

## Who Is God? (Part II)

**Genesis 1:1:** *In the beginning God created the heavens and the earth.*



Many people believe God is a man-made myth. They see Him as a figment of the imagination of religious zealots who desperately seek some kind of higher power. When we look at mythological gods or the gods of some religious factions, we can certainly see the reasoning for that point. However, when we look at the God of the Bible, it has to be an entirely different story. What other book, what other belief system, gives us such a detailed and specific approach to knowing who God is the way the Bible does? In Part I of our series, we focused on God's introduction to the world of humanity in Genesis chapters 1 and 2. We then focused on how God revealed Himself to Abraham. As we begin this second part of our series, let's recap how God has been revealed through creation and Abraham. This will set the stage for the next steps of seeing who God is.

See applicable **Strong's Exhaustive Concordance** references in the **Bonus Material**.



The entire first chapter of Genesis only uses one word to describe God: **Elohim**. This word is used to describe rulers and judges. What do rulers and judges have in common? Power and authority. The Genesis 1 creation account primarily establishes the Creator's power and authority.

**WHO  
IS  
GOD**

He is "Elohim," the Divine Being of power and authority.

**What does this tell us about God?** Recognizing God as **Elohim** reminds us that He always has and always will have the authority to proclaim and the power to accomplish any and every creative act He deems appropriate. His will and might are the source of all righteous creation.

### MIRROR QUESTION:

Do we see God and instinctively recognize His power and authority, not just in the big creative things, but also in our personal lives?

Genesis 2 adds another word to further describe God: He is now called **Jehovah Elohim**. In our English Bibles, this is translated *LORD God*. **Jehovah** means "Self-Existing One," essentially saying, *I was, I am and I will be*.

While this word exalts God ever higher, it also brings Him closer to us, because Genesis 2 was written to highlight the creation of man as the absolute focal point of the entire earthly creative process. **Jehovah Elohim** did all of this so He could have an earthly human family.

We will substitute *LORD* and *God* with **Jehovah** and **Elohim** throughout this episode.

**Genesis 2:7:** *Then **Jehovah Elohim** the **LORD** <3068> **God** <430> formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.*

No other earthly creation was so personally created and energized by **Jehovah Elohim**.

**WHO  
IS  
GOD**

He is “Jehovah,” the Self-Existent, Eternal One, who created mankind in order for us to have a relationship with Him.

**What does this tell us about God?** Recognizing God as **Jehovah** is to help us see His lofty character made accessible to humanity. **Jehovah Elohim** created our physical realm to establish a home for His earthly children. Every time we see **Jehovah** mentioned in Genesis 2, it has something to do with relationships.

We have this description of **Jehovah** as “was, is and always will be,” yet Genesis 2 is about His connectivity with the human race.

MIRROR QUESTION:

Do we seek a relationship with **Jehovah**?  
How can we improve it further?

In the Hebrew Bible, this name appears as four Hebrew consonants usually transliterated as YHWH or JHVH, called a “tetragrammaton.” Both Jews and Christians throughout the centuries have deemed the name either unpronounceable or too sacred to pronounce. The scholarly consensus is that it should be pronounced “Yahweh,” (YAH-way), but since at least the 1500’s, it has been translated into English with the spelling and pronunciation of “Jehovah.”

- When used as a verb, Yahweh means “He will become.”
- When used as a name, a noun, it means, “He who becometh,” or “the Becoming One.”

When the time came for Messiah’s lineage to be established, God saw fit to give Abraham greater insights into God’s connection with His human family than ever before. God was proclaimed to Abraham as **El Elyon**.



He is “Jehovah El Elyon,” the MOST Exalted, Supreme God.

**What does this tell us about God?** Recognizing God as **El Elyon** emphatically places Him high above any contrived god or deity. He is supreme. This reverent title serves as a serious reminder that our God is, in fact, THE God! This is one of those places to pause and consider - *selah*.

MIRROR QUESTION:

Do I have other gods in my life, and how much influence do I allow them to have?  
Do I look at **El Elyon** and say, this is my only supreme God, and put all of those other things away?

In Genesis 15, Abraham prays to God in desperation because he does not yet have a son as the promised seed. In this sincere plea, he introduces another new description of God. He calls Him **Adonai**. This word carries the thought of *Sovereign Lord*, and is fitting because Abraham was lifting up his very real concerns before Him.



He is “Adonai Jehovah,” the Sovereign LORD over every aspect of the lives of those who obey Him.

**What does this tell us about God?** To recognize God as **Adonai** is to humbly recognize Him as the *Sovereign Lord* over every aspect of the lives of those who serve Him.

MIRROR QUESTION:

How am I doing? Do I see God as Sovereign Lord? Not just when I’m in church, not just when I’m feeling spiritual, but do I see Him as Sovereign Lord over every aspect of every part of my Christian walk?

In Genesis 17, Abraham still does not have a child. He is 99 years old, and the idea of a promised seed at this age seems impossible. God speaks to Abraham and describes Himself as **El Shaddai**. We understand **El Shaddai** in this usage to mean “God Almighty, Most Powerful and All-Sufficient.”

WHO  
IS  
GOD

He is “El Shaddai,” the Most Powerful and Sufficient God who can see things through - even when they are hopeless in our eyes.

**What does this tell us about God?** Accepting God’s own proclamation of Himself as **El Shaddai** is to embrace the fact that He is the All-Powerful and Sufficient God who can see things through - even when they are completely hopeless in our own eyes.

### MIRROR QUESTION:

Do I acknowledge and embrace His sufficiency when we do not know what to do?

When we do not know what to do in an experience, the answer is to turn to **El Shaddai**.

Another name for God in the Old Testament is **Jehovah Rapha**. We understand this to mean **Jehovah**, (God) the Self-Existing One Who Heals. While this exact phrase did not first appear in the accounts of Abraham, a very similar phrase did when in Genesis, Abraham prayed to **Elohim** and **Elohim** healed. The exact phrase first appears in Exodus when the bitter waters of Marah were sweetened. The waters were “healed” – they were then drinkable.

WHO  
IS  
GOD

He is “Jehovah Rapha,” the Mighty and Caring Healer.

**What does this tell us about God?** Recognizing God as **Jehovah Rapha** is acknowledging that He alone is the ultimate source of caring and healing. He does so in His time and in His way.

