may know that thou, whose name alone is **JEHOVAH**, art the most high over all the earth.

(Isa 12:2 KJV) Behold, God is my salvation; I will trust, and not be afraid: for the LORD **JEHOVAH** is my strength and my song; he also is become my salvation.

(Isa 26:4 KJV) Trust ye in the LORD for ever: for in the LORD **JEHOVAH** is everlasting strength:

Of all the names of God, Jehovah is the name most frequently used. It is used 6,823 times.

The Holman Bible Dictionary gives us some information:

JEHOVAH (Jeh hoh' vuh): English transliteration of Hebrew text's current reading of divine name Yahweh. Hebrew text, however, represents scribe's efforts to prevent people from pronouncing the divine name by combining consonants of Yahweh and vowels of Hebrew word adonai ("Lord") so readers would pronounce adonai rather than risk blasphemy by improperly pronouncing divine name.

YHWH: God's name in Hebrew known by the technical term "Tetragrammaton" (Greek, meaning four letters), these are the four consonants which make up the divine name (Ex. 3:15; found more than 6,000 times in the Old Testament). The written Hebrew language did not include vowels, only the consonants were used; thus, readers supplied the vowels as they read (this is true even today in Hebrew newspapers). Reverence for the divine name led to the practice of avoiding its use lest one run afoul of Commandments such as Exodus 20:7 or Leviticus 24:16.

(Exo 20:7 KJV) Thou **shalt not take the name of the LORD thy God in vain**; for the LORD will not hold him guiltless that taketh his name in vain.

(Lev 24:16 KJV) And **he that blasphemeth the name of the LORD, he shall surely be put to death**, and all the congregation shall certainly stone him: as

well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

In time it was thought that the divine name was too holy to pronounce at all. Thus, the practice arose of using the word Adonai: "Lord." Many translations of the Bible followed this practice. In most English translations YHWH is recognizable where the word LORD appears in all caps.

In the course of the centuries the actual pronunciation of YHWH was lost. In the Middle Ages Jewish scholars developed a system of symbols placed under and beside the consonants to indicate the vowels. YHWH appeared with the vowels from "Adonai" as a device to remind them to say "Adonai" in their reading of the text. A latinized form of this was pronounced "Jehovah," but it was actually not a real word at all. From the study of the structure of the Hebrew language most scholars today believe that YHWH was probably pronounced Yahweh (Yah weh).

Mark Fountain

"I AM WHO I AM"

The name "**Jehovah**" is derived from *havah*, which means "to be, to become, being." This word is almost exactly like the Hebrew verb, *chavah*, "to live," or "life." We can see the connection then between "being" and "life." "**Jehovah**" then speaks to God's being or essence. When we read the name "Jehovah", or LORD in capital letters, in our KJV Bible, we think in terms of "being or existence and life", and we must think of Jehovah as the "Being" who is absolutely self existent, the "ONE" who in Himself possesses essential life and permanent existence. We know that in and through Christ Jesus the redeemed shall receive this same "Life." This is revealed in the compound names of Jehovah and embodied in the life of the Lord Jesus Christ.

God revealed His name to Moses at the burning bush when the time came for Him to deliver Israel out of Egypt.

(Exo 3:1 KJV) Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

(Exo 3:2 KJV) And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

(Exo 3:3 KJV) And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

(Exo 3:4 KJV) And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

(Exo 3:5 KJV) And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

(Exo 3:6 KJV) Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

God told Moses that he had only revealed Himself to the Patriarchs as El, Elohim, and their compound names, but not as Jehovah (Yahweh)

(Exo 6:1 KJV) Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

(Exo 6:2 KJV) And God spake unto Moses, and said unto him, I am the LORD:

(Exo 6:3 KJV) And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

(Exo 6:4 KJV) And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

Remember, “Jehovah” is the personal name of God in the Old Testament.

(Jer 33:2 KJV) Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; **the LORD (Jehovah, Yahweh) is his name;**

(Isa 42:8 KJV) I am the LORD (Jehovah, Yahweh): **that is my name;** and my glory will I not give to another, neither my praise to graven images.

(Psa 83:18 KJV) That men may know that thou, **whose name alone is JEHOVAH,** art the most high over all the earth.

(Exo 3:7 KJV) And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

(Exo 3:8 KJV) And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

(Exo 3:9 KJV) Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

(Exo 3:10 KJV) Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

(Exo 3:11 KJV) And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

(Exo 3:12 KJV) And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

(Exo 3:13 KJV) **And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?**

(Exo 3:14 KJV) **And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.**

(Exo 3:15 KJV) **And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD (Jehovah) God (Elohim) of your fathers, the God (Elohim) of Abraham, the God (Elohim) of Isaac, and the God (Elohim) of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.**

(Exo 3:16 KJV) Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

(Exo 3:17 KJV) And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

(Exo 3:18 KJV) And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

The Holman Bible Dictionary gives us some additional information:

I AM: A shortened form of God's response to Moses' request for the name of the God of the patriarchs (Ex. 3:13-14). The fuller form of the name may be rendered "I am who I am," "I will be who I will be," or even "I cause to be what is." See YHWH. God's response is not a "name" that makes God an object of definition or limitation. Rather, it is an affirmation that God is always subject, always free to be and act as God wills. The earliest Greek rendering "I am the one who is" or "I am Being" has been especially significant in the development of theology.

Jesus' "I am" response in several New Testament passages suggests more than the simple identifying "I am he." The "I am" of Mark 6:50 means "I am Jesus and not a ghost," but suggests the divine "I am" who alone "tramples down the waves of the sea" (Job 9:8; Mark 6:48-49) and made the waves hush (Ps. 107:28-29; compare Mark 4:39). John 8:24 makes recognition that Jesus is the "I am" a matter of eternal life and death: "You will die in your sins unless you believe that I am." The Jews misunderstood, thinking it was a matter of identity ("Who are you?" 8:25). Recognition that Jesus is the "I am" who is one in word and action with His Father is possible only when Jesus has been lifted up on the cross/raised from the dead (8:28). That the Jews rightly understood Jesus' claim "before Abraham was, I am" (8:58) as a divine claim is evident from their picking up stones to throw at Him. The "I am" of John 18:5 again suggests more than "I am the man you are looking for." Rather, Jesus is the "I am" whose awesome presence forced the guard back and into a posture of reverence. Here Jesus was not the object of betrayal but the subject who won the release of His disciples (18:8). Though differing in form from the "I am" sayings, the references to the one "who is and who was and who is to come" (Rev. 1:4,8; 4:8; compare 11:17; 16:5) are similar in thought. In a context of intense hardship that called into question God's sovereignty, the writer of Revelation reaffirmed Israel's faith in the "I am" who is the subject of history and not its victim. -Chris Church

Now, when the children of Israel were ready to cross over the Jordan into their inheritance, Moses rehearsed for that new generation who their God was and the laws and commandments that had been given to their fathers. This is given to us in Deuteronomy.

The name "**Deuteronomy**" comes from the Septuagint and the Latin Vulgate. This name implies the book to be a "second law" but that is not the case. It is a repetition, or rehearsal, to this new generation by Moses of the law and commandments that had already been given.

(Deu 6:1 KJV) Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it:

(Deu 6:2 KJV) That thou mightest **fear the LORD thy God**, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and **that thy days may be prolonged**.

(Deu 6:3 KJV) Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

(Deu 6:4 KJV) **Hear, O Israel: The LORD (Jehovah) our God (Elohim) is one LORD (Jehovah):**

(Deu 6:5 KJV) And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

(Deu 6:6 KJV) And these words, which I command thee this day, shall be in thine heart:

(Deu 6:7 KJV) And **thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.**

(Deu 6:8 KJV) And thou shalt bind them for a sign upon thine hand, and they shall be as **frontlets between thine eyes.**

Refer Ex. 13:9:

(Exo 13:9 KJV) And **it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth:** for with a strong hand hath the LORD brought thee out of Egypt.

The Jews practiced this commandment later by wearing phylacteries.

(On the basis of this verse, coupled with Deut. 6:8 and 11:18, some Jews still wear phylacteries (little leather pouches containing short sections of the law, bound on the forehead and on the left arm above the elbow. For a detailed description of this practice and its abuse, see note on Matt. 23:5).

(Matt 23:5 KJV) – “But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,”

Phylacteries were square leather boxes containing four strips of parchment on which were written Deut. 11:13-21 and 6:4-9, and Ex. 13:11-16 and 13:1-10. During prayer one was worn on the forehead between the eyebrows and another on the left arm close to the elbow. They were held in place by leather bands, which the Pharisees made broad to attract more attention to themselves. The custom was based on Ex. 13:9, 16; Deut. 6:8; 11:18, though phylacteries had only begun to be used by the ultrapious in Christ's day. Christ criticizes not the custom itself but the wrong spirit that corrupted it. “Enlarge the borders of their garments” - A hem or fringe on a garment was placed there in accordance with Num. 15:38, but the Pharisees made theirs unnecessarily wide.

