



- b) In the book of Job much emphasis is placed on the Almighty being the God of judgment (Job 5:17; Job 8:3; Job 21:20; Job 27:13; Job 34:12). He is too high to be comprehended by man (Job 11:7; Job 37:23) and is not impressed with our righteousness (Job 21:15; Job 22:3). Yet despite His height, Job is confident that the Almighty would hear him out and make things right (Job 13:3; Job 31:35).
 - 4) In the Psalms, the Almighty will scatter kings in judgment (Psalm 68:14), but will place the faithful under His shadow (Psalm 91:1),
 - 5) In the prophets, the Almighty brings destruction (Isaiah 13:6; Joel 1:15) and reveals His glory to Ezekiel (Ezekiel 1:24).
 - 6) God is called the Almighty eight times in Revelation. Five of these references are to the Lord God Almighty. In Revelation, He is the eternal One who was, is, and is to come (Revelation 1:8; Revelation 4:8; Revelation 11:17) and the God of wrath (Revelation 16:14; Revelation 19:15).
2. Most High or Most High God
- a. God is referred to as the most high God eleven times in scripture (in addition to other times as the most high, the most High, God most high, and the LORD most high for a total of 49 uses of “*most high*.”
 - b. The references emphasize the power of God over all to rule and to work in the world and in the lives of men.
3. Living God
- a. This title is used 30 times in the entire Bible (15 of them in the New Testament).
 - b. In the Old Testament, the living God is the One who speaks out of the fire on Mt. Sinai (Deuteronomy 5:26), defeats Goliath and the Philistines (1 Samuel 17:26, 36), defeats the army of Sennacherib at the prayer of Hezekiah (2 Kings 19:4, 16), and delivers Daniel out of the den of lions (Daniel 6:20, 26). The thirsty soul cries out for Him (Psalm 42:4; Psalm 84:2). The true God is the living God (Jeremiah 10:10).
 - c. In the New Testament, Jesus Christ is the Son of the living God (Matthew 16:16; John 6:69). Paul contrasts the false idols with “the living God, which made heaven, and earth, and the sea, and all things that are therein” (Acts 14:15). Those who “trust in the living God” (1 Timothy 4:10; 1 Timothy 6:17) become the “temple of the living God” (2 Corinthians 6:16), belong to the “church of the living God” (1 Timothy 3:15), and look to the day when they come to the “city of the living God, the heavenly Jerusalem” (Hebrews 12:22).
4. Everlasting God or Eternal God
- a. The everlasting God (Genesis 21:33; Isaiah 40:28; Romans 16:26)
 - b. The eternal God (Deuteronomy 33:27)
 - c. The everlasting Father (Isaiah 9:6)



- d. An everlasting king (Jeremiah 10:10)
- 5. God of Heaven
 - a. Used 24 times in scripture (four of these as the LORD God of heaven).
 - b. Most commonly used during the Babylonian captivity and the return from captivity (2 Chronicles 36:23; nine times in Ezra; four times in Nehemiah; four times in Daniel; a total of 18 of the 24 times it is used in scripture.). As such, it emphasizes in a time when the Israelites are dominated by world powers that God is the God over all the nations and able to rule over all.
- 6. God of Abraham
 - a. Used 17 times in scripture.
 - b. Emphasizes that God chose Abraham to be the father of the nation of Israel.
- 7. God of Israel
 - a. Used 203 times in scripture.
 - b. Refers to God's special relationship with the nation of Israel.
- 8. God of Jacob
 - a. Found 25 times in the Bible.
 - b. Jacob was the father of the twelve sons who became the twelve tribes of Israel.
- 9. God of our fathers (or my father)
 - a. God of our fathers (7 times); God of my fathers (2 times); God of my father (5 times).
 - b. This title emphasizes that He is the same God as was known in times past. It is used in the New Testament to show that the God of the Christians is the same God as served by the Jews in the past (Acts 3:13; Acts 22:14; Acts 24:14).
- 10. God of the spirits of all flesh
 - a. Used only two times in scripture (Numbers 16:22; Numbers 27:16); once by Moses and Aaron; once by Moses alone.
 - b. God is called the "Father of spirits" in Hebrews 12:9.
 - c. Refers to God's power over the life and eternity of every individual person.
- 11. God of gods
 - a. Used six times in the Bible
 - b. Refers to God's superiority over all that are called gods.
- 12. God of my (or our) salvation
 - a. God of my salvation (7 times); God of our salvation (5 times).
 - b. Nine of these twelve times are in the Psalms.
 - c. Speaks of the personal nature of God's salvation.