### MIRROR QUESTION:

With the despair and anguish of our lives, can we “cast our anxiety upon” this God of healing, **Jehovah Rapha**?

*Cast all your anxiety upon Him because He cares for you* (1 Peter 5:7). The New Testament is telling us exactly what this Old Testament name for God is saying – we can put those cares upon Him.

In Genesis 21, Abraham and Abimelech made a covenant of peace and understanding between them. Abraham named the place **El Olam**.

**WHO IS GOD** He is “El Olam,” God Everlasting,  
our Eternal God without a beginning or end.

This is the first time in Scripture that a place is named for God.

**What does this tell us about God?** To recognize God as **El Olam** is to acknowledge that He is everlasting in all He does. When we make binding promises as Abraham did with Abimelech, **El Olam** is our example and reminder to keep our own promises.

God's name is a stamp of remembrance. He is everlasting. Abraham named the place after the Everlasting God as a promise of the integrity of his word to Abimelech. We strive for this same standard, to be godly in how we treat everyone in our lives.

### MIRROR QUESTION:

Do I have everlasting integrity  
in everything I say and do?

Our last account of God's power, influence and friendship in Abraham's life is when he was willing to sacrifice his only son Isaac. God stopped him and provided a ram for a sacrifice. Abraham's response was to name that place **Jehovah-jireh**, meaning “**Jehovah** sees.”

**WHO IS GOD** He is “Jehovah-jireh,” the LORD sees and will provide.  
He sees all and responds for the ultimate wellbeing of all.

**What does this tell us about God?** Recognizing and worshipping God as **Jehovah-jireh** is to embrace the fact that He sees all and responds for the ultimate well-being of all. Abraham's extraordinary faith enabled him to see this aspect of God's extraordinary character!

God is so far above us. We are reviewing the names we previously discussed in Part I of this series to remind us how broad God's influence in our lives truly is. This sets a pattern for not only understanding God, but for memorializing His name, **Jehovah-jireh**.

## MIRROR QUESTION:

I know God sees and helps me in the heart-rending experiences of my life. God takes care of me. Do I memorialize that care the way Abraham did?

### *Grasping the Greatness of God*

We have only touched on the book of Genesis, and already God's greatness is scarcely describable. He has power and authority and is self-existing, and yet profoundly connected to humanity. Through His relationship with Abraham, He demonstrated many practical ways we as human beings can have Him as an exalted presence in our lives, no matter what our experiences are. All of this, and it is just the beginning!

### Jonathan's Thoughts

I love this aspect of knowing all the different names of God. This gives me personal peace when I read God's different names in His word. I am just not reciting them; they all have special meaning!

It is a good practice to remind ourselves these names exist and what they mean so we can understand our God more fully in our everyday life. While the journey towards knowing who God is that we have taken so far is profound, it is only an introduction of what is to come!

**Thus far, we know God to be powerful and present in the lives of those who serve Him. What comes next?**

In Part I of our series, we looked at a specific point in time where something changed. That point was when God chose Abraham to become the father of the promised seed Isaac, who represented Jesus the Messiah. We have come to another point where something dramatic changes. God's dealings and influence are about to personally touch millions!

Our next revelation of who God is comes from God's relationship with Moses and Israel. While we so far have seen Abraham develop a powerful friendship and relationship with God, generations later Moses would develop a powerful but uniquely different relationship with Him as well. God introduced Himself to Moses through the burning bush when He appointed Moses to be the instrument of Israel's deliverance from Egypt.

It is important to note that Moses became the one individual who put God's name into the world by writing the first five books of the Bible. It was here in Exodus that Moses learned

the “name” of God and was able to use that name to recount and write in Genesis the early revealing of God and His nature.

God revealed His name to Moses, and then Moses was the one privileged to write the introduction to the Bible. This was no coincidence – this is part of the greatness of God. *Here is My name, and here is how you describe Me so everybody can eventually know Me.*

**God tells Moses to go to the children of Israel and deliver them – an extraordinary task for Moses:**

**Exodus 3:7–8:** (KJV) *7 And Jehovah the LORD <3068> 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; 8 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...*

*I have surely seen the affliction...and have heard their cry...I know their sorrows; and I am come down to deliver them – God sees their great need. He sees it, and He is doing something about it. It is always in His time and in His way because that is the best way!*

While God is here described as **Jehovah**, Moses does not yet know God by that name. When Moses wrote Exodus, he was looking back and recounting it for us.

**God appoints Moses as the deliverer:**

**Exodus 3:10:** *Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt.*

*So that you may bring My people – Wait! Who, me? We know Moses wanted to know more about God, but we don’t think he was expecting this kind of assignment! What are the logistics of migrating millions of people being held hostage in a foreign country?!*

Think about it: Moses had “leadership training” while he was in Pharaoh's court as a young man. Of course he was the right man for the job! God overruled his experiences in life, knowing he could handle the responsibility of leading God's people to freedom. That's just what He does to prepare us for the future kingdom work.

**Watch for the assurance God is going to give Moses:**

**Exodus 3:11–12:** (KJV) *11 And Moses said unto Elohim God <430>, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? 12 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 Elohim God <430> upon this mountain.*

*Certainly I will be with thee – what comforting words to hear from the Almighty! While they are comforting words, this was still a scary assignment.*

Moses recognizes God as having power and authority; after all, he addresses Him as **Elohim**. Moses does not yet see the bigger picture. God does not yet reveal Himself but

responds to Moses in a way to provoke him to seek understanding. God is drawing Moses to Him.

**Exodus 3:13:** (KJV) *And Moses said unto Elohim God <430>, Behold, when I come unto the children of Israel, and shall say unto them, The Elohim God <430> of your fathers hath sent me unto you; and they shall say to me, What is His name? What shall I say unto them?*

*God, you have to help me here!* We can feel the trembling in Moses with this response. Moses needs to know who God is. He sees the power, but he needs something more tangible to tell the rest of the people, a proof he spoke to God. He wants to be able to personally identify God.