(Deu 6:9 KJV) And thou shalt write them upon the posts of thy house, and on thy gates.

(Deu 6:10 KJV) And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

(Deu 6:11 KJV) And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

(Deu 6:12 KJV) Then **beware lest thou forget the LORD**, which brought thee forth out of the land of Egypt, from the house of bondage.

(Deu 6:13 KJV) Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

(Deu 6:14 KJV) **Ye shall not go after other gods, of the gods of the people which are round about you;**

(Deu 6:15 KJV) (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

(Deu 6:16 KJV) Ye shall not tempt the LORD your God, as ye tempted him in Massah.

(Deu 6:17 KJV) Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

(Deu 6:18 KJV) And **thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee**, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

(Deu 6:19 KJV) To cast out all thine enemies from before thee, as the LORD hath spoken.

(Deu 6:20 KJV) And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

(Deu 6:21 KJV) Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

(Deu 6:22 KJV) And the LORD showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

(Deu 6:23 KJV) And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

(Deu 6:24 KJV) And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

(Deu 6:25 KJV) And **it shall be our righteousness**, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

God wanted this new generation to know His Name “Jehovah” and that there was only “One” Jehovah.

The Compound Names of Jehovah:

Keep in mind that the name “**Jehovah**” is associated with His redemptive relationship with man. It is significant that the first appearance of the name “Jehovah” in Scripture follows the creation week.

It was God (Elohim) that displayed his mighty power in creation, but when man began to occupy the scene, then it is LORD God (Jehovah Elohim) who acts.

(Gen 1:26 KJV) And **God (Elohim)** said, **Let us (Trinity)** make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

(Gen 3:21 KJV) Unto Adam also and to his wife did the **LORD God (Jehovah Elohim)** make coats of skins, and clothed them.

We have a great doctrinal truth here!

We are born by the “will of God.”

(John 1:11 KJV) He came unto his own, and his own received him not.

(John 1:12 KJV) But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

(John 1:13 KJV) **Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**

When we are born by the “will of God,” then we become “one with Christ.”

(1 Cor 6:17 KJV) But he that is joined unto the Lord is one spirit.

Those that are born by the will of God are also predetermined to be “just like His Son.”

(Rom 8:28 KJV) 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.

(Rom 8:29 KJV) For whom he did foreknow, **he also did predestinate to be conformed to the image of his Son**, that he might be the firstborn among many brethren.

conformed, G4832. summorphos, soom-mor-fos'; from G4862 and G3444; **jointly formed**, i.e., (fig.) similar: --conformed to, fashioned like unto.

(Rom 8:30 KJV) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

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

(Rom 8:32 KJV) He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

(Rom 8:33 KJV) Who shall lay any thing to the charge of God's elect? It is God that justifieth.

That birth is an “incorruptible seed:

(1 Pet 1:23 KJV) **Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.**

That seed remaineth in the believer:

(1 John 3:9 KJV) **Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.**

The believer shall “never perish”:

(John 10:28 KJV) And I give unto them eternal life; and they **shall never** perish, neither shall any man pluck them out of my hand.

never, G3364. ou me, oo may, i.e., G3756 and G3361; **a double neg. strengthening the denial; not at all: --any more, at all, by any (no) means, neither, never, no (at all), in no case (wise), nor ever, not (at all, in any wise).** Comp. G3378.

(John 10:29 KJV) My Father, which gave them me, is greater than all; and **no man is able to pluck them out of my Father's hand.**

(John 10:30 KJV) **I and my Father are one.**

So, therefore, it could be no one else but **Jehovah Elohim** that killed the lamb and shed its blood and performed the sacrifice and then clothe them with the righteousness of God.

(Gen 3:21 KJV) Unto Adam also and to his wife did the **LORD God (Jehovah Elohim) make coats of skins, and clothed them. O what a Jehovah, Redeemer, Savior!**

This introduction of His name “Jehovah” indicates the special relationship of God in His Jehovah character to man. So, the context is telling us, His name “Jehovah” is His “redemptive name.” When sin entered the human race, redemption then became necessary for God. So, Jehovah God sought out the sinning ones and provided a sacrifice for sin, then clothed them with the coats of skin, a type of righteousness provided by Jehovah God through sacrifice.

(Rom 3:21 KJV) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

(Rom 3:22 KJV) Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Remember, the *first revelation* of His name, “Jehovah,” was not until the deliverance of His people Israel out of Egypt.

(Exo 6:3 KJV) And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

The meaning of the compound names of Jehovah are embodied in the life of the Lord Jesus Christ.

The incarnation was God revealing Himself to us through the Lord Jesus Christ.

(John 1:1 KJV) In the beginning was the Word, and the Word was with God, and the Word was God.

(John 1:2 KJV) The same was in the beginning with God.

(John 1:14 KJV) And the Word was made 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.

(2 Cor 5:19 KJV) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

(John 17:6 KJV) I have **manifested (G5319)** thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

G5319. phaneroo, fan-er-o'-o; from G5318; to render apparent (lit. or fig.): -- appear, manifestly declare, (make) manifest (forth), shew (self).

G5318. phaneros, fan-er-os'; from G5316; shining, i.e., apparent (lit. or fig.); neut. (as adv.) publicly, externally: --abroad, + appear, known, manifest, open [+ -ly], outward ([+ -ly]).

A. Jehovah – Jireh, “the LORD who provides.”

(Gen 22:14 KJV) And Abraham called the name of that place **Jehovahjireh**: as it is said to this day, In the mount of the LORD it shall be seen.

H3070. Yehovah yireh, yeh-ho-vaw' yir-eh'; from H3068 and H7200; Jehovah will see (to it); Jehovah-Jireh, a symbolical name for Mt. Moriah: --Jehovah-jireh.

The story from which we receive this name of the LORD embodies some wonderful truths for us as believers. It is the story of Abraham and the offering of Isaac as a burnt offering on Mt. Moriah.

(Gen 22:1 KJV) And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

(Gen 22:2 KJV) And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

(Gen 22:3 KJV) And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

(Gen 22:4 KJV) Then on the third day Abraham lifted up his eyes, and saw the place afar off.

(Gen 22:5 KJV) And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

(Gen 22:6 KJV) And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

(Gen 22:7 KJV) And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

(Gen 22:8 KJV) And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

(Gen 22:9 KJV) And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

(Gen 22:10 KJV) And Abraham stretched forth his hand, and took the knife to slay his son.

(Gen 22:11 KJV) And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

(Gen 22:12 KJV) And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

(Gen 22:13 KJV) And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

(Gen 22:14 KJV) And Abraham called the name of that place **Jehovahjireh**: as it is said to this day, **In the mount of the LORD it shall be seen.**

The context of this story provides us with the meaning of “Jehovah-jireh.”

1. Isaac is a type of Christ being “Obedient unto death.”

(Phil 2:5 KJV) Let this mind be in you, which was also in Christ Jesus:

(Phil 2:6 KJV) Who, being in the form of God, thought it not robbery to be equal with God:

(Phil 2:7 KJV) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

(Phil 2:8 KJV) And being found in fashion as a man, he humbled himself, and **became obedient unto death, even the death of the cross.**

2. Abraham is a type of the Father, who “spared not His own son, but delivered Him up for us all.”

(John 3:16 KJV) For God so loved the world, that **he gave his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life.

(Rom 8:32 KJV) **He that spared not his own Son**, but delivered him up for us all, how shall he not with him also freely give us all things?

3. The Ram is a type of Christ’s substitutionary death. He was offered as a burnt offering in our stead.

(Heb 10:5 KJV) Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

(Heb 10:6 KJV) In burnt offerings and sacrifices for sin thou hast had no pleasure.

(Heb 10:7 KJV) Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

(Heb 10:8 KJV) Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

(Heb 10:9 KJV) Then said he, **Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.**

(Heb 10:10 KJV) By the which will **we are sanctified through the offering of the body of Jesus Christ once for all.**

4. The Resurrection.

(Heb 11:17 KJV) By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son.

(Heb 11:18 KJV) Of whom it was said, That in Isaac shall thy seed be called:

(Heb 11:19 KJV) Accounting **that God was able to raise him up, even from the dead; from whence also he received him in a figure.**

The basis of Jehovah-jireh is “Abrahamic faith” and “Abrahamic faith” points to the “faith of Christ.”

“Abrahamic faith” is the absolute trust that God would do what he had promised He would do through Abraham’s seed of promise.

The “faith of Christ” was that faith by Christ in the Godhead that they would raise him from the dead.

(Psa 16:10 KJV) For **thou wilt not leave my soul in hell**; neither wilt thou suffer thine Holy One to see corruption.

(Acts 2:27 KJV) Because thou wilt not leave my soul in hell, **neither wilt thou suffer thine Holy One to see corruption.**

James describes this faith which is demonstrated by works. Works do not produce faith, but if there is faith, there will be works.

(James 2:17 KJV) Even so faith, if it hath not works, is dead, being alone.

