

THE NAMES OF GOD

A 21-Day Daily Bible Study

Knowing God as a Hebrew Person Would

*“The name of the LORD is a strong tower;
the righteous run into it and are safe.”*

Proverbs 18:10

WEEK 1 Who He Is <i>The Foundational Names</i> Days 1–7	WEEK 2 What He Does <i>The Jehovah Names</i> Days 8–14	WEEK 3 What He Completes <i>Integration & Fulfillment</i> Days 15–21
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How to Use This Study

This is not a study you finish. It is a study you inhabit.

Each day is built around a single name of God as a Hebrew person would have known and experienced it. The goal is not to accumulate information about God. The goal is to encounter the God behind each name with enough depth that the encounter becomes testimony in your own life, something you carry out of the study and into your actual days.

WHAT EACH DAY INCLUDES

Today's Reading	The full passage to read before anything else. Context is everything.
Setting the Scene	The historical and narrative setting: where this name appears and why the moment matters.
Hebrew Insight	The root words, linguistic history, and what a Hebrew person would have understood this name to carry.
What This Name Reveals	Three expanded reflections on what this name teaches about God's character, actions, and relationship with His people.
Cross-Reference Scriptures	3-4 additional scriptures showing the name's thread through the whole Bible, including New Testament fulfillment.
Deeper Dive	A focused study question with space to write. This is where you do the thinking. Don't skip it.
Personal Encounter	Where this name intersects your actual life right now. This is personal. Write honestly.
Prayer Focus	A directed but unscripted prayer prompt. Use your own words. This is a starting place, not a formula.
Today's Declaration	Speak this one out loud. Let the name move from your head to your mouth to your life.

A Note on Hebrew

You do not need to know Hebrew to use this study. The Hebrew words and characters are included not to overwhelm you but to slow you down. When you look at the letters, you are looking at the same characters Moses read, David sang, and the prophets wrote. Let that be an act of connection across time, not a barrier to entry.

Every name in this study was given not in a classroom but in an encounter. The goal of these three weeks is not to know more about God. It is to know God more.

W E E K ¹ **Who He Is** *The Foundational Names*

Seven days discovering the God who exists, creates, reigns, sees, and endures.

Day 1 YHWH The God Who Simply Is

Day 2 Elohim The Creator Who Made You on Purpose

Day 3 Adonai The Lord Worthy of Your Surrender

Day 4 El Shaddai The God for Whom Nothing Is Too Late

Day 5 El Elyon The God Enthroned Above Everything You Fear

Day 6 El Roi The God Who Stops for the Ones Nobody Else Stops For

Day 7 El Olam The God Whose Promises Have No Expiration Date

D A Y 1 YHWH
The God Who Simply Is

TODAY'S READING
Exodus 3:1-15; John 8:48-59

NAME MEANING
I AM WHO I AM / The Self-Existent One

FOCUS VERSE

"God said to Moses, 'I AM WHO I AM.' And he said, 'Say this to the people of Israel: I AM has sent me to you.'"

— Exodus 3:14

SETTING THE SCENE

Moses is eighty years old, tending sheep on the far side of the desert. Forty years ago he was a prince of Egypt. Now he is a fugitive herdsman with no title, no army, and no standing. He has been nobody for four decades. And it is here, in this obscurity, at a bush that burns without being consumed, that God chooses to reveal His most intimate name. The location is significant. Horeb, the mountain of God. The word means 'desolation.' God reveals the name I AM not in a palace or a temple but in the desolate place, to a man who considers himself disqualified. Moses asks God for His name expecting a title that will make him sound legitimate. God gives him something far more radical: a declaration of existence that requires no legitimacy from anyone.

HEBREW INSIGHT

YHWH is built from the Hebrew verb *hayah*, meaning 'to be' or 'to exist.' The name is a first-person imperfect: 'I am being' or 'I will be what I will be.' Scholars call it the Tetragrammaton, the four letters Yod-Hey-Vav-Hey. This name carries something no other name in the ancient world carried: it declares God's existence as self-originating, needing no cause, no source, and no end. Hebrew scribes treated this name with extraordinary reverence. Before writing YHWH in a manuscript they would wash their hands and use a fresh pen. When the text was read aloud in synagogue, readers substituted 'Adonai' rather than speak the name itself. This wasn't superstition. It was the recognition that this name is in a category of its own. To speak it carelessly would be like handling fire with bare

hands. The verb form also matters. He doesn't say 'I was' or 'I will be.' He says I AM. Present tense. Continuous. Unbreakable. This means every moment you exist, He already is. He is not catching up to your circumstances. He is not waiting to engage your situation. He is already fully present, already sovereign, already enough.

WHAT THIS NAME REVEALS ABOUT GOD

He needs nothing to exist.

Every created thing depends on something else to exist. Trees need soil and sun. Humans need air and food. Nations need land and people. YHWH depends on nothing. He is the one uncreated being in all of existence. This is not a small theological detail; it is the foundation of everything. If He needed something, that thing would be above Him. But nothing is above Him, because He simply IS.

His presence is always present-tense.

Anxiety drags us into the future. Regret drags us into the past. I AM pulls us into the only moment where God's presence is fully available: now. Jesus used the same language in John 8:58 when He said 'before Abraham was, I am,' and the crowd tried to stone Him for it. They understood exactly what He was claiming. The I AM of Exodus 3 was standing in front of them.

He reveals Himself in desolate places.