**Exodus 3:14–15:** (KJV) *14 And Elohim God <430> said unto Moses, I AM <1961> THAT I AM <1961>; and He said, Thus shalt thou say unto the children of Israel, I AM <1961> hath sent me unto you. 15 And Elohim God <430> said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Jehovah Elohim LORD <3068> God <430> of your fathers, the Elohim God <430> of Abraham, the Elohim God <430> of Isaac, and the Elohim God <430> of Jacob, hath sent me unto you: this is My name for ever, and this is My memorial unto all generations.*

**I AM:** Strong's Exhaustive Concordance #1961 *hayah*; to exist, i.e., be or become, come to pass (always emphatic, and not a mere copula or auxiliary)

The way Elohim introduced Himself to Moses is fascinating. *I AM* is a companion form of the word Yahweh. The Hebrew text is *ehyeh asher ehyeh* and should be translated in the imperfect or future tense: “I will be what I will be,” or “I will become what I please to become.”



Hebrew: 'ehye 'āšer 'ehye

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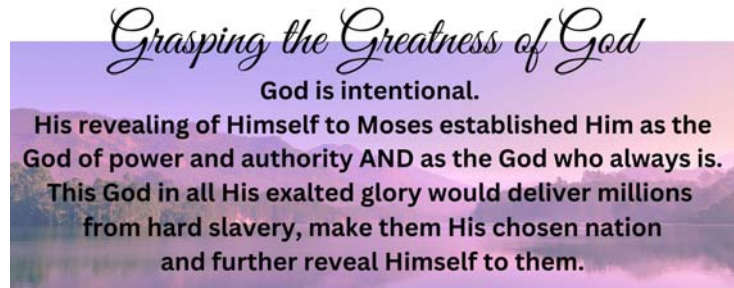
God related His ability and intention to their great need, and promised to become to them all they needed. God promised Moses by His holy name to supply that need. *Ehyeh asher ehyeh*, meaning “I will be to you what you need Me to be.” It was put forth as a most gracious promise - an assurance that the divine power and capacity were adaptable to any circumstance, to any difficulty, to any necessity. This should be huge to us in our own personal walk.

Moses asks, *and they shall say to me, What is His name? What shall I say unto them?*

**Jehovah Elohim**, the same Self-Existing Mighty One with power and authority, who created earth and heaven for humanity. Nothing less than the Creator of all things is being sent for Israel's deliverance. *You are getting the most powerful Being that ever can exist to back you up. So, when I send you, Moses, I certainly have your back!*



The same **Jehovah**, the Self Existing Mighty One with power and authority who created earth and heaven for humanity, is being sent for Israel's deliverance!



Another name for God in the Old Testament is **Jehovah Sabaoth**. This describes **Jehovah** as “the Self-Existing One of those who go forth.” **Sabaoth** can be an army or a host, meaning a large number and is not limited to earthly groups.

**Genesis 2:1:** (KJV) *Thus the heavens and the earth were finished, and all the **sabaoth** host of them.*

**Hosts:** Strong's Exhaustive Concordance #6635 *tšāḇā'*; a mass of persons (or figuratively, things), especially reg. organized for war (an army); by implication, a campaign, literally or figuratively (specifically, hardship, worship): -appointed time, army, battle, company, host, service, soldiers, waiting upon, war(-fare)

*The heavens and the earth were finished* – God finished His creative work.

*and all the **Sabaoth*** - all the hosts. It gives us the sense of the massiveness of everything God did is all encompassed under that one word.

When we see **Jehovah** recognized as **Jehovah Sabaoth**, *LORD of hosts*, it is an extraordinarily large picture. We can easily see here that God is the Jehovah of ALL creation.

God is systematically revealing Himself in bigger and bigger ways. When did God first proclaim Himself to be **Jehovah Sabaoth**, *LORD of hosts*, of people?

From creation until this, the Exodus from Egypt, God had never described Himself before in relation to humanity as a *LORD of hosts*. Instead of a relationship just with individuals like Abraham and Moses, He would have a relationship with millions of Hebrews who would eventually become the nation of Israel. This is a massive paradigm shift and a huge step forward.

**The Exodus was the beginning. God's whole intention was to expand and communicate His relationship to an entire nation:**

**Exodus 12:41-42:** (KJV) *41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all **sabaoth the hosts** <6635> of **Jehovah** the **LORD** <3068> went out from the land of Egypt. 42 It is a night to be much observed unto **Jehovah** the **LORD** <3068> for bringing them out from the land of Egypt: this is that night of **Jehovah** the **LORD** <3068> to be observed of all the children of Israel in their generations.*

All the hosts of Jehovah - **Jehovah Sabaoth** delivered His people. It is not just about one person or one family.



He is "Jehovah Sabaoth," the Self-Existing God of multitudes.

We see the dramatic expansion here. We have God talking to Moses long before this happens. He reveals His name and sends Moses. Now before Moses' eyes, God becomes not just *I am that I am*, but He becomes the *LORD of hosts* as He rescues millions in an impossible task. This is the power of God!

He becomes whatever they need Him to be at that time! That is His name. Are we recognizing the POWER of the name of God?

Let's pause on the phrase *LORD of hosts* because it is such a powerful concept.

Several familiar scriptures show us this wonderful connection.

In the account of David and Goliath, David has gone to the front lines to bring lunch for his brothers and ends up being the one to fight Goliath. He picks up five stones for his slingshot. Goliath starts trash-talking him, as we would say today, making fun of the slingshot.



**1 Samuel 17:44-45:** (KJV) *44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.*

Here is the greatest warrior of that time taunting the teenager who is not even wearing armor. David is in this dramatic and dangerous scene, but he is not alone.

*45 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 **Jehovah Sabaoth** the **LORD <3068>** of **hosts <6635>**, **Elohim** the **God <430>** of the armies of Israel, whom thou hast defied.*

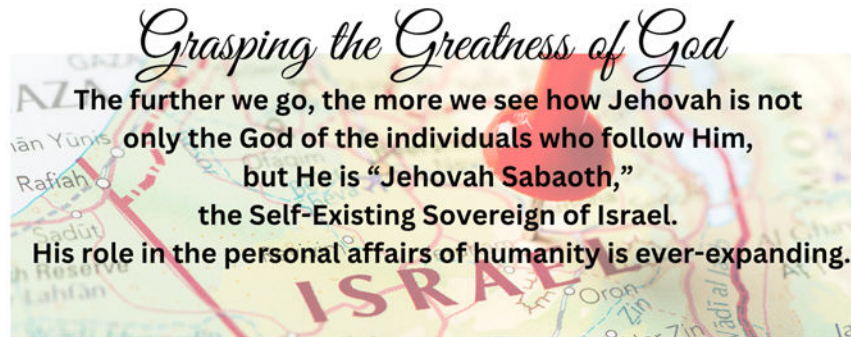
This wasn't just Goliath fighting David; it was Goliath fighting David and his **Jehovah Sabaoth Elohim**, the LORD God of millions. He picked the wrong guy to insult!