13. God of truth – used four times in three verses (Deuteronomy 32:4; Psalm 31:5; Isaiah 65:16).
 14. God of glory – used two times in the Bible.
 15. God of judgment – used two times in the Bible
 16. God of peace
 - a. Used five times, all in the New Testament (Romans 15:33; Romans 16:20; Philippians 4:9; 1 Thessalonians 5:23; Hebrews 13:20).
 - b. He is the God who makes peace with us and He is the God who establishes peace in our hearts.
- C. Names Compounded with LORD
1. LORD God
 - a. This is *Jehovah* combined with *Elohim*.
 - b. Used 230 times in 226 verses. Most common in 2 Chronicles (51 times) and Genesis (27 times; 20 times in Genesis 2-3).
 - c. More commonly used in historical passages.
 - d. Emphasizes the power of God.
 - 1) In creation (Genesis 2-3)
 - 2) In delivering Israel from Egypt (Exodus 3:16; Exodus 5:1; Exodus 7:16; Exodus 9:1)
 - 3) In Joshua's conquest of the land (Joshua 10:40; 18:3)
 - e. 2 Chronicles has the most references to LORD God in the Bible. In this book, the title is an object of praise (2 Chronicles 6:4, 14; 2 Chronicles 20:19) and is to be sought (2 Chronicles 14:4; 2 Chronicles 15:4, 12, 13; 2 Chronicles 17:4; 2 Chronicles 26:5; 2 Chronicles 30:19) but may be forsaken (2 Chronicles 21:10; 2 Chronicles 24:18, 24; 2 Chronicles 28:6).
 2. Lord GOD
 - a. This is *Jehovah* combined with *Adonai*.
 - b. Used 302 times in 292 verses. Over two-thirds of the references are in Ezekiel (217 times in 210 verses).
 - c. Most commonly used in prophetic passages.
 - d. Emphasizes the lordship of God.
 - 1) First used in Genesis 15:2 where Abram deals with the line of authority, recognizing God as his Lord and seeking an heir other than Eliezer of Damascus.
 - 2) Often used in the context of servants and service (Deuteronomy 3:24; 2 Samuel 7:19-20, 28-29; Isaiah 65:13, 15; Ezekiel 20:40; Amos 3:7)
 - 3) Ezekiel 36, which uses this title more than any other chapter in the Bible (15 times in 14 verses), deals with the conquest of Israel's



enemies, her restoration to the land, and her cleansing from her sins. The Lord GOD will put a new heart and a new spirit in them (Ezekiel 36:26-27). They will be His people and He will be their God (Ezekiel 26:28). In effect, they will return to God as their Lord and master.

3. LORD of hosts
 - a. Used 244 times in 234 verses.
 - b. Most common in Jeremiah (71 times), Isaiah (53 times), Zechariah (53 times), and Malachi (24 times).
 - c. Not used until 1 Samuel 1:3.
 - d. The hosts refer to the armies of the Lord – David told Goliath, “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” (1 Samuel 17:45). The LORD of hosts is the God of the armies.
 - e. The hosts of the Lord can be the armies of Israel (Exodus 1:41) or the multitude of angels (Genesis 32:1-2; 1 Kings 22:19; Psalm 103:20-21; Luke 2:13).
 - f. Jesus appeared to Joshua as the “captain of the host of the LORD” (Joshua 5:14).
 - g. This title looks to the Lord as the commander in chief (Psalm 24:10; Isaiah 13:4; Isaiah 31:4-5; Zechariah 9:15). He is the “mighty One of Israel” (Isaiah 1:24).