Moses was in the wilderness, not the palace, when the bush caught fire. The pattern repeats throughout Scripture. Hagar in the desert. Elijah under the juniper tree. Paul in prison. The I AM has a history of showing up in the places we assumed He had abandoned. The burning bush didn't announce itself from a comfortable address. It burned on the side of a mountain named 'desolation.'

CROSS-REFERENCE SCRIPTURES

"Before Abraham was, I am."

— John 8:58

"I am the Alpha and the Omega, says the Lord God, who is and who was and who is to come, the Almighty."

— Revelation 1:8

"The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin."

— Exodus 34:6-7

"God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?"

— Numbers 23:19

DEEPER DIVE

Read Isaiah 41:4, 43:10-13, and 48:12. In each passage, God uses 'I am he' or 'I am the first and the last' language to distinguish Himself from every idol and power. Notice the context in each case: Israel is afraid. Babylon is a threat. The nations are gathering. And God's answer is always a declaration of who He IS, not a promise about what He will do. What is the connection between God's identity and your security? Why does 'I AM' answer fear more powerfully than a list of promises?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

Where in your life right now are you pulling God into either the past ('why didn't He...') or the future ('will He...')? What would it look like to meet I AM in the present moment of your actual situation today? Sit with that for a few minutes before you write. Let the name land before you answer.

YOUR RESPONSE

PRAYER FOCUS

Spend five minutes in silence before you pray today. Just sit with the name. When you are ready, speak to the I AM who is already in the room with you, already in the middle of what you are carrying. Don't dress it up. Bring what is actually true about where you are right now, and speak it to the God who is already there.

TODAY'S DECLARATION

The I AM is with me in this moment. He is not catching up to my circumstances. He is not absent from my waiting. He is fully present, fully sovereign, and fully enough right now.

PERSONAL REFLECTION

D A Y 2 Elohim

The Creator Who Made You on Purpose

TODAY'S READING

Genesis 1:1-2:3; Psalm 139:13-18

NAME MEANING

The All-Powerful Creator / Supreme Authority

FOCUS VERSE

"In the beginning, God [Elohim] created the heavens and the earth."

— Genesis 1:1

SETTING THE SCENE

Before there is anything, there is Elohim. The opening of Genesis does not argue for God's existence or explain where He came from. It simply states: In the beginning, God. The Hebrew construction is stark and declarative, like a hammer striking stone. There is no preamble, no debate, no qualification. And then Elohim speaks. Six times the phrase 'and God said' appears in Genesis 1. Creation is not the result of effort or struggle; it is the result of words. Elohim speaks light into being and evaluates it: 'and it was good.' He speaks sky, sea, land, plants, sun, moon, creatures, and finally humanity into existence. Each declaration is followed by the same divine assessment. The entire act of creation is a long series of Elohim speaking and what He says becoming real.

HEBREW INSIGHT

Elohim is the plural form of El (power/might), but it consistently takes singular verbs when referring to Israel's God. This is what Hebrew grammarians call a 'plural of majesty' or 'plural of fullness.' It is not indicating multiple gods; it is indicating the infinite completeness of divine power gathered in one being. The same word was used across the Ancient Near East for all kinds of divine beings, but Israel's Elohim was categorically different: He was not the strongest of many; He was the uncreated source from which all else derives. The name Elohim appears over 2,500 times in the Hebrew Bible. It is the name of God in creation, in judgment, in covenant-making. It is the name that announces authority before tenderness, power before intimacy. When you need to know that what God has spoken will come to pass, you call on Elohim. He is not making suggestions. He is

the One whose words become reality.

WHAT THIS NAME REVEALS ABOUT GOD

Creation is intentional, not accidental.

Elohim did not stumble into creation or make something by accident. Each element is spoken, evaluated, and declared good. Psalm 139 applies this same intentionality to your own formation: 'you knitted me together in my mother's womb.' The same creative power that separated sea from land and called each star by name was present when you were formed. You are not a biological accident observed from a distance. You are the work of Elohim's hands.

His word creates reality.

In the ancient Near East, to speak a thing was to give it existence. Elohim's creative speech in Genesis 1 was the ultimate expression of this: 'let there be light, and there was light.' This has direct implications for prayer. When you pray in alignment with who God is and what He has said, you are not merely hoping. You are speaking in the name of the One whose words become real. Hebrews 11:3 says the universe was 'created by the word of God so that what is seen was not made out of things that are visible.' The invisible word of Elohim is the foundation of everything visible.

He rested, which means He finished.

Genesis 2:2 says that on the seventh day, Elohim rested from all His work that He had done. This is not because He was tired. It is because the work was complete. Nothing was left undone. The creation account ends not with ongoing effort but with finished rest. This becomes the pattern for the Sabbath and eventually the model for what Jesus announced from the cross: 'It is finished.' Elohim completes what He starts.

CROSS-REFERENCE SCRIPTURES

"For you formed my inward parts; you knitted me together in my mother's womb. I praise you, for I am fearfully and wonderfully made."

— Psalm 139:13-14

“All things were made through him, and without him was not any thing made that was made.”

— John 1:3

“You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.”

— Revelation 4:11

“By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.”