David understood. His faith rested not in his own strength, but in the strength of the LORD God who is whatever we need Him to be so that His will can be done.

**Psalms 24:7-10:** (KJV) *7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. 8 Who is this King of glory? The **Jehovah LORD <3068>** strong and mighty, **Jehovah** the **LORD <3068>** mighty in battle. 9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. 10 Who is this King of glory? **Jehovah Sabaoth** the **LORD <3068>** of **hosts <6635>**, He is the King of glory. Selah (pause and consider).*

Think about what David is describing. We see David having all kinds of experiences, and his experiences brought him to write this psalm long after he defeated Goliath with God's help.

David asks, *Who is this King of glory?* Then he describes Him as the *LORD of hosts*. Why? Because He is the Lord of the vast numbers of those who would follow Him. He is not just a LORD of a person here or there, He is the *LORD of hosts*. This is a big picture of who Almighty God truly is. No wonder it says *Selah* at the end!



### MIRROR QUESTION:

Do I see God as **Jehovah Sabaoth**? Do I see Him as “LORD of hosts,” as LORD of all that happens around me? As LORD of all of those who honor Him? Do I give Him that kind of credit, or do I get stuck in my own little brain with my own little trials?

Let’s see God in the big way He needs to be seen.



There are many descriptions and names of God in the Old Testament.

Time will not permit an exhaustive study, and we will leave the other names for our listeners to discover as homework. But what we are discussing should give us all a sense of awe and a renewed appreciation for just how blessed we are to have a God like this. He is so clearly defined in so many ways that He can be everything to every part of all of us.

As we further unfold the depth of God’s character and His revelation of that character, all we can do is stand in awe!

**God as the “LORD of Hosts” embraced Israel as His people.**

**How else did our understanding of God expand through His relationship with them?**

As you may have figured out by now, trying to quantify the overabundance of God’s care for Israel is a futile task. His care, foresight and wisdom are far too deep and comprehensive! For now, let’s just focus on a few of the remarkable examples of how God revealed Himself to them.

Once Israel was delivered, their new life of dependence upon **Jehovah** began. There were many aspects to this dependence.

**As the nation of Israel was being given the Law, God began the Ten Commandments this way:**

**Exodus 20:1-3:** *1 Then **Elohim God <430>** spoke all these words, saying, 2 I am **Jehovah Elohim the LORD <3068> God <430>**, who brought you out of the land of Egypt, out of the house of slavery. 3 You shall have no other **elohim gods <430>** before Me.*

This is a firm reminder of exactly who was responsible for freeing them from slavery! Recognize God for who He is – the God of power and authority who has a personal interest in us. This is not trivial.

He is the God of power and authority, and yet we are important to Him.

*You shall have no other gods before Me* because I am your Deliverer. God proclaims Himself high and powerful. He proclaims Himself as their highest priority, and rightfully so.

**The Second Commandment brings another aspect of God clearly before the people. This one we may not expect:**

**Exodus 20:4-6:** *4 You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. 5 You shall not worship them or serve them; for I, **Jehovah Elohim the LORD <3068>** your **God <430>**, am a **jealous <7067> El God <410>**, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, 6 but showing lovingkindness to thousands, to those who love Me and keep My commandments.*

**Jealous:** Strong's Exhaustive Concordance #7067 *qannâ'*; jealous

There's nothing tricky about the Hebrew word for *jealous* here. It means "jealous," as in, *I demand your attention and loyalty*. He is the one true God. Everybody and everything that exists, He made. He deserves our loyalty.

It is a complete waste of time and emotional effort to put our loyalty anyplace else. This is what He was telling Israel. *I am jealous because I am your Deliverer, your Creator. I am the source of all that you need. Yes, your focus needs to be on Me.* God is rightfully "jealous" of their attention and their worship.

**WHO IS GOD** As a "jealous" God, He is the Self-Existing powerful and authoritative God who demands our sole loyalty.

Why? Because there is no being or concept or tradition on any level anywhere that could possibly deserve what we owe to God. The greatness of God is incomprehensible.

We are only scratching the surface of what we can see. There is a whole universe out there that He created that we don't know anything about. We are just seeing what we mean to Him and what He means to us, here in this little area of His creation.

God's first three commandments (the Third Commandment is not to take the LORD's name in vain) are all about protecting the integrity of who He is among His people.

**He then gives the Fourth Commandment regarding the Sabbath. Here we will see yet another aspect of God's character:**

**Exodus 20:10–11:** *10 but the seventh day is a sabbath of the **Jehovah Elohim LORD** <3068> your **God** <430>; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. 11 For in six days the **Jehovah LORD** <3068> made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore **Jehovah the LORD** <3068> blessed the sabbath day and made it **holy** <6942>.*

**Holy:** Strong's Exhaustive Concordance #6942 *qâdash*; to be (causatively, 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), wholly

This word for *holy* means to be clean ceremonially or morally. It is most often translated as *sanctify* in the Old Testament. **Jehovah** of hosts sanctified the Sabbath for His people, Israel. He insisted the people stop everything so they could reserve the day for Him.

Here the word for holy (meaning sanctified or set apart) is used as a verb: **Jehovah** sanctifies; it is what He does – He sets apart and makes clean for His purposes.

Soon God is going to use that word as part of His formal name.

**Jehovah first set the day apart. Then He set the people apart:**

**Exodus 31:12–13:** *12 **Jehovah The LORD** <3068> spoke to Moses, saying, 13 But as for you, speak to the sons of Israel, saying, You shall surely observe My sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am **Jehovah Kadash** the **LORD** <3068> who **sanctifies** <6942> you.*

I am **Jehovah Kadash**; I am the Mighty One who sets you apart. He put the people of Israel into an entirely different category than any nation in the rest of the world. They were set apart for His holy purposes. He gave them His law. This is what the power of God can do in our lives.

