

# SEED & BREAD

Otis Q. Sellers, Founder

## The Jehovah Titles

By Andrew Brown

*Jehovah Nissi* means Jehovah My Banner. The title occurs once in Exodus 17:15 when Moses built an altar after the Lord helped the Israelites win the battle against Amalek. This context clearly connects to a victorious war against God's enemies. In the New Testament, Jesus provides the victory for His people. **Thanks be to God, who gives us the victory through our Lord Jesus Christ** (1 Cor. 15:57). Jesus is the celebration banner to wave. *Jehovah Nissi* is therefore tied to *Jehovah Zebaoth*, the LORD of Hosts, the commander of armies. Unlike the other, rarer *Jehovah* titles, the Lord of Hosts occurs 275 times, and will be expounded on in a separate article.

Dr. Bullinger expounded the representation of the *Jehovah* Titles contained within Psalm 23. The Psalm begins with *Jehovah ROI: The Lord is my shepherd, I shall not want [Jireh]* (Psa. 23:1). He is the providing Shepherd. His character of *Shalom* gives peace at the green pastures and quiet waters (Psa. 23:2). As *Jehovah Ropheka* the soul is restored (Psa. 23:3). He leads on paths of righteousness as *Jehovah Zidkenu*. **For You are with me (Jehovah Shammah)** (Psa. 23:4). The table prepared with enemies nearby is a celebration banner of *Jehovah Nissi*. The anointing of the head shows the sanctification by *Jehovah MeKaddishkem*. Psalm 24 then completes the setting forth of the *Jehovah* titles in completion with the question, **Who is the King of glory [Jehovah Elyon]? The LORD strong and mighty, the LORD mighty in battle** (Psa. 24:8). The Most High King is the one who goes out to battle. *Jehovah Zebaoth*, **the LORD of Hosts, He is the King of glory** (Psa. 24:10). What a great King He is and will yet be!

Each *Jehovah* title is an opportunity for enlightening study. Since each is connected to the name Jehovah, each specific name draws out an attribute that reflects the relational God's interactions. Remarkably, the Maker of all invites makes intimate relationship possible. These attributes are so much God that God can be named as them. Each *Jehovah* title is also innate in the character of Jesus. Jesus is the good Shepherd. Jesus is the Healer in Whom true peace and union are found with God. Jesus is the One Who is Holy and only through Him are sanctification and righteousness found. He is the One Who will be there for us in our struggles. He is the Most High, the great King Who is coming to reign. Jesus is the commander of the armies Who will conquer His enemies, and in Jesus we will wave the victory flag. Who is this King of glory, indeed?! The One above all, and past understanding, has chosen to make Himself known with many names revealing His noble character. He is worthy of worship.

Names in Biblical times had great significance. People have always utilized different titles (or names) that describe themselves to some degree (For example: father, son, husband, or teacher). It is only fitting that the true God has revealed many names for Himself in Scripture. A study of these Divine names is incredibly illuminating of God's character. God is first mentioned as *Elohim*, the Creator God in Genesis 1. The divine Tetragrammaton name *YHWH* (*Yahweh* or *Jehovah* in English) appears in Genesis 2 where *Jehovah Elohim* (LORD God) signifies an intimate Creator of humankind capable of and desiring relationship with His people. Anyone who investigates the name *Jehovah* throughout the Bible will find there are ten distinct *Jehovah* titles revealing different aspects of a relationship with Him. Each *Jehovah* title finds its complement in Jesus. Every name gives beneficial insight and clarity into God and what He is like.

*Jehovah ROI* means *Jehovah* my Shepherd, and this specific title is given only once. **The LORD is my Shepherd** (Psa. 23:1, NASB 1995 throughout). *Jehovah* describes Himself as a good shepherd. **For thus says the Lord GOD, 'Behold, I Myself will search for My sheep and seek them out'** (Ezk. 34:11). *Jehovah* declares He will personally seek out His sheep. **'I will care for My sheep'** (Ezk. 34:12). In the New Testament, Jesus identifies Himself as *Jehovah ROI* saying, **'I am the good shepherd'** (John 10:11, 10:14). When declaring one of His great "I AM" statements, Jesus heightens the weight of this connection and, for those with minds to see, shows He is that expected leader from the tribe of Judah **'who will shepherd My people Israel'** (Mat. 2:6).

*Jehovah Jireh* is another *Jehovah* title that appears only once. When God provided Abraham a ram for burnt offering instead of his son Isaac, he in praise called the name of the place after God, **The Lord Will Provide** (Gen. 22:14). *Jehovah Jireh* is a relational provider who sees the needs of His people. **Jesus said to them, 'I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst'** (John 6:35). Bread symbolizes partaking of Jesus as vital for eternal, fulfilled life. Jesus did provide the multitudes with literal food, but he spoke of a deeper provision in which **while we were yet sinners, Christ died for us** (Rom. 5:8). He

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bridged the gap between a fallen humanity and a perfect God, making the perfect sacrifice to supply what was lacking. Jesus truly provides as His name *Jehovah Jireh* testifies.