— Hebrews 11:3

DEEPER DIVE

Read Psalm 104 in full, slowly. It is a meditation on Elohim as Creator and sustained Sustainer. The psalmist moves from cosmic creation to personal dependence in a single breath. Notice especially verses 27-30: 'These all look to you, to give them their food in due season... When you hide your face, they are dismayed; when you take away their breath, they die and return to their dust.' What does it mean that Elohim is not just the Creator of the universe but the active, ongoing sustainer of every breath you take? How does that change the way you approach an ordinary Tuesday morning?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

What have you been calling 'ordinary' or 'accidental' about yourself that Elohim intentionally designed? This could be a personality trait, a capacity, a physical feature, or an aspect of your story you've dismissed as unremarkable. Bring it to Elohim today and ask Him to show you what He made and why.

YOUR RESPONSE

PRAYER FOCUS

Thank Elohim today for specific things He made. Start with creation, move to your own design. Name things about how you are made that you have either taken for granted or criticized. This is not a gratitude exercise; it is an act of recognizing the Creator in what He has created. Ask Him to speak to you about one thing He made you to be that you have been underestimating.

TODAY'S DECLARATION

Elohim created me with intention and power. The same God who spoke galaxies into being spoke me into being, and He looked at what He made and said it was good.

PERSONAL REFLECTION

D A Y 3 Adonai

The Lord Worthy of Your Surrender

TODAY'S READING

Genesis 15:1-18; Isaiah 6:1-8

NAME MEANING

My Lord / My Master / Sovereign Owner

FOCUS VERSE

"In the year that King Uzziah died I saw the Lord [Adonai] sitting upon a throne, high and lifted up; and the train of his robe filled the temple."

— Isaiah 6:1

SETTING THE SCENE

Isaiah 6 opens in the year of a political catastrophe. King Uzziah, who had reigned for 52 years and brought stability and prosperity to Judah, has just died. The throne is empty. The nation is uncertain. And it is in that moment that Isaiah sees Adonai seated on a throne, high and lifted up, the train of His robe filling the temple. The contrast is unmistakable and deliberate. One throne is empty. The other is not. Isaiah's response is immediate and collapse: 'Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!' The vision of Adonai's lordship does not produce casual confidence. It produces an overwhelming awareness of who Isaiah is in comparison, followed almost immediately by commissioning. The sight of the Master creates the servant.

HEBREW INSIGHT

Adon means 'master' or 'lord.' The possessive ending 'ai' means 'my,' making Adonai 'my Lord' or 'my Master.' It was used for human masters and rulers, and then applied to God as the ultimate Master of all. In ancient Israel, the relationship between an adon and his servant was not merely about power; it was a covenant arrangement involving protection, provision, and loyalty. A servant who called their master 'adon' was not being humiliated; they were operating within a framework of defined mutual obligation. The adon owed the servant protection and provision. The servant owed the adon loyalty and obedience. In Jewish reading practice, every time YHWH appeared in the text, readers substituted Adonai aloud. This

meant the most intimate name of God was constantly being translated into the language of lordship and submission. Every reading of Torah was an act of declared surrender.

WHAT THIS NAME REVEALS ABOUT GOD

Lordship precedes commissioning.

In Isaiah 6, Isaiah does not volunteer for the mission before he sees the throne. He sees the throne, is undone, is cleansed, and then hears the call: 'Whom shall I send, and who will go for us?' The recognition of Adonai's lordship is what makes the servant available. You cannot genuinely offer yourself to a Lord you haven't genuinely seen. Isaiah's 'here am I, send me' is the overflow of the throne room, not a separate act of willpower.

Surrender to the right Lord is freedom.

Our culture treats surrender as defeat. Hebrew covenant thinking held the opposite: to be under the authority of a just, good, and powerful adon was security, not imprisonment. Abraham calling God Adonai in Genesis 15:2 while bringing his deepest grief and disappointment was an act of trust, not resignation. He was placing his unresolved pain under the governance of the One most equipped to handle it.

He holds what human thrones cannot.

Uzziah's throne was empty. Adonai's throne was full. This pattern is constant in Scripture: human authority fails, shifts, dies, and is replaced. Adonai's throne is not subject to elections, illness, succession crises, or political winds. Whatever authority structure you depend on for security will eventually leave its seat empty. Adonai never does.

CROSS-REFERENCE SCRIPTURES

"O Lord, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens."

— Psalm 8:1

“Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow.”

— Philippians 2:9-10

“Sovereign Lord [Adonai], what can you give me since I remain childless?”

— Genesis 15:2

“You call me Teacher and Lord, and you are right, for so I am.”

— John 13:13

DEEPER DIVE

Read Isaiah 6:1-8 again and then read Luke 5:1-11. Peter's encounter with Jesus ends with the same posture as Isaiah's encounter with Adonai: 'Go away from me, Lord; I am a sinful man!' And both encounters end with a commissioning. Compare the two passages. What is it about seeing who God actually is that always produces this response of unworthiness followed by calling? What does that pattern tell you about how God thinks about using imperfect people?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

What specific area of your life are you currently functioning as your own lord over? Not in an abstract sense, but practically: where are you making decisions, holding plans, or managing an outcome as though it is not under Adonai's governance? Name it honestly before you write.

YOUR RESPONSE

PRAYER FOCUS

Bring one thing today that you have been managing in your own authority. Place it deliberately under Adonai. This is not fatalism. It is covenant. You are not giving up on the outcome; you are placing it under the governance of the One most qualified to carry it. Pray specifically: 'Adonai, I acknowledge You as Lord over _____. I am releasing my grip and placing this under Your authority.'