**WHO  
IS  
GOD**

He is "Jehovah Kadash," the Self-Existing One who sanctifies.  
He sets you apart if you are part of His people.  
By doing so, He gives His people clear access to Him.

## MIRROR QUESTION:

What about us? How are we sanctified, set apart from everybody else, like Israel was set apart?

The Sabbath was supposed to be a day of quiet, a day of honoring God and a day of meditation.

Let's say you have to make an important call, but you are in a large stadium – maybe at a concert or sporting event – and there are tens of thousands of screaming people, having a great time. Here you are trying to talk on your cell phone, but you can't hear anything! You need to be set apart. You leave the stadium, walk away, and then in the quietness of being apart, you can talk and hear the message. This is what it is like to be sanctified, pulling away from all of the noise so God can talk with us.

As the nation of Israel developed, so did the progression of uncovering of who God is. Let's review a few examples.

### Something as simple as the 23rd Psalm shows us another subtle yet powerful description of God:

**Psalm 23:1:** (NIV2011) **Jehovah** The **LORD** <3068> is my **Ra'ah** shepherd <7462>, I lack nothing.

**Shepherd:** Strong's Exhaustive Concordance #7462 *râ'âh*; to tend a flock; i.e. pasture it; intransitively, to graze (literally or figuratively); generally to rule; by extension, to associate with (as a friend): - 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

This word for *shepherd* means to tend or pasture a flock. This is saying **Jehovah** is the one who takes care of me.

### Example David

Here we have David, the King of Israel, reflecting upon his youthful days as a shepherd. The lion and bear had fought to rob him of his sheep, but at risk to himself he had been their defense. He had sought out the lush grass and quietly flowing waters for his flock, and guarded them while they fed. He had been to them what they needed him to be - provider, defender, healer. David compares this experience to God. *The Lord is MY shepherd* - The Lord is MY source of care and nourishment – **Jehovah Ra'ah**.

**Psalm 23: 1:** (NIV) *The Lord is my shepherd, I lack nothing.*

It is comforting to be able to make such a proclamation.

**Let's look at the response to being “fed,” to being shepherded by God:**

**Psalms 37:3-6:** (KJV) *3 Trust in **Jehovah** the **LORD** <3068>, and do good; so shalt thou dwell in the land, and verily thou shalt be **ra'ah fed** <7462>. 4 Delight thyself also in the **Jehovah LORD** <3068> and He shall give thee the desires of thine heart. 5 Commit thy way unto the **Jehovah LORD** <3068>; trust also in Him; and He shall bring it to pass. 6 And He shall bring forth thy righteousness as the light, and thy judgment as the noonday.*

**WHO IS GOD** He is “Jehovah Ra’ah,” our Shepherd, the Self-Existing One who should be trusted in, delighted in and committed to. The results will bring us nourishment, fulfillment and direction.

It is a wonderful thing to have **Jehovah** providing for us, but we need to respond with our delight, our commitment and our trust. It's a two-way street. As God's life, God's character, and God's wholesomeness unfolds before us, we need to embrace this and be responsive.

Let's look to another example, this one with Gideon.

**Gideon**  
*Example*

For worshipping fake gods and other evil acts, God had allowed the Midianites to overpower the Israelites for seven years. Things were so terrible that the people cried out to God for help. An angel of the Lord appeared and told Gideon he would be the one to lead the people to victory. Humble Gideon asked God through the angel how that could be since he was young and from an unimportant family in his tribe.

**Judges 6:14-15:** (KJV) *14 And the **Jehovah LORD** <3068> 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? 15 And he said unto Him, Oh my **Adonai Lord** <136>, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.*

Gideon has a problem. He is being given an assignment, similar to Moses, and does not know how to handle it. Gideon shows great respect while he is unsure of what is happening. The angel through which **Jehovah** is speaking performs a miracle for Gideon. Because of this miracle, he becomes sure of what is happening.

**He has seen something he did not think was possible and here is his response:**

**Judges 6:22-24:** (KJV) *22 And when Gideon perceived that he was an angel of **Jehovah** the **LORD** <3068>, Gideon said, Alas, O **Adonai Lord** <136> **Jehovah** the **LORD** <3069>! for because I have seen an angel of **Jehovah** the **LORD** <3068> face to face. 23 And **Jehovah** the **LORD** <3068> said unto him, Peace be unto thee; fear not: thou shalt not die. 24 Then Gideon built an altar there unto **Jehovah** the **LORD** <3068>, and called it **Jehovah shalom** **Jehovah is peace** <3073>: unto this day it is yet in Ophrah of the Abiezrites.*

After seeing the angel of **Jehovah**, Gideon was spared from death. He built an altar to commemorate this event.

**Jehovah** was bringing peace and sanctity back to Israel, so Gideon could go confidently into battle.

This is a beautiful testimony of Gideon looking at the greatness of God through this one small experience. God has not even done the work yet, but Gideon's faith is so strong he builds the altar to **Jehovah Shalom**. He recognizes how important it is to become godly again as a nation, and he is given the privilege of leading that charge.



He builds the altar and nothing has happened yet. All he has been shown is, *I am here for you*. In great faith, Gideon builds this altar saying, *Essentially I've already been delivered even though I haven't yet done the work*.

This is a powerful connection for what our faith should look like.

**WHO IS GOD**

He is "Jehovah Shalom," the Self-Existing One who brings us peace when we are faced with uncertainty beyond our capacity to understand.

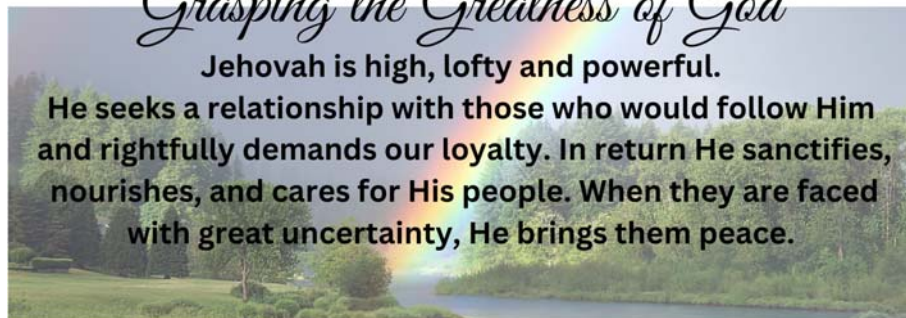
MIRROR QUESTION:

What do we do when we are in a place where we don't understand? Do we have faith in our deliverance in God's way and time, even if we don't know what that deliverance looks like?