(James 2:18 KJV) Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.

(James 2:19 KJV) Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

(James 2:20 KJV) But wilt thou know, O vain man, that faith without works is dead?

(James 2:21 KJV) Was **not Abraham our father justified by works, when he had offered Isaac his son upon the altar?**

(James 2:22 KJV) Seest **thou how faith wrought with his works, and by works was faith made perfect?**

(James 2:23 KJV) And the scripture was fulfilled which saith, **Abraham believed God, and it was imputed unto him for righteousness:** and he was called the Friend of God.

(James 2:24 KJV) Ye see then how that by works a man is justified, and not by faith only.

(James 2:25 KJV) Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

(James 2:26 KJV) For as the body without the spirit is dead, so faith without works is dead also.

What are the works of God? The Lord gives us the answer:

(John 6:28 KJV) Then said they unto him, **What shall we do, that we might work the works of God?**

(John 6:29 KJV) Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.**

(John 9:3 KJV) Jesus answered, Neither hath this man sinned, nor his parents: but that **the works of God should be made manifest in him.**

(John 9:4 KJV) **I must work the works of him that sent me,** while it is day: the night cometh, when no man can work.

B. Jehovah – Tsidkenu, the LORD our righteousness.”

(Jer 23:5 KJV) Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

(Jer 23:6 KJV) In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

H6664. tsedeq, tseh'-dek; from H6663; the right (nat., mor. or legal); also (abstr.) equity or (fig.) prosperity: -- X even, (X that which is altogether) just (-ice), ([un-]) right (-eous) (cause, -ly, -ness).

Israel has not accepted the New Covenant wherein is “**imputed righteousness.**” They were zealous over Moses and the Law and thus rejected the Law Giver. The Law that demanded works and the blood of bulls and goats just cannot change a person’s heart. It only pointed to a “Greater One” that could.

(Heb 10:1 KJV) For **the law** having a shadow of good things to come, and not the very image of the things, **can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.**

perfect, G5048. teleios, tel'-i-os; from 5056; **to complete, i.e., (lit.) accomplish, or (fig.) consummate (in character): ---consecrate, finish, fulfil, (make) perfect.**

(Heb 10:2 KJV) For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

(Heb 10:3 KJV) But in those sacrifices there is a remembrance again made of sins every year.

(Heb 10:4 KJV) For it is not possible that the blood of bulls and of goats should take away sins.

(Heb 10:5 KJV) Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:

(Heb 10:6 KJV) In burnt offerings and sacrifices for sin thou hast had no pleasure.

(Heb 10:7 KJV) Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

(Heb 10:8 KJV) Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law;

(Heb 10:9 KJV) Then said he, Lo, I come to do thy will, O God. **He taketh away the first, that he may establish the second.**

(Heb 10:10 KJV) **By the which will we are sanctified through the offering of the body of Jesus Christ once for all.**

sanctified, G37. hagiazo, hag-ee-ad'-zo; from **G40;** to make holy, i.e., (cer.) purify or consecrate; (mentally) to venerate: --hallow, be holy, sanctify.

G40. hagios, hag'-ee-os; from hagos (an awful thing) [comp. G53, H2282]; **sacred (phys. pure, mor. blameless or religious, cer. consecrated): -- (most) holy (one, thing), saint.**

(Heb 10:11 KJV) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

(Heb 10:12 KJV) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

(Heb 10:13 KJV) From henceforth expecting till his enemies be made his footstool.

(Heb 10:14 KJV) For by one offering he hath perfected for ever them that are sanctified.

perfected, G5048. teleios, tel'-i-os; from 5056; **to complete, i.e., (lit.) accomplish, or (fig.) consummate (in character): ---consecrate, finish, fulfil, (make) perfect.**

for ever, G1336. dienekes, dee-ay-nek-es'; neut. of a comp. of G1223 and a der. of an alt. of G5342; carried through, i.e., (adv. with G1519 and G3588 pref.) perpetually: --+continually, forever.

sanctified, G37. hagiazo, hag-ee-ad'-zo; from G40; to make holy, i.e., (cer.) purify or consecrate; (mentally) to venerate: --hallow, be holy, sanctify.
(Heb 10:15 KJV) Whereof the Holy Ghost also is a witness to us: for after that he had said before,
(Heb 10:16 KJV) This is the covenant that I will make with them after those days, saith the Lord, **I will put my laws into their hearts, and in their minds will I write them;**
(Heb 10:17 KJV) And **their sins and iniquities will I remember no more.**
(Heb 10:18 KJV) Now **where remission of these is, there is no more offering for sin.**

remission, G859. aphasis, af'-es-is; from G863; freedom; (fig.) pardon: --deliverance, forgiveness, liberty, remission.

The day is going to come for the nation of Israel as it now is for you and me, as believers, that he will put “the law within them” and he will remember their sin no more.

(Jer 31:7 KJV) For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, **the remnant of Israel.**

(Jer 31:8 KJV) Behold, **I will bring them from the north country, and gather them from the coasts of the earth,** and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

(Jer 31:9 KJV) They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

(Jer 31:10 KJV) Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

(Jer 31:11 KJV) For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

(Jer 31:12 KJV) Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

(Jer 31:31 KJV) Behold, **the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:**

(Jer 31:32 KJV) **Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:**

(Jer 31:33 KJV) But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, **I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.**

(Jer 31:34 KJV) And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Jesus, in his sermon on the mount, said there was a greater righteousness that was needed for salvation:

(Matt 5:20 KJV) For I say unto you, That **except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.**

How could our righteousness exceed the righteousness of the scribes and Pharisees? The prophet Isaiah says “we are all - - -

(Isa 64:6 KJV) But **we are all as an unclean thing, and all our righteousnesses are as filthy rags**; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Paul says in Romans:

(Rom 3:10 KJV) As it is written, **There is none righteous, no, not one:**

(Rom 3:19 KJV) Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

(Rom 3:20 KJV) Therefore **by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.**

(Rom 3:21 KJV) But **now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;**

(Rom 3:22 KJV) Even **the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:**

Paul goes on to establish that absolutely “all have sinned.”

(Rom 3:23 KJV) For **all have sinned, and come short of the glory of God;**

Where then can a person go for the righteousness that God demands? The Cross!

For it is at the cross that we find Jehovah-Tsidkenu, “Jesus of Nazareth, King of the Jews,” YHWH, Yahweh, Jehovah, the manifestation of God’s righteousness that can be ours if we only receive Him.

(Rom 3:22 KJV) Even **the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:**

(Eph 2:8 KJV) For **by grace are ye saved through faith; and that not of yourselves: it is the gift of God:**

(Eph 2:9 KJV) **Not of works, lest any man should boast.**

(Eph 2:10 KJV) For **we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**

It is at the cross, then, that we find righteousness:

(2 Cor 5:21 KJV) For **he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.**

As Abraham believed God, we too, believe God, and it will be counted to our account as righteousness:

(Rom 4:3 KJV) For what saith the scripture? **Abraham believed God, and it was counted unto him for righteousness.**

C. Jehovah – Shalom, “the LORD is peace.”

(Judges 6:24 KJV) Then Gideon built an altar there unto the LORD, and called it **Jehovahshalom**: unto this day it is yet in Ophrah of the Abiezrites.

H3073. Jehovah shalom, yeh-ho-vaw' shaw-lome'; from H3068 and H7965; Jehovah (is) peace; Jehovah-Shalom, a symbolical name of an altar in Pal.: --Jehovah-shalom.

“Jehovah-Shalom” means “The LORD is peace” and provides us with great comfort when the enemy comes against us with great warfare and attempts to rob us of our rest and peace in the LORD.

Jesus said:

(John 14:27 KJV) Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. **Let not your heart be troubled, neither let it be afraid.**

Again, we must look at the context for a more perfect understanding of His name, “**Jehovah-Shalom.**” This is the fourth apostasy and captivity of Israel in the time recorded in Judges in 6:24. The LORD had given Israel over to the Midianites. “Midian” means “strife, contention” which also means there was “no peace.”

(Judges 6:1 KJV) And **the children of Israel did evil in the sight of the LORD:** and the LORD delivered them into the hand of Midian seven years.

(Judges 6:2 KJV) And **the hand of Midian prevailed against Israel:** and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

(Judges 6:3 KJV) And so it was, when Israel had sown, that the **Midianites** came up, and the **Amalekites**, and the **children of the east**, even they came up against them;

(Judges 6:4 KJV) And **they encamped against them, and destroyed the increase of the earth**, till thou come unto Gaza, and **left no sustenance for Israel, neither sheep, nor ox, nor ass.**

sustenance, G4241. michyah, mikh-yaw'; from H2421; **preservation of life; hence sustenance;** also the live flesh, i.e., the quick: --preserve life, quick, recover selves, reviving, sustenance, victuals.