TODAY'S DECLARATION

Adonai is my Lord. I am not holding the governance of my life alone. He is sovereign, He is trustworthy, and what I surrender to Him is safer than what I try to carry myself.

PERSONAL REFLECTION

D A Y 4 El Shaddai
The God for Whom Nothing Is Too Late

TODAY'S READING
Genesis 17:1-22; Romans 4:13-25

NAME MEANING
God Almighty / The All-Sufficient One

FOCUS VERSE

"When Abram was ninety-nine years old, the LORD appeared to him and said, 'I am God Almighty [El Shaddai]; walk before me faithfully and be blameless.'"

— **Genesis 17:1**

SETTING THE SCENE

Thirteen years have passed since Genesis 16. Thirteen years of silence after the Ishmael detour. Abraham is now ninety-nine. Sarah is eighty-nine. The covenant promise of a biological heir is not just unfulfilled; it is medically absurd. The window has not just closed, it has been removed from the building. And into this specific moment, God shows up and introduces Himself with a new name: El Shaddai. He does not come with an apology for the delay. He does not explain the thirteen years. He says, 'I am El Shaddai. Walk before me faithfully and be blameless.' Then He renames Abram as Abraham, Father of Many Nations, before a single child has been conceived. The name comes before the evidence. The covenant expands before the biology cooperates. This is how El Shaddai operates.

HEBREW INSIGHT

El means God or power. Shaddai is one of the most debated words in Hebrew. Two main roots are proposed. The first is shadad, meaning 'to overpower' or 'to destroy,' emphasizing overwhelming might that crushes every obstacle in its path. The second is shad, meaning 'breast,' suggesting nourishment, sustaining provision, and the kind of strength that feeds and protects. Both roots together create a portrait of a God whose power is not cold force but purposeful, sustaining, overpowering strength in service of the people He loves. He is not just strong enough to do the impossible; He is the kind of strong that nurtures the outcome into being. Exodus 6:3 tells us that Abraham, Isaac, and Jacob knew God primarily as El Shaddai. YHWH's fuller revelation came later, through the Exodus. The

patriarchs carried every covenant promise through decades of waiting, barrenness, and exile under this name. El Shaddai was the name that kept the covenant alive when the circumstances kept declaring it dead.

WHAT THIS NAME REVEALS ABOUT GOD

He specializes in impossible timelines.

Sarah's womb. Rebekah's womb. Rachel's womb. Hannah's womb. Elizabeth's womb. The pattern in Scripture is too consistent to be coincidence: El Shaddai repeatedly works through the exact biological situation that human assessment has written off. He is not merely powerful; He is the God who waits for the impossible so that the result is unmistakably His. Abraham's son could not be explained by youth or fertility or good timing. He was the testimony of El Shaddai alone.

He names things before they exist.

God renames Abram ('exalted father') as Abraham ('father of many nations') before a single child exists. He speaks the future into the present as a declaration of His own power. Paul comments on this in Romans 4:17: God 'calls into existence the things that do not exist.' When El Shaddai names something, the naming is the beginning of the reality. He is not describing what He sees; He is creating what will be.

He gives instructions while the miracle is forming.

The command in Genesis 17:1 is 'walk before me faithfully and be blameless.' El Shaddai does not say, 'wait here while I arrange things.' He invites Abraham into active covenant faithfulness while the impossible is in process. The waiting is not passive. The walking continues. This is the shape of faith under El Shaddai: you keep moving in covenant with Him while the miracle is forming in the background.

CROSS-REFERENCE SCRIPTURES

"Is anything too hard for the LORD? At the appointed time I will return to you, about this time next year, and Sarah shall have a son."

— Genesis 18:14

“He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength.”

— Isaiah 40:28-29

“In hope he believed against hope, that he should become the father of many nations, as he had been told. He did not weaken in faith when he considered his own body, which was as good as dead.”

— Romans 4:18-19

“For nothing will be impossible with God.”

— Luke 1:37

DEEPER DIVE

Read Romans 4:13-25 slowly. Paul is analyzing what Abraham was actually doing during the long years between promise and fulfillment. Verse 20 says 'he did not weaken in faith' and 'grew strong in his faith.' Verse 21 adds that he was 'fully convinced that God was able to do what he had promised.' This is not blind optimism. Paul is describing an active, growing, directed trust. What was Abraham directing his faith toward specifically? And what does verse 22, 'that is why his faith was counted to him as righteousness,' tell you about how God evaluates the waiting season?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

What in your life carries a 'too late' label right now, whether spoken or just felt? A relationship that seems past the point of repair, a dream that the calendar seems to have decided, a healing that should have come by now. Name it honestly. Then ask El Shaddai: 'Is this beyond you?' Sit with the answer before you write.

YOUR RESPONSE

PRAYER FOCUS

Bring what feels most impossible to El Shaddai today. Not to perform faith, but to actually engage the God who renamed an old man 'Father of Many Nations' before the biology cooperated. Ask Him to show you what 'walking faithfully before Him' looks like in your specific season of waiting.

TODAY'S DECLARATION

El Shaddai is not limited by my biology, my timeline, or my circumstances. He is the God who works through impossibility and calls things into existence that do not yet exist. What He has promised is still alive.