*Grasping the Greatness of God*

**Jehovah is high, lofty and powerful.**

**He seeks a relationship with those who would follow Him and rightfully demands our loyalty. In return He sanctifies, nourishes, and cares for His people. When they are faced with great uncertainty, He brings them peace.**





## MIRROR QUESTION:

Do I accept the peace of Jehovah even before I understand what the deliverance can look like?  
Am I in a position to say, this seems way over my head, but by God's grace I have peace because He is with me?

Looking at how God has revealed His relationship with His chosen people really helps us see how He is God over every experience.

**God's capacity to be in every part of the lives of His chosen people is staggering. What else can possibly be added?**

Actually, the question would be better stated, what else can we manage to fit into this small and limited overview of who God is? The rest of the Old Testament is overflowing with additional descriptions of God. We will highlight a few of them to help us gain a broader and deeper perspective of the overwhelming character of God. Overwhelming as in the most positive, strong, determined and full of foresight way! God's providence is everywhere because He is the Creator of all.

Throughout the Old Testament there are several other themes that help us define who God is.

**Jehovah is described ten different ways in these two verses:**

**Psalms 18:1-2:** (KJV) *1 I will love thee, O Jehovah LORD <3068>, my strength. 2 Jehovah The LORD <3068> is my rock, and my fortress, and my deliverer; my El God <410>, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.*

(An interpretation) **Jehovah** is:

- *My strength* - He supplies my daily energy.
- *My rock* - meaning a crag of rock - a strong foundation on which I stand.
- *My fortress* - meaning a fastness or fortress - a place to flee for protection.
- *My deliverer* - it is He who provides escape.



I am strong when I stand upon Him as my foundation and in the drama of my trials; He is a place to flee for protection. When I absolutely need deliverance, He provides a way of escape. *My strength...my rock...my fortress, and my deliverer.*

In these next six descriptions of God, we think David is talking about another aspect of his challenging experiences.

*...my El God <410>, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.*

- *My God* - my Mighty One.
- *My strength* - meaning a rock or boulder. He cannot be broken.
- *My buckler* - a portable shield held by a handle or worn on the forearm.  
I wear God's protection when faced with the enemy.
- *In whom I trust* - His protection in the heat of battle is unbreakable.
- *The horn of my salvation* - a horn is a symbol of power. He provides the power by which I am ultimately delivered.
- *My high tower* - meaning a cliff or other lofty inaccessible place. His eyes see all as they watch for and warn of danger. Think of it like a drone flying high, reporting all that is happening.



David describes his difficult experiences in more depth:

God is mighty. He cannot be broken. His protection is sure, even when I am in the heat of battle with the enemy. It is His power that will deliver me, not mine. He is above the battle; I am in it. I am in the fray. I cannot see, but He can – He is above the battle. He sees all; I just fight what is in front of me and He warns and protects me while I am struggling in that daily moment-by-moment experience.

David is saying that while he has to do his part, God Almighty ALWAYS does His part, and we live for His providence.

We have these ten amazing descriptions of God in the first two verses of Psalm 18.

Continuing with verses 3-6, David is presenting something he needs. He just described God's capacity to deliver, no matter what. David will circle back around and say, *I have all of the wonderful things I listed, but here is what I need.*

#### **What David needed was to be heard:**

**Psalms 18:3-6:** (KJV) *3 I will call upon Jehovah the LORD <3068>, Who is worthy to be praised: so shall I be saved from mine enemies. 4 The sorrows of death compassed me, and the floods of ungodly men made me afraid. 5 The sorrows of hell compassed me about: the snares of death prevented me. 6 In my distress I called upon Jehovah the LORD <3068>, and cried unto my Elohim God <430>: He heard my voice out of His temple, and my cry came before Him, even into His ears.*

David is talking about the sorrows of death. This is serious. He is not talking about just having a bad day. He is talking about his life being threatened; he was being overrun. He did not know what to do, as it was too big for him. He needed to be heard.

It is interesting that he says, *In my distress I called upon Jehovah and cried unto my Elohim: He heard my voice out of His temple.* In other words, He heard my voice out of my reverence for Him because the temple is a place for reverencing God. *He heard my voice... and my cry came before Him.*

Not only is **Jehovah** worthy of our praise, but He also hears our cries. His power and authority respond to our voice when we are in need, or when we are in danger, or when we are in despair or when we feel death surrounding us - the incapacity to respond. When all of that is happening, GOD IS THERE.

In the next verses, David talks about what he received. He described God at the beginning of the psalm in all these wonderful ways. Then he cried out because he was so overrun. Now, verses 29-33 show David's deliverance.

**David continues with some of the results Jehovah opened up to him:**

**Psalms 18:29-33:** (KJV) 29 For by thee I have run through a troop; and by my **Elohim God <430>** have I leaped over a wall. 30 As for **El God<410>**, His way is perfect: the word of **Jehovah the LORD <3068>** is tried: He is a buckler to all those that trust in Him. 31 For who is **God <433>** save **Jehovah the LORD <3068>**? or who is a rock save our **Elohim God <430>**? 32 It is **El God <410>** that girdeth me with strength, and maketh my way perfect. 33 He maketh my feet like hinds' feet, and setteth me upon my high places.

- *I have run through a troop* - I have overcome the enemies that surrounded me.
- *I have leaped over a wall* - I have escaped their pursuit and they cannot follow me. I am behind protection.
- *He is a buckler* - God's protection was sure in my vulnerability.
- *He is a rock* - I stand upon His strength.
- *He makes my feet like hinds' feet on high places* - (Also found in 2 Samuel 22:34 and Habakkuk 3:19) A *hind* is a female deer who can place her back feet exactly where her front feet stepped. She can run securely without stumbling. It is said this deer can scale unusually difficult terrain where others can't go and can elude predators. Here David is saying God gave him the capacity to find God's refuge and to walk wherever God instructs, even in the most precarious places and circumstances, where he would otherwise be afraid. We are better equipped to overcome obstacles if we have such elegant, stable and confident feet.