D. Descriptions Compounded with Jehovah or LORD

1. Jehovah-jireh – the LORD who sees.
 - a. Used in the story of the offering of Isaac (Genesis 22:13-14)
 - b. Refers to the fact that God will see the need and will provide the necessary solution as He provided the ram for Abraham’s offering.
 - c. Prophetically points to the sacrifice of the Messiah.
 - 1) God will ultimately provide Himself as a Lamb (Genesis 22:8; John 1:29)
 - 2) The sacrifice will be seen in “the mount of the LORD” (Genesis 22:14).
 - a) Isaac was offered in one of the mountains of Moriah (Genesis 22:2).
 - b) Moriah was to become the Temple Mount in Jerusalem (2 Chronicles 3:1).
 - c) Just north of the city of Jerusalem, probably at the place of a northern extension of the Temple Mount, was the place of the crucifixion of Jesus Christ.



2. The LORD that healeth thee
 - a. Used shortly after the Israelites crossed the Red Sea and immediately after the bitter waters called Marah were turned sweet by casting a tree into the waters (Exodus 15:22-26).
 - b. Joined with a promise that obedience on the part of the Israelites would deliver them from the diseases of the Egyptians.

3. Jehovah-nissi – the LORD our banner
 - a. Given as the name of an altar built by Moses (Exodus 17:15).
 - b. Used in context of a battle and victory over the Amalekites (Exodus 17:8-16). Joshua led the army of Israel and Moses prayed while Aaron and Hur held up his hands.
 - c. The banner refers to a battle standard (Song of Solomon 6:4; see also Psalm 20:5; Psalm 60:4). Each unit in an army would follow behind its proper banner. Moses is teaching the Israelites that the banner they should follow is the LORD Himself. If they will look to Him, as Moses did in prayer during the battle, He will give them the victory.

4. The LORD who sanctifies
 - a. Used in a passage where the Lord warns Israel against the following of other gods (Leviticus 20:1-8).
 - b. To sanctify is to set apart especially for the Lord's use (as the vessels of the tabernacle were sanctified).
 - c. The Israelites have been sanctified, or set apart, as God's special people (Deuteronomy 7:6). They are not to follow after other gods.
 - d. The LORD identifies Himself as the One who sanctifies them. He is the God who sets His people apart from all others.

5. Jehovah-shalom – the LORD our peace
 - a. The name given to an altar built by Gideon (Judges 6:24).
 - b. Used in context of the call of God to Gideon to deliver the Israelites out of the hands of the Midianites (Judges 6:1-24).
 - c. Used immediately after Gideon realized that he had seen an angel of the Lord face to face and needed have his fear calmed by the promise of peace from the Lord (Judges 6:22-23).
 - d. God Himself is to be our peace (Numbers 6:26; Psalm 29:11; Haggai 2:9; 2 Thessalonians 3:16).

6. The LORD our righteousness
 - a. A millennial title given to Israel (Jeremiah 23:6) and to Jerusalem (Jeremiah 33:16).
 - b. Points to the fact that their righteousness was not earned by good works but that God Himself is their righteousness. Evidently, Israel as a nation will have the same imputed righteousness as that given to Abraham (Genesis 15:6) and to New Testament believers (Romans 3:21-22).



7. The LORD is there
 - a. Given in the very last verse of the book of Ezekiel (Ezekiel 48:35).
 - b. Given as a name for the millennial city of Jerusalem.
 - c. Points to the presence of the Lord in the city. By application, it refers to the presence of God with His people.