PERSONAL REFLECTION

D A Y 5 El Elyon

The God Enthroned Above Everything You Fear

TODAY'S READING

Genesis 14:14-24; Psalm 91; Daniel 4:28-37

NAME MEANING

God Most High / The Exalted One / Supreme Sovereign

FOCUS VERSE

"He who dwells in the shelter of the Most High will abide in the shadow of the Almighty."

— Psalm 91:1

SETTING THE SCENE

Genesis 14 records a coalition of five kings attacking four others. Lot, Abraham's nephew, is caught in the crossfire and taken captive. Abraham responds by mobilizing 318 trained men, pursuing the coalition army by night, and recovering Lot and all the plunder. It is a remarkable military feat for a group that was not an army. On his return, the priest-king Melchizedek meets Abraham and blesses him in the name of El Elyon, 'possessor of heaven and earth.' Then Melchizedek gives credit for the victory directly to El Elyon. Abraham's response is to give a tithe of everything to Melchizedek. The military victory is attributed not to Abraham's tactics but to the sovereignty of the God who sits above all kingdoms. Centuries later, in the courts of Babylon, Daniel returns to El Elyon again and again as the name that places every human empire in proper perspective. When Nebuchadnezzar claims his own greatness, El Elyon answers him. The Most High rules the kingdom of men.

HEBREW INSIGHT

Elyon comes from the root *alah*, meaning 'to ascend, to go up, to be high.' El Elyon is the God who is highest of all, above every throne, every spiritual power, every created authority. The name appears in the mouth of the pagan priest Melchizedek, which is notable: even those outside the covenant recognized this category of supremacy. The surrounding nations had their own 'most high' gods. Baal was called 'most high' in Canaanite texts. But Israel's confession was not that their

Elyon was the highest within a hierarchy of competitors. It was that YHWH was Elyon in a category of His own, the uncreated One above all created ones. There is no hierarchy He is standing on top of. He is outside the structure entirely.

WHAT THIS NAME REVEALS ABOUT GOD

His throne is above every power that threatens you.

In Psalm 91, the person who dwells 'in the shelter of the Most High' is covered from pestilence, trap, terror by night, arrow by day, plague, and the 'destruction that wastes at noonday.' The protection is comprehensive because the protector is comprehensively above everything that would cause harm. El Elyon does not negotiate with threats to you. He is not competing with them. He is above them.

He rules the kingdoms of men.

Daniel 4 is Nebuchadnezzar's testimony, written after God humbled him for claiming his own greatness. The king of the most powerful empire in the world was made to eat grass like an ox until he acknowledged 'that the Most High rules the kingdom of men and gives it to whom he will.' This is not ancient history; it is the consistent declaration of El Elyon over every government, economy, and power structure that has ever existed.

Human strength cannot access what He provides.

Abraham refuses to take any plunder for himself in Genesis 14:22-23: 'I have lifted my hand to the LORD, God Most High, Possessor of heaven and earth, that I would not take a thread or a sandal strap or anything that is yours.' He doesn't want the king of Sodom to claim credit for his prosperity. El Elyon is the source. If Abraham allows a human king to provide what El Elyon has given, he will owe the human king, not El Elyon.

CROSS-REFERENCE SCRIPTURES

"The Most High rules the kingdom of men and gives it to whom he will."

— Daniel 4:32

“Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!”

— **Genesis 14:19-20**

“Far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come.”

— **Ephesians 1:21**

“For exaltation comes neither from the east nor from the west nor from the south, but it is God who executes judgment, putting down one and lifting up another.”

— **Psalms 75:6-7**

DEEPER DIVE

Read Psalm 91 in its entirety and then read Hebrews 7:1-3, which reflects on Melchizedek theologically. The author of Hebrews sees Melchizedek as a type of Christ: 'priest of the Most High God,' without recorded beginning or end, who received Abraham's tithe and blessed him. What does the New Testament's development of the El Elyon thread tell you about where all of Scripture's teaching on God's supremacy was always heading? How does Jesus as our 'high priest after the order of Melchizedek' change how you pray to El Elyon?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

What power in your life feels the most organized, the most threatening, or the most beyond your ability to address? A system, a diagnosis, a spiritual force, a human authority. Name it specifically. Then deliberately place it in relationship to El Elyon's throne. He is not on the same level. He is above the entire structure.

YOUR RESPONSE

PRAYER FOCUS

Pray Psalm 91 today as a personal declaration rather than a reading. Speak it in first person if needed. As you pray, name the specific threats in your life into each section of the psalm. Let El Elyon's supremacy become specific, not abstract.

TODAY'S DECLARATION

El Elyon sits enthroned above everything I face today. There is no power, no diagnosis, no system, and no spiritual force that ranks equal to or above Him. I am under His shelter.

PERSONAL REFLECTION

D A Y 6 El Roi

The God Who Stops for the Ones Nobody Else Stops For

TODAY'S READING

Genesis 16:1-13; Genesis 21:9-20; Psalm 139:1-18

NAME MEANING

The God Who Sees Me / The God of Seeing

FOCUS VERSE

"She gave this name to the LORD who spoke to her: 'You are the God who sees me,' for she said, 'I have now seen the One who sees me.'"