David describes many circumstances where things go sour.

*I have run through a troop* - I have overcome an enemy. I had to fight my way through. God delivered me. *I leaped over a wall* and I am behind a protective place now. I have been protected. Sometimes we need a breather. God *is our buckler*. That buckler is with us in the middle and in the heat of face-to-face battle. He *is a rock* to stand on. To have my feet like *hinds' feet...on high places* is basically saying; no matter how precarious, no matter how difficult, no matter how impossible it looks to get from point A to point B, God has made my feet such that I can do it because He shows me where to step to be surefooted and gives me the capacity to take those steps.

This is just a little bit of what Psalm 18 tells us about the greatness of God. There is so much here about the amazing power of God's character.

**This is a prophetic psalm, but again shows God truly IS the LORD of Hosts:**

**Psalms 46:6–11:** (KJV) *6 The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted. 7 The **Jehovah LORD <3068>** of hosts <6635> is with us; the **Elohim God <430>** of Jacob is our refuge. Selah. 8 Come, behold the works of **Jehovah the LORD <3068>**, what desolations He hath made in the earth. 9 He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. 10 Be still, and know that I am **Elohim God <430>**: I will be exalted among the heathen, I will be exalted in the earth. 11 **Jehovah the LORD <3068>** of hosts <6635> is with us; the **Elohim God <430>** of Jacob is our refuge. Selah.*

As much as this psalm gives us the sense of the LORD of hosts and His power and glory, it is actually a transition into the New Testament showing us the future. It is showing us that through Christ, all of these things are going to be solved.

In Part III, we are going to focus on Jesus' relationship with his Father and what that means to us. This tells us unequivocally that God is the God of even the destruction of what is around us because His providence is bigger than the moment. His providence sees a future resolution where we might see a catastrophe. It might be, but be patient, as it is just for the moment. *Be still, and know that I am God.*

**Psalm 9:10:** (KJV) *And they that know Thy name will put their trust in thee: for Thou, **Jehovah LORD <3068>**, hast not forsaken them that seek Thee.*

Do I know God's name? *They that know Thy name will put their trust in Thee.* Knowing God's name is huge and significant. Knowing God's name gives us the capacity to be more trusting of His character.

*Grasping the Greatness of God*


The more we open the door to understand God's name,  
the more we open our minds to comprehend His greatness.  
He is the beginning plan and force behind our universe,  
He is the God who created humanity to be part of His family,  
He is the protector, guide, deliverer and example for those  
who follow Him. Let us be always reverently aware  
of His presence in our lives as we seek to do His will.  
Praise be to God!

Do I know the name of God so I can know the heart of God? It's not about giving definitions of His name. It is about unveiling the heart of the Almighty Creator who has a plan for the universe and for every man, woman and child who ever lived. And all we have done thus far is look at it in the Old Testament! There is so much more to come.

MIRROR QUESTION:  
Do I know God's name?

So, who is God?  
For Rick, Jonathan, Julie and Christian Questions  
...think about it!

*All scriptures cited are from the NASB1995 translation unless otherwise noted.*



Next episode

Join us next week on September 18, 2023  
Episode 1299: Who is God? (Part III)



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### Bonus Material and Study Questions

#### Recommended additional study:

##### ***Gideon***

##### **Ep. 1098: Who Was Gideon?**

*The history, character and faith of the mighty warrior Gideon*

<https://christianquestions.com/bible-characters/1098-gideon/>

##### ***David and Goliath***

##### **Ep. 1273: What Can David, a Battlefield and Cheese Teach Us?**

*Learning the mindset and life focus of being always ready to serve God*

<https://christianquestions.com/character/1273-david-battlefront-cheese/>

##### ***Abraham and Isaac***

##### **Ep.1242: Is the Lord Really My Shepherd?**

*The amazing, little-known details of shepherding that show us God's love*

<https://christianquestions.com/inspiration/1242-psalm-23/>



**Parents and Bible class teachers, continue your studies on this topic with these short, animated videos for kids at [ChristianQuestions.com](https://www.ChristianQuestions.com)/YouTube:**

- **Who made God?** <https://youtu.be/PSH98AEf5KA>
- **How can we know God?** <https://youtu.be/9CWO8jXiRIE>
- **What does God look like?** <https://youtu.be/fE5dHuKXRO4>
- **How do we know God exists when we can't see Him?** <https://youtu.be/mTXPTYkEpwo>
- **How can God see everything?** <https://youtu.be/Tufm8iNjBw0>
- **Why do we worship God?** <https://youtu.be/Ns2xhCBbKJQ>
- **Why did God create human beings?** [https://youtu.be/n5D\\_2NZ2-IU](https://youtu.be/n5D_2NZ2-IU)
- **How did Gideon defeat his enemies?** <https://youtu.be/NLSpXLtHcnQ>
- **Who was David? (Parts I and II)** <https://www.youtube.com/watch?v=BDVRsUxuCXU>  
<https://www.youtube.com/watch?v=F2JlvkWUyEg>
- **What are the Ten Commandments?** [https://www.youtube.com/watch?v=aQ\\_pKZoc8YU](https://www.youtube.com/watch?v=aQ_pKZoc8YU)
- **What is idolatry?** <https://www.youtube.com/watch?v=8i1BrBbeY9Y>

**Elohim:** Strong's Exhaustive Concordance #430 *el-o-heem'*; gods in the ordinary sense; but specifically used (in the plural, thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative: angels, exceeding, God (gods) (-dess, -ly), (very) great, judges, mighty

The King James Version translates this as:

God, god, judge, GOD, goddess, great, mighty, angels, exceeding, God-ward, godly

Brown-Driver-Briggs' Definition:

- 1) (plural) a) rulers, judges b) divine ones c) angels d) gods 2) (plural intensive-singular meaning)  
a) god, goddess b) godlike one c) works or special possessions of God d) the (true) God e) God

**Jehovah:** Strong's Exhaustive Concordance #3068 *Yehovah*; (the) Self-Existent or Eternal; Jeho-vah, Jewish national name of God - Jehovah, the Lord

The King James translates this as: LORD, GOD, JEHOVAH

Brown-Driver-Briggs' Definition: Jehovah= "the existing One,"  
the proper name of the one true God