E. His Name Proclaimed

1. The proclamation of the name
 - a. The proclamation (Exodus 34:5-7)
 - b. The setting
 - 1) Israel had sinned in the matter of the golden calf (Exodus 32:1-4).
 - 2) God separated Himself from the presence of the people (Exodus 33:1-7)
 - 3) Moses pled for the presence of the Lord and the Lord granted his request (Exodus 33:12-17).
 - c. The event
 - 1) Moses then asked additionally to see the glory of the Lord (Exodus 33:18)
 - 2) God granted his request (Exodus 33:19).
 - a) He would make His goodness pass before Moses.
 - b) He would proclaim the name of the Lord before Moses.
 - 3) The Lord gave instructions for Moses before He passed before Him (Exodus 33:20-23).
 - 4) The Lord had Moses prepare two more tables of stone to replace the broken ones (Exodus 34:1-4).
 - 5) The Lord passed before Moses and proclaimed His name (Exodus 34:5-7).
 - 6) Moses worshipped the Lord and renewed His request for the Lord to go among His people (Exodus 34:8-9).
2. The name proclaimed throughout scripture. Some form of this proclamation is used numerous times in the Old Testament (Exodus 20:5-6; Numbers 14:17-19; Deuteronomy 5:9-10; Psalm 86:15; Psalm 103:8-9; Psalm 145:8; Joel 2:13; Jonah 4:2).
3. The meaning of the name proclaimed
 - a. The list of items in the name proclaimed
 - 1) The LORD (Exodus 34:6)
 - 2) The LORD God (Exodus 34:6)
 - 3) Merciful (Exodus 34:6)
 - 4) Gracious (Exodus 34:6)
 - 5) Longsuffering (Exodus 34:6)
 - 6) Abundant in goodness (Exodus 34:6)
 - 7) Abundant in truth (Exodus 34:6)
 - 8) Keeping mercy for thousands (Exodus 34:7)



- 9) Forgiving (Exodus 34:7)
 - a) Iniquity
 - b) Transgression
 - c) Sin
- 10) Refusing to clear the guilty; visiting iniquity to the third and fourth generations (Exodus 34:7)
- b. Notes on the name proclaimed
 - 1) The name is predominately positive. Depending on how the last items are counted, there are only one or two negative items.
 - 2) The entire list is an expansion of the name of LORD; that is, Jehovah.
 - 3) God's refusal to clear the guilty must be taken in context of the rest of the name which proclaims His mercy, grace, and forgiveness. The guilty in this passage are those who do "despite unto the Spirit of grace" (Hebrews 10:29). They will receive a sorer punishment and fall into the hands of the living God (Hebrews 10:29-31).

IV. THE ESSENCE OF GOD

A. His Spirituality

1. Key verse: John 4:24
 - a. "God is a Spirit: and they that worship him must worship him in spirit and in truth."
 - b. Translation conflict
 - 1) Modern scholarship criticizes the King James reading and prefers "God is spirit." The argument is that "God is a Spirit" makes God just another spiritual being.
 - 2) Counter argument:
 - a) "God is a Spirit" simply identifies the essential nature of God. He is not made up of a fleshly body, but is a spiritual being.
 - b) "God is spirit" tends towards the idea that God is not a distinct being but is identified with all that is spiritual. This lends support to a dangerous form of pantheism.
 - c) Many older Bible commentators and theologians had no problem with "God is a Spirit." This is one of those faddish theological arguments designed to make the theologian look wiser than the earlier translators (like Yahweh for Jehovah). The text should be allowed to stand as it is.
 - c. Argument in context
 - 1) John 4:19-24 makes up one unified piece.
 - 2) In order to take Jesus off track in His witnessing approach, the Samaritan woman brings up the argument between the Jews and the Samaritans as to where God should be worshipped. Should He be worshipped in Samaria as the Samaritans say or in Jerusalem as the Jews claim?