— Genesis 16:13

SETTING THE SCENE

Hagar is Egyptian, a slave woman given to Abram by Sarai as a surrogate. When Hagar conceives and begins to look with contempt on her mistress, Sarai deals harshly with her. Hagar flees into the desert, alone, pregnant, with nowhere to go and no one to go to. She has no covenant standing. She is not part of the chosen family. She is an outsider, a commodity, a problem that solved itself by running away. And it is to Hagar, specifically, that the angel of the LORD appears. He finds her by a spring of water in the wilderness on the way to Shur, and he asks her: 'Hagar, servant of Sarai, where have you come from and where are you going?' He knows her name. He knows who she is. He has seen the whole story. And when Hagar receives the message and names God, she is the first and only person in all of Scripture to give God a name. Not Abraham. Not Moses. Not a prophet or a patriarch. Hagar.

HEBREW INSIGHT

El Roi combines El (God, power) with the root ra'ah, meaning 'to see, to look upon, to perceive.' But in Hebrew, seeing is never passive observation. To see a need is to engage with it. The same root appears in Jehovah Jireh (literally 'YHWH will see,' meaning 'YHWH will provide') because seeing and providing were understood as a single action. Hagar's statement has two movements: 'You are the God who sees me' and 'I have now seen the One who sees me.' She sees that she has been seen. This is bilateral recognition, not just divine surveillance. El Roi does not

watch from a distance. He looks upon you in a way that allows you to feel the gaze. The fact that this name appears only once in Scripture, in this single encounter with this single woman, is itself a statement. God does not need a pattern to prove a point. He stopped for Hagar. That was enough to make her name-worthy.

WHAT THIS NAME REVEALS ABOUT GOD

He sees the ones the community overlooks.

Hagar had no covenant status, no lineage, no standing in the narrative of redemption as it was understood in her time. She was an appendage to the main story, a problem to be managed. El Roi showed up not to the tent of the patriarch but to the desert where the slave woman sat alone. If you have ever felt like an appendage to someone else's story, this name is for you.

His sight is personal, not general.

He calls her by name: 'Hagar.' He knows she is the servant of Sarai. He knows where she came from. He gives her a word about the child she is carrying. This is not the surveillance of a God who tracks data. It is the attention of a God who knows the specific texture of your specific situation. Psalm 139 elaborates: He knows when you sit and when you rise, He discerns your thoughts from afar, He knows the words on your tongue before you speak them.

Being seen changes what you are able to do.

After the encounter, Hagar returns. The text doesn't say she went back because conditions improved. She went back because she had been seen. The circumstances were the same; her footing was not. Genesis 21 shows her in the desert again, this time with her dying son, and again El Roi provides water and a promise. The God who saw her once is the God who keeps seeing her. That pattern is the same for you.

CROSS-REFERENCE SCRIPTURES

"O LORD, you have searched me and known me! You know when I sit down and when I rise up; you discern my thoughts from afar. You search out my

path and my lying down and are acquainted with all my ways.”

— Psalm 139:1-3

“Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows.”

— Luke 12:6-7

“For the eyes of the LORD run to and fro throughout the whole earth, to give strong support to those whose heart is blameless toward him.”

— 2 Chronicles 16:9

“The LORD looks down from heaven; he sees all the children of man; from where he sits enthroned he looks out on all the inhabitants of the earth.”

— Psalm 33:13-14

DEEPER DIVE

Read Genesis 16 and Genesis 21:9-20 side by side. Hagar encounters El Roi twice in the wilderness, years apart, under similar circumstances. Compare the two encounters: What is the same? What is different in how God speaks to her each time? What does the repetition tell you about El Roi's relationship to those who keep ending up in the wilderness? And notice what God provides in chapter 21: not a rescue out of the desert but water in it. What does that tell you about how El Roi often answers?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

Where have you felt most invisible lately? In a relationship, a room, a season of life, a crowd? This is not a small question. Sit with it honestly. Then consider: what would it change for you to receive the gaze of El Roi in that specific place, not fixing the invisibility but seeing you inside it?

YOUR RESPONSE

PRAYER FOCUS

Bring the place of invisibility to El Roi today. Not asking Him to immediately change the circumstances, but receiving that He sees you, specifically, right now. Practice saying out loud: 'You are the God who sees me.' Then listen. He asked Hagar a question before He gave her an answer: 'Where have you come from and where are you going?' Let Him ask you the same thing.

TODAY'S DECLARATION

El Roi sees me. Not just my situation, not just what is happening around me. He sees me, specifically, by name, in this moment. I am not invisible to the God

who misses nothing.

PERSONAL REFLECTION

DAY 7 El Olam

The God Whose Promises Have No Expiration Date

TODAY'S READING

Genesis 21:22-33; Isaiah 40:27-31; Psalm 90

NAME MEANING

The Everlasting God / The God of the Ages

FOCUS VERSE

"Have you not known? Have you not heard? The LORD is the everlasting God [El Olam], the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable."

— Isaiah 40:28

SETTING THE SCENE

Abraham plants a tamarisk tree at Beersheba after making a covenant with the Philistine king Abimelech. This is an extraordinary act. Abraham is old. A tamarisk tree takes decades to reach full size. Abraham is planting for a future he will not inhabit, in a land he does not yet own, under a covenant he cannot fully see fulfilled in his own lifetime. And he does it in the name of El Olam. Isaiah speaks this name to a people in exile who feel that God has grown tired of them. Chapter 40:27 records their complaint: 'My way is hidden from the LORD, and my right is disregarded by my God.' El Olam is God's answer to that complaint. He does not grow faint. He does not grow weary. His understanding has no bottom. And His covenant is not subject to the expiration dates of human history.