**(EI) Elyon:** Strong's Exhaustive Concordance #5945 *'elyown*;  
an elevation, i.e. (adj.) lofty (compar.); as title, the Supreme:  
(Most, on) high(-er, -est), upper(-most)

The King James Version translates this as: High, most high, high, upper, higher,  
highest, above, Highest, uppermost

- Brown-Driver-Briggs' Definition: 1) high, upper 1a) of Davidic king exalted above monarchs  
2) Highest, Most High 2a) name of God 2b) of rulers, either monarchs or angel-princes

**El:** Strong's Exhaustive Concordance #410 *'el ale*; strength; as adjective, mighty; especially the Almighty (but used also of any deity)

The King James Version translates this as: God, god, power, mighty, goodly, great, idols, Immanuel, might, strong

Brown-Driver-Briggs' Definition: 1) god, god-like one, mighty one 1a) mighty men, men of rank, mighty heroes 1b) angels 1c) god, false god, (demons, imaginations) 1d) God, the one true God, Jehovah 2) mighty things in nature 3) strength, power



**Adonai:** Strong's Exhaustive Concordance #136 *Ādônây*; an emphatic form of H1113 *'ādôn*; the Lord (used as a proper name of God only): - (my) Lord

The King James Version translates this as: Lord, lord, God

Brown-Driver-Briggs' Definition: 1) my lord, lord 1a) of men b) of God 2) Lord - title, spoken in place of Yahweh in Jewish display of reverence



**(El) Shaddai:** Strong's Exhaustive Concordance #7706 *Shadday*; the Almighty

Brown-Driver-Briggs' Definition: 1) almighty, most powerful A) Shaddai, the Almighty (of God)



**(Jehovah) Rapha:** Strong's Exhaustive Concordance #7495 *rapha'*; properly, to mend (by stitching), i.e. (figuratively) to cure: -cure, (cause to) heal, physician, repair, thoroughly, make whole

The King James Version translates this as: heal, physician, cure, repaired

Brown-Driver-Briggs' Definition: 1) to heal, make healthful 1a) to heal 1a1) of God 1a2) healer, physician (of men) 1a3) of hurts of nations involving restored favor 1a4) of individual distresses 1b) to be healed 1b1) literal (of persons) 1b2) of water, pottery 1b3) of national hurts 1b4) of personal distress 1c) to heal 1c1) literal 1c2) of national defects or hurts D) in order to get healed (infinitive)



**(El) Olam:** Strong's Exhaustive Concordance #5769 *'owlam*; properly, concealed, i.e., the vanishing point; generally, time out of mind (past or future), i.e. (practically) eternity; frequently, adverbial (especially with prepositional prefix) always

The King James Version translates this as: ever, everlasting, old, perpetual, evermore, never, time, ancient, world, always, always, long, more, never

Brown-Driver-Briggs' Definition: 1) long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient, world 1a) ancient time, long time (of past) 1b) (of future) 1b1) for ever, always 1b2) continuous existence, perpetual 1b3) everlasting, indefinite or unending future, eternity

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**Jehovah-jireh:** Strong's Exhaustive Concordance #3070 *Yehovah*; Jehovah will see (to it); Jehovah-jireh, a symbolical name for Mount Moriah

Brown-Driver-Briggs' Definition: Jehovah-jireh = "Jehovah sees"  
Symbolic name given by Abraham to Mount Moriah in commemoration  
of the interposition of the angel of Jehovah who prevented the sacrifice of Isaac  
and provided a substitute



# Study QUESTIONS

## Ep. 1298: Who is God? (Part II)

<https://christianquestions.com/doctrine/1298-who-is-god-part-ii/>

See:  CQ Rewind  
SHOW NOTES

- Review the names of God from Part I: Give a short description of the meaning of each name:  
*Elohim* (Genesis 1:1-5,9,24-26); *Jehovah* (Genesis 2:7, 12:1-4); *Jehovah El Elyon* (Genesis 14:18-20);  
*Adonai Jehovah* (Genesis 15:1-2); *El Shaddai* (Genesis 17:1-6); *Jehovah Rapha* (Genesis 20:17-18)  
*El Olam* (Genesis 21:32-b)33); *Jehovah-jireh* (Genesis 22:13-18).
- Moses and God (Exodus 3:10-15)
  - What did God want Moses to do? What did Moses initially call God? Why did he call Him by that name?
  - When Moses asked *Elohim* what name he should tell the children of Israel, what did God say?
  - What is this name in verse 14? What did His name promise Israel? What does His name promise us?
- What is the significance of *Jehovah Sabaoth*? (Exodus 12:41-42)
  - David and Goliath: Where did David find his strength? (1 Samuel 17:44-45, Psalms 24:7-10)
  - Do you see God as *Jehovah Sabaoth* – Lord of all around us? Do you give God credit, or do you get caught up in the details of your life? Do you see God as involved in all you do?
- How do the first three Commandments of the Law help us to define God? (Exodus 20:1-9)
  - How does God describe Himself in the first Commandment?
  - Why is the Lord a “jealous” God?
  - What does reverence look like in our approach to our Lord, both in the way we speak to Him and of Him, and in the way we act?
- Explain sanctification and holiness – first with the Sabbath Day then with the people. (Exodus 20:10-13)
  - What was God’s name for this work?
  - Are we sanctified? How do you see this working in your life – do you feel set apart from the world?
- What is the job of a shepherd? How did David fulfill this role? (Psalm 23)
  - What are some of the things David delighted in during his response in Psalms 37:3-6?
  - What is required of us by *Jehovah Ra’ah*? Have you provided Him with these three things?
- Why did Gideon build an altar to *Jehovah Shalom*? What does this name mean? How do you wait on God’s time and God’s way during times of trouble? How have you found peace in His overrulings in your life? Explain.
- Describe the ten different ways Jehovah is mentioned in Psalms 18:1-2. What did David need in verses 3-6? How did God affect David’s deliverance in Psalms 18:29-33? Explain the lovely picture of “hind’s feet on high places.”
- What does the beautiful Psalms 46:6-11 tell us about the future? What is required of us in verse 10?
- What do we gain by knowing all the names and descriptions of God in the Scriptures? How do you use God’s many names? (Psalm 9:10)