(Judges 6:5 KJV) For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

(Judges 6:6 KJV) And **Israel was greatly impoverished because of the Midianites;** and **the children of Israel cried unto the LORD.**

impoverished, G1809. dalal, daw-lal'; a prim. root (comp. H1802); to slacken or be feeble; fig. to be oppressed: --bring low, dry up, be emptied, be not equal, fail, be impoverished, be made thin.

Israel was brought low just as the Church is today with the enemy in the camp. The enemy has been allowed to take away the Church's sustenance for an overcoming spiritual life. Grain has been replaced by “fodder” (cornstalks, hay, and straw). The Word has been perverted. Performances and programs have replaced exhortation of the true Word of God. **See Special Study “[Fivefold Departure of the Church.](#)”**

(Judges 6:7 KJV) And **it came to pass, when the children of Israel cried unto the LORD because of the Midianites,**

(Judges 6:8 KJV) That **the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;**

When the Church cries out, God will send a prophet. But will they listen to the message?

(Judges 6:9 KJV) **And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;**

(Judges 6:10 KJV) And **I said unto you, I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.**

(Judges 6:11 KJV) And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son

Gideon threshed wheat by the winepress, to hide it from the Midianites. It is now a time of bondage and strife in Israel. Gideon, whose family was the least in Manasseh, represents that one, or little remnant of saints, that have not fallen to the apostasy. They are sifting God's Word by the winepress, the place of bruising at the foot of the cross. They are separated from the rest.

(Judges 6:12 KJV) And **the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.**

(Judges 6:13 KJV) And Gideon said unto him, **Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.**

(Judges 6:14 KJV) And **the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?**

(Judges 6:15 KJV) And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.

(Judges 6:16 KJV) And the LORD said unto him, **Surely I will be with thee, and thou shalt smite the Midianites as one man.**

(Judges 6:17 KJV) And he said unto him, If now I have found grace in thy sight, then show me a sign that thou talkest with me.

(Judges 6:18 KJV) Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

(Judges 6:19 KJV) And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

(Judges 6:20 KJV) And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

(Judges 6:21 KJV) Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

(Judges 6:22 KJV) And **when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.**

(Judges 6:23 KJV) And the LORD said unto him, **Peace be unto thee; fear not: thou shalt not die.**

(Judges 6:24 KJV) Then Gideon built an altar there unto the LORD, and called it **Jehovahshalom:** unto this day it is yet in Ophrah of the Abiezrites.

“Jehovah -Shalom – The LORD of Peace” is always present if only we will take the way of “sifting the wheat by the winepress.” This is a type of the Word of God illuminated by the Holy Spirit.

God had told Israel:

(Lev 26:2 KJV) Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

(Lev 26:3 KJV) If ye walk in my statutes, and keep my commandments, and do them;

(Lev 26:4 KJV) Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

(Lev 26:5 KJV) And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

(Lev 26:6 KJV) And **I will give peace in the land**, and **ye shall lie down**, and **none shall make you afraid**: and **I will rid evil beasts out of the land**, neither shall the sword go through your land.

Paul says, “Keep the things that I have taught you and you will have the peace of God.”

(Phil 4:4 KJV) Rejoice in the Lord alway: and again I say, Rejoice.

(Phil 4:5 KJV) Let your moderation be known unto all men. The Lord is at hand.

(Phil 4:6 KJV) Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

(Phil 4:7 KJV) And **the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.**

(Phil 4:8 KJV) Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

(Phil 4:9 KJV) **Those things**, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. **“Those things” refers to the Pauline Gospel.**

Jesus said:

(John 14:27 KJV) Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. **Let not your heart be troubled, neither let it be afraid.**

In the Scriptures, Peace is spoken of in three aspects:

First, and foremost, there is:

Peace with God

(Rom 5:1 KJV) Therefore **being justified by faith, we have peace with God** through our Lord Jesus Christ:

Second, there is:

The Peace of God

(Phil 4:7 KJV) And **the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.**

Third, there is:

Peace on Earth

When the angels declared the first coming of Jesus to the shepherds, they said:

(Luke 2:14 KJV) Glory to God in the highest, and **on earth peace**, good will toward men.

This peace on earth will only come when there is a Theocracy. That is when the Prince of Peace will return and set up His government on earth. Israel will then proclaim “Jehovah – Shalom, the LORD is peace.” If we keep our minds on Him and stay in the place of communion, then “Jehovah-Shalom, the LORD is peace” will give us perfect peace.

(Isa 26:3 KJV) Thou **wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.**

D. Jehovah – Qadash, “the LORD who sanctifies.”

(Lev 20:7 KJV) Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

(Lev 20:8 KJV) And ye shall keep my statutes, and do them: I am the **LORD which sanctify you.**

H6942. qadash, kaw-dash'; a prim. root; to be (causat. make, pronounce or observe as) clean (ceremonially or morally): --appoint, bid, consecrate,

dedicate, defile, hallow, (be, keep) holy (-er, place), keep, prepare, proclaim, purify, sanctify (-ied one, self), X wholly.

(Exo 31:12 KJV) And the LORD spake unto Moses, saying,
(Exo 31:13 KJV) Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that **I am the LORD that doth sanctify you (Jehovah-Qadash).**

Basically, this word for “**sanctify**” means “**to be set apart.**” **Sanctification means “to be clean, to be holy,”** that is, separated from sin. In Scripture we find that “people, places or things” are “set apart” unto God for His purposes, so God sanctifies those He chooses for His service. In addition, we find that the context of the Scripture tells us that this word, “Sanctify, H6942, qadash, kaw-dash,” is associated with the Sabbath, therefore, there is a time and place for rest.

So, we have three views of sanctification:

1. **We are “set apart from sin.”**
2. **We are “set apart for service.”**
3. **We are “set apart for rest.”**

Sanctification:

1. From Sin:

The Lord said to the children of Israel to “be holy.”

(Lev 20:7 KJV) Sanctify yourselves therefore, and **be ye holy: for I am the LORD your God.**

Leviticus 18, 19, and 20 describes how God expected the children of Israel to live in relationship to others and separate from sin.

See Special Study “[Wheel of the God of this World \(Satan\)](#).”

There are three sources of sin – the World, the Flesh, and the Devil.

(Lev 18:1 KJV) And the LORD spake unto Moses, saying,

(Lev 18:2 KJV) Speak unto the children of Israel, and say unto them, I am the LORD your God.

(Lev 18:3 KJV) After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

(Lev 18:4 KJV) Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.

(Lev 18:5 KJV) Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

Sexual sins and perversion:

(Lev 18:6 KJV) None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD.

(Lev 18:7 KJV) The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

(Lev 18:8 KJV) The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

(Lev 18:9 KJV) The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

(Lev 18:10 KJV) The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

(Lev 18:11 KJV) The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

(Lev 18:12 KJV) Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

(Lev 18:13 KJV) Thou shalt not uncover the nakedness of thy mother's sister; for she is thy mother's near kinswoman.

(Lev 18:14 KJV) Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

(Lev 18:15 KJV) Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

(Lev 18:16 KJV) Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

(Lev 18:17 KJV) Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

(Lev 18:18 KJV) Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

(Lev 18:19 KJV) Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

(Lev 18:20 KJV) Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

(Lev 18:21 KJV) And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.

(Lev 18:22 KJV) Thou shalt not lie with mankind, as with womankind: it is abomination.

(Lev 18:23 KJV) Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

(Lev 18:24 KJV) Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

These sins even defile the land:

(Lev 18:25 KJV) And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

(Lev 18:26 KJV) Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

(Lev 18:27 KJV) (For all these abominations have the men of the land done, which were before you, and the land is defiled;)

(Lev 18:28 KJV) That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

(Lev 18:29 KJV) For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

(Lev 18:30 KJV) Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.

Honor our parents:

(Lev 19:1 KJV) And the LORD spake unto Moses, saying,

(Lev 19:2 KJV) Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.

(Lev 19:3 KJV) Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.

Do not make idols or worship them:

(Lev 19:4 KJV) Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

(Lev 19:5 KJV) And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

(Lev 19:6 KJV) It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

(Lev 19:7 KJV) And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

(Lev 19:8 KJV) Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

Do not neglect the poor and homeless:

(Lev 19:9 KJV) And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

(Lev 19:10 KJV) And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

Do not steal or be dishonest:

(Lev 19:11 KJV) Ye shall not steal, neither deal falsely, neither lie one to another.

Do not swear or use the name of the Lord in vain:

(Lev 19:12 KJV) And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

Do not keep back an honest day's wage for an honest day's labor:

(Lev 19:13 KJV) Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

Provide for the disabled and do not make fun of them:

(Lev 19:14 KJV) Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

Judge righteously without respect to position in life:

(Lev 19:15 KJV) Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

Do not be a gossip:

(Lev 19:16 KJV) Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

Do not carry hatred in your heart for those close to you:

(Lev 19:17 KJV) Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Do not carry grudges:

(Lev 19:18 KJV) Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

Do not defile the earth or God's creation:

(Lev 19:19 KJV) Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

(Lev 19:20 KJV) And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.

(Lev 19:21 KJV) And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, even a ram for a trespass offering.