HEBREW INSIGHT

Olam comes from a root that means 'concealment' or 'that which is hidden beyond the horizon.' It developed into the Hebrew concept of eternity, but it is a specific kind of eternity: not a clock running infinitely in both directions, but a vast stretch of time that exceeds human comprehension. What lies beyond the horizon of your sight is still visible to El Olam. When Abraham calls on El Olam, he is connecting his small, finite moment to the God who exists beyond all of human history. The covenant God made with Abraham is not a five-year plan or a generational strategy. It is an eternal covenant, held by a God whose existence stretches beyond every empire that will rise and fall between now and the end.

WHAT THIS NAME REVEALS ABOUT GOD

He does not grow tired of your situation.

Isaiah 40:28 addresses the fear that God has moved on, lost interest, or run out of energy for your specific case. 'He does not faint or grow weary.' Your situation is not wearing Him out. Your prayers are not depleting a finite resource. His capacity to engage with your life is as full on day 1,000 of your waiting as it was on day one. El Olam brings to every moment of your life the full, undiminished power He has always had.

His plans span generations.

Abraham planted a tree for a future he would not see. The tamarisk tree was an act of generational faith, a physical declaration that what El Olam has promised outlasts any single human lifetime. If you have been praying for your family, your children, or the healing of something multi-generational, El Olam is the name that carries those prayers. He is not bound by your timeline. He works across generations.

He renews strength in the waiting.

Isaiah 40:31: 'They who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.' Waiting on El Olam is not passive suspension. It is the activity that produces renewed strength. The ones who are strongest in the Spirit are not always the ones who got their answer fastest. They are the ones who kept walking in covenant with El Olam through the long arc of His unrushed purposes.

CROSS-REFERENCE SCRIPTURES

"Jesus Christ is the same yesterday and today and forever."

— **Hebrews 13:8**

"The steadfast love of the LORD never ceases; his mercies never come to an

end; they are new every morning; great is your faithfulness.”

— Lamentations 3:22-23

“But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow to fulfill his promise as some count slowness.”

— 2 Peter 3:8-9

“Lord, you have been our dwelling place in all generations. Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God.”

— Psalm 90:1-2

DEEPER DIVE

Read Psalm 90 in full. It is attributed to Moses and is possibly the oldest psalm in the Psalter. Moses writes from the perspective of someone who has watched an entire generation die in the wilderness without reaching the promise. He contrasts human frailty ('we are brought to an end like a sigh') with El Olam's eternal nature ('from everlasting to everlasting you are God'). The psalm ends not in despair but in prayer for El Olam's blessing on the work of their hands. How does Moses hold grief and faith together in this psalm? What does it look like to pray to El Olam when you feel like you are watching the promise die on a timeline you did not choose?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

What promise of God feels most in danger of running out of time right now? Name it specifically. Then ask El Olam: 'Is Your covenant over this thing? Is what You have spoken still alive even though I cannot see it?' Let His answer to that question shape what you write.

YOUR RESPONSE

PRAYER FOCUS

Plant something today in prayer that you will not see in its fullness. Pray for your children's children, your city's next generation, the healing of something generational in your family. Pray it in the name of El Olam, the God for whom your timeline is a single paragraph in a very long story He has already written to its end.

TODAY'S DECLARATION

El Olam does not grow tired, does not forget, and does not change His mind. What He has spoken over my life and my family outlasts every circumstance that says otherwise. His covenant has no expiration date.

PERSONAL REFLECTION

W E E K² What He Does

The Compound Jehovah Names, Part One

Seven days meeting the God who provides, heals, fights, gives peace, shepherds, makes us right, and stays.

Day 8 Jehovah Jireh The God Who Provides on the Mountain

Day 9 Jehovah Rapha The God Who Heals More Than Your Body

Day 10 Jehovah Nissi The Banner You Fight Under, Not For

Day 11 Jehovah Shalom The Peace That Exists Before the Storm Passes

Day 12 Jehovah Raah The Shepherd Who Knows the Terrain You Are In

Day 13 Jehovah Tsidkenu The God Who Becomes What You Could Never Earn

Day 14 Jehovah Shammah The God Whose Last Word Is Always Presence

D A Y 8 Jehovah Jireh
The God Who Provides on the Mountain

TODAY'S READING

Genesis 22:1-19; Romans 8:28-32

NAME MEANING

The LORD Will Provide / The LORD Who Sees Ahead

FOCUS VERSE

"So Abraham called that place 'The LORD Will Provide.' And to this day it is said, 'On the mountain of the LORD it will be provided.'"

— **Genesis 22:14**

SETTING THE SCENE

Genesis 22 is one of the most difficult passages in all of Scripture. God asks Abraham to offer Isaac, the miracle son, the covenant son, the only son through whom every promise could be fulfilled. There is no cushioning in the text. God names Isaac four times in one verse: 'Take your son, your only son Isaac, whom you love, and go to the land of Moriah.' Abraham rises early. He doesn't delay, argue, or negotiate. He cuts the wood, saddles the donkey, and goes. Three days of travel. Three days of silence between the command and the mountain. And when Isaac asks, 'Where is the lamb for the burnt offering?' Abraham answers with one of the most prophetically loaded sentences in the Old Testament: 'God will provide for himself the lamb.' He names the provision before he sees it. He climbs the mountain under that declaration. At the moment the knife is raised, the ram appears, caught by its horns in the thicket. The ram was already there. It was there before Abraham arrived. El Roi had already seen, and Jehovah Jireh had already provided. Abraham names the mountain, and the testimony becomes geography: 'On the mountain of the LORD it will be provided.'