*Jehovah Ropheka* means *Jehovah* Who Heals You. *Jehovah* spoke this phrase telling the Israelites, **'I, the LORD, am your Healer'** (Exo. 15:26). Jesus healed all who were ill with diseases and sicknesses during His ministry. This was to **fulfill what was spoken through Isaiah the prophet: 'He Himself took our infirmities and carried away our diseases'** (Mat. 8:17). This was true before as well as after His resurrection. When Peter healed in Acts 3, he said: **'In the name of Jesus Christ the Nazarene . . . Walk'** (Acts 3:6) or in Acts 9, **'Aeneas, Jesus Christ heals you'** (Acts 9:34). Jesus was the great healer of Israel. The prophesies of long ago pronounced that by the Messiah's **scourging we are healed** (Isa. 53:5). *Jehovah Ropheka* did not stop with healing the outward diseases only, but also the inward diseases of the heart. Jesus continues to heal the hearts of His followers today.

*Jehovah Shalom* appears in Judges 6:24 when Gideon built an altar to *Jehovah* and named it **the LORD is Peace**. *Jehovah* peacefully met Gideon and told him not to fear, he would not die as a result of beholding God. Those who are peacefully united to Jesus Christ have nothing to fear since they will be saved from the second death. Jesus gave His disciples a powerful gift before He departed: **'Peace I leave with you. My peace I give to you'** (John 14:27). **'These things I have spoken to you, so that in Me you may have peace'** (John 16:33). Jesus Christ is our peace. Peter's commission was to preach peace through Jesus (Acts 10:36). Paul testified that after being **'justified by faith, we have peace with God through our Lord Jesus Christ'** (Rom. 5:1). Personal relationship and unity with Christ can grant a shield of peace represented by the title *Jehovah Shalom*.

*Jehovah MeKaddishkem* appears five times (Exo. 31:13; Lev. 20:8, 21:8, 22:32; Ezk. 20:12), and means sanctify or holy. **'For I the LORD, who sanctifies you, am holy'** (Lev. 21:8). The four living creatures continually, **say, 'Holy, Holy, Holy is the LORD God, the Almighty, who was and who is and who is to come'** (Rev. 4:8) as they worship Jesus who sits on the throne. Holiness has to do with being set apart. There is no one like Jesus. **'To whom then will you compare Me that I would be his equal?' says the Holy One** (Isa. 40:25). Jesus is in a class of His own. His thoughts are higher than ours. Never has a man spoken like Him (John 7:46). **There is salvation in no one else** (Acts 4:12). Jesus is the only sacrifice, the only means to be sanctified. **He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him** (2 Cor. 5:21). Jesus is the bridge to make oneself right with God. Jesus' death makes sanctification possible through His blood.

*Jehovah Zidkenu* means *Jehovah* Our Righteousness and appears twice (Jer. 23:6, 33:16). Both passages contain **Judah will be saved** and Israel will dwell securely. Many passages like Acts 4:12 show salvation only being found in Jesus Christ. His name was pronounced at His conception to Mary that **'you shall call His name Jesus, for He will save His people from their sins'** (Mat. 1:21). **'For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many'** (Mrk. 10:45). Jesus is this ransom payment. Without this payment no person can appear righteous before God. Only through Jesus is forgiveness of sins offered (Acts 2:38). The justification by faith was all to demonstrate Jesus' righteousness (Rom. 3:25). Jesus is our righteousness symbolizing *Jehovah Zidkenu*.

*Jehovah Shammah* appears only in Ezekiel 48:35 and means **The Lord is there**. The sentiment of Jesus' continual presence appears specifically at Jesus' ascension, **'I am with you always'** (Mat. 28:20). When Jesus was preparing the disciples' minds about His departure, He told them that **'I will not leave you as orphans; I will come to you'** (John 14:18). Jesus continued to tell His disciples that He would leave and send them the Helper, the Spirit. This happened at Pentecost in Acts 2 when the apostles were identified with the Spirit. Yet the truth that the Spirit dwells within the believers is littered throughout epistles thereafter. **'Do you not know that you are a temple of God and that the Spirit of God dwells in you?'** (1 Cor. 3:16). **'Jesus Christ is in you....the God of love and peace will be with you'** (2 Cor. 13:5, 11). Paul told the Ephesian believers, **'you were sealed in Him with the Holy Spirit of promise'** (Eph. 1:13). Paul dispels any doubt **'the Lord is the Spirit'** (2 Cor. 3:17). *Jehovah Shammah* has found a way to be an ever-present help to His people in need. Truly **the Lord is near** (Php. 4:5). Jesus, *Jehovah Shammah*, is ever with His people.

*Jehovah Elyon* appears three times (Psa. 7:17, 47:2, 97:9) and describes God Most High. *Elyon* is another specific name for God, so it may not be surprising to find it connected to another descriptive title like *Jehovah*. **For the LORD Most High is to be feared, a great King over all the earth** (Psa. 47:2). *Jehovah* is a great King. The comparisons to Jesus, the King of the Jews are many. Jesus is the One on the throne in Revelation. The whole symbolism points to the great King who is the **King of kings and Lord of lords** (1 Tim. 6:15; Rev. 17:14, 19:16). The great *Jehovah*, who will not share His glory with another, equally exalts Jesus **so that at the name of Jesus every knee will bow...and that every tongue will confess that Jesus Christ is Lord** (Php. 2:10-11). Truly any word study on "Almighty" will lead to Jesus being the same, **'Alpha and Omega...who is and who was and who is to come, the Almighty'** (Rev. 1:8). Clearly, King Jesus shows forth the name *Jehovah Elyon*.