(Lev 19:22 KJV) And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

(Lev 19:23 KJV) And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

(Lev 19:24 KJV) But in the fourth year all the fruit thereof shall be holy to praise the LORD withal.

(Lev 19:25 KJV) And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God.

Do not commit spiritual wickedness:

(Lev 19:26 KJV) Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.

(Lev 19:27 KJV) Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

Do not deface your body – no tattoos:

(Lev 19:28 KJV) Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

No Prostitution:

(Lev 19:29 KJV) Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

Rest on Sunday and go to Church:

(Lev 19:30 KJV) Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

Stay away from the occult and fortune telling:

(Lev 19:31 KJV) Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

Respect old people:

(Lev 19:32 KJV) Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.

Be kind to the strangers that come among you:

(Lev 19:33 KJV) And if a stranger sojourn with thee in your land, ye shall not vex him.

(Lev 19:34 KJV) But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

Do not cheat:

(Lev 19:35 KJV) Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

(Lev 19:36 KJV) Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

(Lev 19:37 KJV) Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

Do not sacrifice your children to other gods:

(Lev 20:1 KJV) And the LORD spake unto Moses, saying,

(Lev 20:2 KJV) Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

(Lev 20:3 KJV) And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

(Lev 20:4 KJV) And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

(Lev 20:5 KJV) Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

(Lev 20:6 KJV) And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

(Lev 20:7 KJV) Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

(Lev 20:8 KJV) And ye shall keep my statutes, and do them: I am the LORD which sanctify you.

Do not swear at you parents:

(Lev 20:9 KJV) For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.

Sexual sins again:

(Lev 20:10 KJV) And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

(Lev 20:11 KJV) And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

(Lev 20:12 KJV) And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

Homosexuality is worthy of death:

(Lev 20:13 KJV) If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

(Lev 20:14 KJV) And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

Beastiality is worthy of death:

(Lev 20:15 KJV) And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

(Lev 20:16 KJV) And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

Do not commit incest:

(Lev 20:17 KJV) And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

(Lev 20:18 KJV) And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

(Lev 20:19 KJV) And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

(Lev 20:20 KJV) And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

(Lev 20:21 KJV) And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

(Lev 20:22 KJV) Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.

(Lev 20:23 KJV) And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

Separate from the world:

(Lev 20:24 KJV) But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: **I am the LORD your God, which have separated you from other people.**

(Lev 20:25 KJV) Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

(Lev 20:26 KJV) **And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.**

(Lev 20:27 KJV) A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

Definition of “Sanctification”: “to be set apart, to be made holy”

Sanctification is “Judicial” and “Experimental.” It is our “standing” and our “state.” It is as “God sees us,” that is, “holy and without blame.” That is “Judicial.” That is our “standing.” It is as “Man see us,” that is, “outwardly are we walking uprightly before God.” That is “experimental.” That is our “state.”

Comparison

POSITIONAL SANCTIFICATION (Our Standing)

1. It relates to our standing in Christ.
2. It occurs at salvation.
3. It is God's instantaneous work.
4. It is complete, absolute.
5. It is the same for every believer.
6. It makes the believer a saint.

PRACTICAL SANCTIFICATION (Our State)

1. It relates to our condition of life.
2. It occurs throughout life.
3. It is God's progressive work.
4. It is incomplete, relative.
5. It varies with each believer.
6. It makes the believer saintly.

Separated from sin “once for all:”

This is our standing.

(Heb 10:9 KJV) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Once for All

(Heb 10:10 KJV) **By the which will we are sanctified through the offering of the body of Jesus Christ once for all.**

sanctified, G37. hagiazo, hag-ee-ad'-zo; from G40; to make holy, i.e., (cer.) purify or consecrate; (mentally) to venerate: --hallow, be holy, sanctify.

G40. hagios, hag'-ee-os; from hagos (an awful thing) [comp. G53, H2282]; **sacred (phys. pure, mor. blameless or religious, cer. consecrated):** --(most) holy (one, thing), **saint.**

once for all, G2178. ephapax, ef-ap'-ax; from G1909 and G530; **upon one occasion (only): --(at) once (for all).**

(Heb 10:11 KJV) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

(Heb 10:12 KJV) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

(Heb 10:13 KJV) From henceforth expecting till his enemies be made his footstool.

(Heb 10:14 KJV) **For by one offering he hath perfected for ever them that are sanctified.**

perfected, G5048. teleios, tel'-i-os; from 5056; to complete, i.e., (lit.) accomplish, or (fig.) consummate (in character): ---consecrate, finish, fulfil, (make) perfect.

for ever, G1336. dienekes, dee-ay-nek-es'; neut. of a comp. of G1223 and a der. of an alt. of G5342; carried through, i.e., (adv. with G1519 and G3588 pref.) **perpetually: --+continually, for ever.**

sanctified, G37. hagiazo, hag-ee-ad'-zo; from G40; **to make holy**, i.e., (cer.) purify or consecrate; (mentally) to venerate: --hallow, be holy, sanctify. (Heb 10:15 KJV) Whereof the Holy Ghost also is a witness to us: for after that he had said before,
(Heb 10:16 KJV) This is the covenant that I will make with them after those days, saith the Lord, **I will put my laws into their hearts, and in their minds will I write them;**
(Heb 10:17 KJV) And **their sins and iniquities will I remember no more.**
(Heb 10:18 KJV) Now **where remission of these is, there is no more offering for sin.**

remission, G859. aphasis, af'-es-is; from G863; **freedom; (fig.) pardon: -- deliverance, forgiveness, liberty, remission.**
See Special Study "[Word Study: "Wash" \(Washed & Washing\)](#)"

The commandment under the Old Covenant was: Do - Do - Do! Work - Work - Work! The commandment under the Old Covenant was the Law. It was weak because of the "sin principle" that is in the flesh. That sin principle is called "The Law of Sin and Death."

The Law of Sin and Death:

(Rom 8:2 KJV) For the law of the Spirit of life in Christ Jesus hath made me free from **the law of sin and death.**

Written in stone:

(2 Cor 3:3 KJV) Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, **written not with ink**, but with the Spirit of the living God; not **in tables of stone**, but in fleshly tables of the heart.

Law of bondage:

(Gal 4:24 KJV) Which things are an allegory: for these are the two covenants; the one from the mount Sinai, **which gendereth to bondage**, which is Agar.

Law of "fear:"

(Rom 8:15 KJV) For **ye have not received the spirit of bondage again to fear**; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

(Heb 12:21 KJV) And so terrible was the sight, that Moses said, **I exceedingly fear and quake:**)

Based on being "a servant:"

(Gal 4:7 KJV) Wherefore **thou art no more a servant**, but a son; and if a son, then an heir of God through Christ.

Law Demands – "thou shalt:"

(Lev 18:4 KJV) Ye **shall do** my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.

(Lev 18:5 KJV) **Ye shall therefore keep** my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

The admonition under the New Covenant of Grace is: Reckon - Yield - Let - Walk!

(Rom 6:14 KJV) For sin shall not have dominion over you: for **ye are not under the law, but under grace.**

There is another principle that works in the believer, and it is called the "New Creation." It works according to the "Law of the Spirit of Life in Christ Jesus."

The Law of the Spirit of Life in Christ Jesus:

(Rom 8:2 KJV) For **the law of the Spirit of life in Christ Jesus** hath made me free from the law of sin and death.

Written in the heart:

(2 Cor 3:3 KJV) Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but **in fleshly tables of the heart.**

(Heb 10:16 KJV) This is the covenant that I will make with them after those days, saith the Lord, **I will put my laws into their hearts**, and in their minds will I write them;

Law of Liberty:

(Gal 5:1 KJV) **Stand fast therefore in the liberty wherewith Christ hath made us free**, and be not entangled again with the yoke of bondage.

Law of Love:

(John 3:16 KJV) For **God so loved the world, that he gave** his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

(1 John 4:18 KJV) **There is no fear in love; but perfect love casteth out fear:** because fear hath torment. **He that feareth is not made perfect in love.**

(1 John 4:19 KJV) **We love him, because he first loved us.**

Based on Sonship:

(1 John 3:1 KJV) Behold, **what manner of love** the Father hath bestowed upon us, that **we should be called the sons of God:** therefore the world knoweth us not, because it knew him not.

Practical Sanctification:

(Rom 6:1 KJV) What shall we say then? **Shall we continue in sin, that grace may abound?**

Our Old Man is Dead!

(Rom 6:2 KJV) God forbid. **How shall we, that are dead to sin, live any longer therein?**

Paul first explains the Provisional:

Doctrine of Identification:

(Rom 6:3 KJV) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

(Rom 6:4 KJV) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

(Rom 6:5 KJV) For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

(Rom 6:6 KJV) Knowing **this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.**

Our Old Man is dead:

(Rom 6:7 KJV) **For he that is dead is freed from sin.**

Our New Man is alive:

(Rom 6:8 KJV) Now if we be dead with Christ, we believe that we shall also live with him:

This is a finished work:

(Rom 6:9 KJV) **Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.**

(Rom 6:10 KJV) For in that he died, **he died unto sin once:** but in that he liveth, he liveth unto God.

What we have just read is the provisional side: Now, it must become practical in our lives. Here is the process:

Reckon, Let, Yield, and then Walk:

(Rom 6:11 KJV) **Likewise reckon** ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

likewise, G3779. houto, hoo'-to; or (before a vowel) houtos, hoo'-toce; adv. from G3778; **in this way (referring to what precedes or follows):** --after that, after (in) this manner, as, even (so), for all that, like (-wise), no more, on this fashion (-wise), so (in like manner), thus, what.

reckon, G3049. logizomai, log-id'-zom-ahee; mid. from G3056; **to take an inventory, i.e., estimate (lit. or fig.):** --conclude, (ac-) count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

(Rom 6:12 KJV) Let **not** sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. **“Let not” means “don’t allow it.”**

(Rom 6:13 KJV) Neither **yield** ye your members as instruments of unrighteousness unto sin: but **yield yourselves unto God**, as those that are alive from the dead, and your members as instruments of righteousness unto God.

yield, G3936. paristemi, par-is'-tay-mee; or prol. paristano, par-is-tan'-o; from G3844 and G2476; **to stand besides, i.e., (trans.) to exhibit, proffer, (spec.) recommend, (fig.) substantiate; or (intrans.) to be at hand (or ready), aid:** --assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

(Rom 6:14 KJV) For **sin shall not have dominion over you: for ye are not under the law, but under grace.**

The Law could not “sanctify us:” Now, we are to “walk” in this new life:

(Rom 8:1 KJV) There is therefore now no condemnation to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit.**

walk, G4043. peripateo, per-ee-pat-eh'-o; from G4012 and G3961; **to tread all around, i.e., walk at large** (espec. as proof of ability); fig. to live, deport oneself, follow (as a companion or votary): --go, be occupied with, walk (about).

(Rom 8:2 KJV) **For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.**

(Rom 8:3 KJV) For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

(Rom 8:4 KJV) That the righteousness of the law might be fulfilled in us, who **walk** not after the flesh, but **after the Spirit.**

(Gal 5:16 KJV) This I say then, **Walk** in the Spirit, and ye shall not fulfil the lust of the flesh.

(Gal 5:25 KJV) If we live in the Spirit, let us also **walk** in the Spirit.

“Put Off” then “Put On”

Put off the Old Man:

(Eph 4:22 KJV) That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

(Col 3:9 KJV) Lie not one to another, seeing that ye have **put off the old man** with his deeds;

“Put On” the New Man:

(Eph 4:24 KJV) And that ye **put on the new man**, which after God is created in righteousness and true holiness.

(Col 3:10 KJV) And have **put on the new man**, which is renewed in knowledge after the image of him that created him:

Now, we come to the second aspect of Sanctification:

That is, to be “set apart” for service:

1. For Service:

There is no greater joy than to become “servants” of God. “This is the idea of service without the idea of bondage” – Vine’s. That is, we are joined unto the Lord to complete his work on the earth in the redemption of mankind.

(John 15:20 KJV) Remember the word that I said unto you, **The servant is not greater than his lord**. If they have persecuted me, **they will also persecute you**; if they have kept my saying, **they will keep yours also**.

(John 15:21 KJV) **But all these things will they do unto you for my name's sake**, because they know not him that sent me.

servant, G1401. doulos, doo'-los; from G1210; **a slave** (lit. or fig., invol. or vol.; frequently therefore in a qualified sense of subjection or subserviency): --bond (-man), servant.

G1210. deo, deh'-o; a prim. verb; to bind (in various applications, lit. or fig.):--bind, be in bonds, knit, tie, wind. See also G1163, G1189.

(Phil 2:7 KJV) But made himself of no reputation, and **took upon him the form of a servant**, and was made in the likeness of men:

Holman Bible Dictionary: “If the master had given him a wife, she and the children were to remain. If, however, the slave wanted to stay with his wife and children rather than be free, he could enroll himself as a slave for life.” The Lord fulfilled this.

The Lord calls us “servants.”

(Acts 2:18 KJV) And on **my servants** and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

(Rev 1:1 KJV) The Revelation of Jesus Christ, which God gave unto him, **to show unto his servants** things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

(Col 4:1 KJV) Masters, give unto your **servants** that which is just and equal; knowing that **ye also have a Master in heaven**.

But, since we are no longer servants but sons, then how can we be slaves?

(Gal 4:7 KJV) Wherefore **thou art no more a servant, but a son**; and if a son, then an heir of God through Christ.

Let us first understand “being a slave.”

Slavery was very common, and it was the custom in the day of Jesus Christ and the Apostles:

Holman Bible Dictionary: “Slavery was prevalent and widely accepted in the ancient world. The economy of Egypt, Greece, and Rome was based on slave labor. In the

first Christian century, one out of three persons in Italy and one out of five elsewhere was a slave.”

The Apostles admonished both slaves and masters, as it was an accepted custom:

(Eph 6:5 KJV) **Servants**, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

(Eph 6:6 KJV) Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

(Eph 6:7 KJV) With good will doing service, as to the Lord, and not to men:

(Eph 6:8 KJV) Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

(Col 4:1 KJV) **Masters**, give unto **your servants** that which is just and equal; knowing that ye also have a Master in heaven.

(Col 3:23 KJV) And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

(Col 3:24 KJV) Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

(1 Tim 6:1 KJV) Let as many **servants** as are under the yoke count their own **masters** worthy of all honour, that the name of God and his doctrine be not blasphemed.

(Titus 2:9 KJV) Exhort **servants** to be obedient unto their own **masters**, and to please them well in all things; not answering again;

(1 Pet 2:18 KJV) **Servants**, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

If we are “sons” and not “servants,” then what are we talking about? First, we are not talking about bondage to the “Law.”

(Rom 6:20 KJV) For when **ye were the servants of sin**, ye were free from righteousness.

(Rom 6:21 KJV) What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

(Rom 6:22 KJV) But **now being made free from sin, and become servants to God**, ye have your fruit unto holiness, and the end everlasting life.

We are a servant as being totally and completely given over to the Lord to serve Him but our relationship with Him is as a son.

Second, we are “no longer our own, we have been bought with a price.”

(1 Cor 6:19 KJV) What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and **ye are not your own?**

(1 Cor 6:20 KJV) For ye are bought with a price: therefore glorify God **in your body, and in your spirit, which are God's.**

Third, it is a relationship that we enter into willing.

(Gal 1:10 KJV) For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the **servant** of Christ.

(Rom 6:22 KJV) But now being made free from sin, and **become servants to God**, ye have your fruit unto holiness, and the end everlasting life.

Fourth, we are talking about “service” to our Lord.

(Acts 4:29 KJV) And now, Lord, behold their threatenings: and **grant unto thy servants, that with all boldness they may speak thy word,**

The apostles declared their slavery to the Lord:

(Rom 1:1 KJV) Paul, **a servant of Jesus Christ**, called to be an apostle, separated unto the gospel of God,

(Gal 1:10 KJV) For do I now persuade men, or God? or do I seek to please men? for **if I yet pleased men, I should not be the servant of Christ.**

(Phil 1:1 KJV) Paul and Timotheus, **the servants of Jesus Christ**, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

(2 Cor 4:5 KJV) For we preach not ourselves, but Christ Jesus the Lord; and ourselves **your servants** for Jesus' sake.

So, the “**servant, or slave, or bondsman**” in the believer’s context, came to mean “one who gives himself up to the will of another. - - - In calling himself, however, a ‘bondslave of Jesus Christ,’ e.e., Rom. 1:1, the apostle Paul intimates (1) that he had been formerly a ‘bondslave’ of Satan, and (2) that, having been bought by Christ, he was now a willing slave, bound to his new Master.” - Vine’s.

Holman Bible Dictionary

SERVANT:

Person totally responsible to and dependant upon another person.

Slavery was prevalent and widely accepted in the ancient world. The economy of Egypt, Greece, and Rome was based on slave labor. In the first Christian century, one out of three persons in Italy and one out of five elsewhere was a slave. Huge gangs toiled in the fields and mines and on building projects. Many were domestic and civil servants. Some were temple slaves and other craftsmen. Some were forced to become gladiators. Some were highly intelligent and held responsible positions. Legally, a slave had no rights; but, except for the gangs, most were treated humanely and were better off than many free persons. Domestic workers were considered part of the family, and some were greatly loved by their masters. Canaan, Aram, Assyria, Babylonia, and Persia had fewer slaves because it proved less expensive to hire free persons. Still, the institution of slavery was unquestioned. - - -

A person could become a slave as a result of capture in war, default on a debt, inability to support and "voluntarily" selling oneself, being sold as a child by destitute parents, birth to slave parents, conviction of a crime, or kidnapping and piracy. Slavery cut across races and nationalities. Manumission or freeing of slaves was possible and common in Roman times. Masters in their wills often freed their slaves, and sometimes they did so during their lifetimes. Industrious slaves could make and save money and purchase their own freedom. By the first Christian century, a large class of freedmen had developed. There was even a synagogue of the Freedmen in Jerusalem (Acts 6:9).

- - - Slavery in the Old Testament Slavery laws appear in Exodus 21:1-11; Leviticus 25:39-55; and Deuteronomy 15:12-18. Most of these concern humane treatment and manumission. A Hebrew sold to another Hebrew or a resident alien because of insolvency was to be released after six years of service and given provisions to start over. If he had come with a wife, she and any children were also released. If the master had given him a wife, she and the children were to remain. If, however, the slave wanted to stay with his wife and children rather than be free, he could enroll himself as a slave for life. A Hebrew who sold himself to another Hebrew or resident alien was to be released during the Jubilee Year. See Year of Jubilee. A slave could be redeemed at any time by a relative. A Hebrew girl sold by her father to another Hebrew to become his wife was to be released if that man or his son did not marry her.

- - - Slavery in the New Testament Paul and Peter insisted that Christian slaves be obedient to their masters (Eph. 6:5-8; Col. 3:22-25; 1 Tim. 6:1-2; 1 Pet. 2:18-21) and not seek freedom just because of

conversion (1 Cor. 7:20-22). Masters were urged to be kind (Eph. 6:9; Col. 4:1). Slave trading was condemned (1 Tim. 1:10). Paul claimed that in Christ human status was unimportant (Gal. 3:28). But neither Jesus nor the apostles condemned slavery. Why? Because slavery was so much a part of their society that to call for abolition would have resulted in violence and bloodshed. That is not the Christian way! Rather, Jesus and the apostles set forth principles of human dignity and equality which eventually led to abolition.

Metaphorical Uses of Slavery:

In most ancient societies, few things were more despicable than to be a slave. In Israel, however, the idea emerged that it was a great privilege to be a servant or slave of God (the various Hebrew and Greek words could be translated either). Many of the heroes of the Old Testament are so called (Ex. 32:13; Deut. 34:5; 2 Sam. 7:5; 2 Kings 21:10). Very significant are the Servant Songs of Isaiah 42:1-4; 49:1-6; 50:4-9; and 52:13-53:12, which originally referred to Israel but were reinterpreted by the early church to refer to Jesus. See Servant of the Lord.

Jesus adopted a servant's role (John 13:4-5; Mark 10:45; compare Phil. 2:7) and indicated that His disciples should also (Matt. 6:24; 10:24; 24:45-46; Luke 17:10; John 13:12-16). Paul referred to himself as a slave or servant of Jesus Christ (Rom. 1:1; Gal. 1:10; Phil. 1:1), as did James (1:1), Peter (2 Pet. 1:1), and Jude (1).

--- James A. Brooks

To be **“set apart for service”** requires that we be **“slaves”** to Christ as we have just discussed. Once we are his **“slaves willingly”** then we are ready for service, or what is called the **“ministry.”**

God gave gifts to the church for the purpose of the ministry:

(Eph 4:12 KJV) For the **perfecting** of the saints, for the work of the **ministry**, for the edifying of the body of Christ:

perfecting, **G2677. katartismos, kat-ar-tis-mos'**; from G2675; **complete furnishing** (obj.): --perfecting.

ministry, **G1248. diakonia, dee-ak-on-ee'-ah**; from G1249; attendance (as a servant, etc.); fig. (eleemosynary) aid, (official) **service**

These gifts were:

(Eph 4:11 KJV) And **he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;**

(Eph 4:12 KJV) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

(Eph 4:13 KJV) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

(Eph 4:14 KJV) That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Sanctification, to be “set apart” for rest:

2. For Rest:

The first use of “qadash” is in Gen. 2:3.

(Gen 2:3 KJV) And **God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.**

Here we find that “God blessed the seventh day and sanctified it.” Why? His work is “finished” and now it is time to “rest.” There is significance in this for sanctification will bring us into “rest.”

(Exo 31:14 KJV) **Ye shall keep the sabbath therefore; for it is holy unto you:** every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

(Exo 31:15 KJV) Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

(Exo 31:16 KJV) Wherefore the children of Israel shall keep the sabbath, to **observe the sabbath throughout their generations, for a perpetual covenant.**

Under the Old Covenant there was a legal requirement to keep the Sabbath, that is, enter into the day of “rest.”

(Exo 31:17 KJV) **It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.**

(Exo 31:18 KJV) And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, **written with the finger of God.**

We see then that the Old Covenant type points to the New Testament fulfillment through “Jehovah-Qadash” as embodied in the Lord Jesus Christ. “In Christ” we are sanctified “once for all” and should enter into rest.

(Heb 10:9 KJV) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

(Heb 10:10 KJV) By the which will **we are sanctified through the offering of the body of Jesus Christ once for all.**

(Heb 4:1 KJV) **Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.**

(Heb 4:2 KJV) For unto us was the gospel preached, as well as unto them: but **the word preached did not profit them, not being mixed with faith in them that heard it.**

(Heb 4:3 KJV) For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

(Heb 4:4 KJV) For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

(Heb 4:5 KJV) And in this place again, If they shall enter into my rest.

(Heb 4:6 KJV) Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

(Heb 4:7 KJV) Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

(Heb 4:8 KJV) For if Jesus had given them rest, then would he not afterward have spoken of another day.

(Heb 4:9 KJV) There remaineth therefore a rest to the people of God.

(Heb 4:10 KJV) For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

(Heb 4:11 KJV) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

(Heb 4:12 KJV) For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

(Heb 4:13 KJV) Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

(Heb 4:14 KJV) Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

(Heb 4:15 KJV) For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

(Heb 4:16 KJV) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

E. Jehovah – Rapha, “the LORD who heals.”

(Exo 15:26 KJV) And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the **LORD that healeth thee.**

H7495. rapha', raw-faw'; or ra-phah, raw-faw'; a prim. root; prop. to mend (by stitching), i.e., (fig.) to cure: --cure, (cause to) heal, physician, repair, X thoroughly, make whole. See H7503.

F. Jehovah – Raah, “the LORD my shepherd.”

(Psa 23:1 KJV) A Psalm of David. **The LORD is my shepherd;** I shall not want.

H7462. ra'ah, raw-aw'; a prim. root: to tend a flock, i.e., pasture it; intrans. to graze (lit. or fig.); gen. to rule; by extens. to associate with (**as a friend**): -- X break, companion, keep company with, devour, eat up, evil entreat, feed, use as a friend, make friendship with, herdman, keep [sheep] (-er), pastor, + shearing house, shepherd, wander, waste.

G. Jehovah – Shammah, the LORD is there.”

(Ezek 48:35 KJV) It was round about eighteen thousand measures: and the name of the city from that day shall be, **The LORD is there.**

H8033. sham, shawm; a prim. particle [rather from the rel. H834]; there (transf. to time) then; often thither, or thence: --in it, + thence, there (-in, + of, + out), + thither, + whither.

H. Jehovah – Nissi, “the LORD my banner.”

(Exo 17:15 KJV) And Moses built an altar, and called the name of it **Jehovahnissi:**

H3071. Yehovah nicciy, yeh-ho-vaw'; nis-see'; from H3068 and **H5251** with pron. suffix.; Jehovah (is) my banner; Jehovah-Nissi, a symbolical name of an altar in the Desert. --Jehovah-nissi.

H5251. nec, nace; from H5264; a flag; also, a sail; by impl. a flagstaff; gen. a signal; fig. a token: --banner, pole, sail, (en-) sign, standard.

I. Jehovah – Sabaoth, “the LORD of hosts.”

(1 Sam 17:45 KJV) Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of **the LORD of hosts**, the God of the armies of Israel, whom thou hast defied.

H6635. tsaba', tsaw-baw'; or (fem.) tseba'ah, tseb-aw-aw'; from H6633; a mass of persons (or fig. things), espec. reg. organized for war (an army); by impl. a campaign, lit. or fig. spec. hardship,

The Trinity in “Jehovah”

God, The Father:

(Psa 110:1 KJV) A Psalm of David. The **LORD (Jehovah, the Father)** said unto my **Lord (Adon, the Son)**, Sit thou at my right hand, until I make thine enemies thy footstool.

(Acts 2:32 KJV) This **Jesus** hath **God** raised up, whereof we all are witnesses.

(Acts 2:33 KJV) Therefore **being by the right hand of God** exalted, and having received of the **Father** the promise of the **Holy Ghost**, he hath shed forth this, which ye now see and hear.

(Acts 2:34 KJV) For David is not ascended into the heavens: but he saith himself, The **Lord (the Father)** said unto my **Lord (the Son)**, Sit thou on my right hand,

(Acts 2:35 KJV) Until I make thy foes thy footstool.

(Acts 2:36 KJV) Therefore let all the house of Israel know assuredly, that **God (the Father)** hath made that same **Jesus (the Son)**, whom ye have crucified, both **Lord and Christ**.

(Isa 48:16 KJV) Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the **Lord (Adonai, trinity) GOD (Jehovah, the Father)**, and his **Spirit (Holy Spirit)**, hath sent **me (the Messiah)**.

(Isa 48:17 KJV) Thus saith the **LORD (Jehovah)**, thy Redeemer, the Holy One of Israel; I am the **LORD (Jehovah)** thy **God (Elohim)** which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

(Isa 61:1 KJV) The **spirit (Holy Spirit)** of the **Lord (Adonai) GOD (Jehovah, the Father)** is upon **me (the Messiah, Jesus)**; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

God, the Son:

(Isa 2:2 KJV) And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

(Isa 2:3 KJV) And many people shall go and say, Come ye, and let us go up to the mountain of the **LORD (Jehovah)**, to the house of the God of Jacob; and **he (the Messiah, Jesus)** will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the **LORD (Jehovah)** from Jerusalem.

(Isa 2:4 KJV) And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

(Isa 2:5 KJV) O house of Jacob, come ye, and let us walk in the light of the LORD.

(Isa 33:21 KJV) But there the glorious **LORD (Jehovah)** will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

(Isa 33:22 KJV) For the **LORD (Jehovah)** is our judge, the **LORD (Jehovah)** is our lawgiver, the **LORD (Jehovah)** is our king; he will save us. **(Referring to Jesus.)**

(Isa 40:10 KJV) Behold, the **Lord (Adonai) GOD (Jehovah)** will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. **(Referring to Jesus.)**

(Jer 23:6 KJV) In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD (Jehovah) OUR RIGHTEOUSNESS.**

God, the Holy Ghost:

(Jer 31:31 KJV) Behold, the days come, saith the **LORD (Jehovah)**, that **I will make a new covenant** with the house of Israel, and with the house of Judah:

(Jer 31:32 KJV) Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

(Jer 31:33 KJV) But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

(Jer 31:34 KJV) And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

The New Testament explains:

(Heb 10:15 KJV) Whereof the **Holy Ghost** also is a witness to us: for after that he had said before,

(Heb 10:16 KJV) This **is the covenant that I will make with** them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

(Heb 10:17 KJV) And their sins and iniquities will I remember no more.

(Heb 10:18 KJV) Now where remission of these is, there is no more offering for sin.

(Deu 28:58 KJV) If thou wilt not observe to do all the words of this law that are written in this book, **that thou mayest fear this glorious and fearful name, THE LORD THY GOD;**

(1 Chr 17:24 KJV) Let it even be established, **that thy name may be magnified for ever**, saying, The LORD of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee.

(2 Chr 2:4 KJV) Behold, **I build an house to the name of the LORD my God**, to dedicate it to him, and to burn before him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.

(2 Chr 6:6 KJV) But I have chosen Jerusalem, **that my name might be there;** and have chosen David to be over my people Israel.

(2 Chr 6:7 KJV) Now it was in the heart of David my father **to build an house for the name of the LORD God of Israel.**

(2 Chr 6:10 KJV) The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and **have built the house for the name of the LORD God of Israel.**

(2 Chr 33:4 KJV) Also he built altars in the house of the LORD, whereof the LORD had said, **In Jerusalem shall my name be for ever.**

(Psa 8:9 KJV) O LORD our Lord, **how excellent is thy name in all the earth!**

(Psa 9:10 KJV) And **they that know thy name will put their trust in thee:** for thou, LORD, hast not forsaken them that seek thee.

(Psa 29:2 KJV) Give **unto the LORD the glory due unto his name;** worship the LORD in the beauty of holiness.

(Psa 34:3 KJV) O magnify the LORD with me, and **let us exalt his name together.**

(Psa 63:4 KJV) Thus will I bless thee while I live: **I will lift up my hands in thy name.**

(Psa 68:4 KJV) Sing unto God, **sing praises to his name: extol him that rideth upon the heavens by his name JAH**, and rejoice before him.

(Psa 72:17 KJV) **His name shall endure for ever: his name shall be continued as long as the sun:** and men shall be blessed in him: all nations shall call him blessed.

(Psa 83:18 KJV) That men may know that thou, **whose name alone is JEHOVAH**, art the most high over all the earth.

(Psa 99:3 KJV) Let **them praise thy great and terrible name; for it is holy.**

(Psa 100:4,5 KJV) Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and **bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.**

(Psa 103:1 KJV) A Psalm of David. Bless the LORD, O my soul: and all that is within me, **bless his holy name.**

(Psa 113:3 KJV) From the rising of the sun unto the going down of the same **the Lord's name is to be praised.**

(Psa 148:13 KJV) Let **them praise the name of the LORD: for his name alone is excellent;** his glory is above the earth and heaven.

(Prov 18:10 KJV) The **name of the LORD is a strong tower:** the righteous runneth into it, and is safe.

(Isa 7:14 KJV) Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and **shall call his name Immanuel.**

(Isa 9:6 KJV) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and **his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

(Isa 42:8 KJV) I am the LORD: **that is my name: and my glory will I not give to another**, neither my praise to graven images.

(Isa 47:4 KJV) As for our redeemer, **the LORD of hosts is his name**, the Holy One of Israel.

(Isa 52:6 KJV) Therefore **my people shall know my name**: therefore they shall know in that day that I am he that doth speak: behold, it is I.

(Isa 57:15 KJV) For thus saith the high and lofty One that inhabiteth eternity, **whose name is Holy**; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

(Jer 10:6 KJV) Forasmuch as there is none like unto thee, O LORD; thou art great, and **thy name is great in might**.

(Jer 23:6 KJV) In his days Judah shall be saved, and Israel shall dwell safely: and **this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS**.

(Zec 14:9 KJV) And the LORD shall be king over all the earth: in that day shall there be one LORD, and **his name one**.

(Mal 1:11 KJV) For from the rising of the sun even unto the going down of the same **my name shall be great among the Gentiles**; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.

(Mal 4:2 KJV) But **unto you that fear my name shall the Sun of righteousness arise with healing in his wings**; and ye shall go forth, and grow up as calves of the stall.

(Mat 1:21 KJV) And she shall bring forth a son, and **thou shalt call his name JESUS**: for he shall save his people from their sins.

(Mat 1:23 KJV) Behold, a virgin shall be with child, and shall bring forth a son, and **they shall call his name Emmanuel, which being interpreted is, God with us**.

(Mat 12:21 KJV) And **in his name shall the Gentiles trust**.

(Mat 18:20 KJV) **For where two or three are gathered together in my name, there am I in the midst of them**.

(Mat 28:19 KJV) Go ye therefore, and teach all nations, **baptizing them in the name of the Father, and of the Son, and of the Holy Ghost**:

(John 14:13 KJV) And **whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son**.

(John 14:14 KJV) **If ye shall ask any thing in my name, I will do it**.

(John 14:26 KJV) But **the Comforter, which is the Holy Ghost, whom the Father will send in my name**, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

(John 20:31 KJV) But these are written, that ye might believe that Jesus is the Christ, the Son of God; and **that believing ye might have life through his name**.

(Acts 2:21 KJV) And it shall come to pass, that **whosoever shall call on the name of the Lord shall be saved**.

(Acts 2:38 KJV) Then Peter said unto them, Repent, and **be baptized every one of you in the name of Jesus Christ** for the remission of sins, and ye shall receive the gift of the Holy Ghost.

(Acts 3:16 KJV) And **his name through faith in his name hath made this man strong**, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

(Acts 4:12 KJV) **Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved**.

(Eph 1:21 KJV) Far above all principality, and power, and might, and dominion, **and every name that is named**, not only in this world, but also in that which is to come:

(Eph 5:20 KJV) **Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ**;

(Phil 2:9 KJV) Wherefore God also hath highly exalted him, and **given him a name which is above every name**:

(Phil 2:10 KJV) **That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth**;

(Col 3:17 KJV) And whatsoever ye do in word or deed, **do all in the name of the Lord Jesus**, giving thanks to God and the Father by him.

(2 Tim 2:19 KJV) Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, **Let every one that nameth the name of Christ depart from iniquity.**

(Heb 1:4 KJV) Being made so much better than the angels, as **he hath by inheritance obtained a more excellent name than they.**

(Heb 2:12 KJV) Saying, **I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.**

(Heb 13:15 KJV) By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips **giving thanks to his name.**

(James 5:14 KJV) Is any sick among you? let him call for the elders of the church; and let them pray over him, **anointing him with oil in the name of the Lord:**

(1 Pet 4:14 KJV) **If ye be reproached for the name of Christ, happy are ye;** for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

(Rev 19:12 KJV) His eyes were as a flame of fire, and on his head were many crowns; **and he had a name written, that no man knew, but he himself.**

(Rev 19:13 KJV) And he was clothed with a vesture dipped in blood: and **his name is called The Word of God.**

(Rev 19:16 KJV) **And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.**

(Rev 22:4 KJV) And they shall see his face; and **his name shall be in their foreheads.**