HEBREW INSIGHT

Jireh comes from ra'ah, 'to see.' Jehovah Jireh means 'YHWH will see' or 'YHWH sees ahead.' In Hebrew, seeing and providing are not separate actions. To see a need is to begin to meet it. The name carries both foresight and action in a single word. Jewish tradition connected this mountain, Moriah, with the Temple Mount in

Jerusalem, where centuries later the ultimate provision would be made. The ram provided in place of Isaac was a preview of what God would eventually provide in place of all humanity. Abraham's words 'God will provide the lamb' were more prophetic than he knew. The provision on Moriah points forward to a hill just outside Jerusalem where another Father would provide, once and for all.

WHAT THIS NAME REVEALS ABOUT GOD

He provides in the middle of the hard thing, not before it.

The ram was not given before Abraham climbed the mountain, before the knife was raised, before the test was real. It appeared at the moment of greatest crisis. Jehovah Jireh has a pattern of provision that requires you to be already on the mountain for the supply to appear. This is not cruelty; it is the shape of faith. The provision is designed to be inseparable from the trust that preceded it.

The testimony becomes geography.

Abraham names the mountain. That name becomes a proverb, a saying passed down through generations: 'on the mountain of the LORD it will be provided.' The place of provision is made permanent in the land's vocabulary. What God does for you is not just for you; it becomes a landmark for those who come behind you. Your testimony of Jehovah Jireh is geography that future generations navigate by.

He provided what He required.

God required a sacrifice. God provided the sacrifice. The same One who asked Abraham to climb the mountain also put the ram in the thicket before Abraham arrived. This is the deep logic of the gospel: the requirement and the provision come from the same source. Romans 8:32 makes the connection explicit: 'He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?'

CROSS-REFERENCE SCRIPTURES

"And my God will supply every need of yours according to his riches in glory in Christ Jesus."

— Philippians 4:19

“He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?”

— Romans 8:32

“Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?”

— Matthew 6:26

“The young lions suffer want and hunger; but those who seek the LORD lack no good thing.”

— Psalm 34:10

DEEPER DIVE

Read Philippians 4:10-20. Paul writes 'my God will supply every need of yours' from prison. He is not writing from abundance or comfort. He has been in need and he has had plenty, and he has learned contentment in both. Verse 11: 'I have learned, in whatever situation I am, to be content.' This is not a natural disposition; it is a learned posture. What was Paul learning in the seasons of need that allowed him to trust Jehovah Jireh with genuine confidence? And what does it tell you that the most famous verse about God's provision was written from confinement rather than comfort?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

What specific provision are you currently waiting on? Not a general sense of need, but a specific, named thing. Bring it to Jehovah Jireh and ask honestly: 'Do I believe the ram is already in the thicket? Or do I think I am climbing a mountain where there is nothing waiting for me?' Let your honest answer shape your prayer today.

YOUR RESPONSE

PRAYER FOCUS

Bring the specific need to Jehovah Jireh and declare what Abraham declared before the provision was visible: 'God will provide.' This is not a positive affirmation; it is a covenant declaration based on who He is. Ask Him to show you what 'walking up the mountain' looks like in your situation, and ask for the faith to keep climbing before the ram is visible.

TODAY'S DECLARATION

Jehovah Jireh sees my need before I fully understand it myself. The provision is already in motion before I arrive at the place where I will need it. He provides on the mountain, at the right time, in a way that is unmistakably Him.

PERSONAL REFLECTION

D A Y 9 Jehovah Rapha
The God Who Heals More Than Your Body

TODAY'S READING

Exodus 15:22-26; Mark 5:21-43; Psalm 147:1-11

NAME MEANING

The LORD Who Heals / The LORD Your Healer

FOCUS VERSE

"I am the LORD who heals you [Jehovah Rapha]."

— Exodus 15:26

SETTING THE SCENE

Three days after the Red Sea. The greatest miracle in Israel's history is three days behind them, and they are in the Wilderness of Shur with no water. When they find water at Marah, it is bitter and undrinkable. The people grumble against Moses. God shows Moses a piece of wood, Moses throws it into the water, and the water becomes sweet. Then God makes a covenant: 'If you will diligently listen to the voice of the LORD your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am the LORD your healer.' He does not offer them health as a reward for performance. He reveals His name as a covenant identity: I AM the healer. It is who He is, not only what He does.

HEBREW INSIGHT

Rapha means to heal, restore, repair, and make whole. The root carries the sense of mending from the inside out, not merely treating the surface. It is used in Psalm 147:3 for healing the brokenhearted, in Jeremiah 3:22 for the healing of spiritual backsliding, in Hosea 14:4 for restoring Israel from apostasy, and throughout the Torah for physical healing. Jehovah Rapha is not a specialist. He does not heal only bodies or only emotions or only relationships. He heals what is broken, wherever it is broken. The root also carries the idea of a physician, someone who applies specific knowledge to specific wounds. Rapha is not random restoration; it is targeted, knowledgeable, thorough healing by the One who knows exactly what needs to be mended and why.

WHAT THIS NAME REVEALS ABOUT GOD

He reveals Himself as healer in the desert, not in the abundance.

Jehovah Rapha did not appear after Israel arrived in the Promised Land, comfortable and established. He appeared in the wilderness, three days into what should have been triumph, at a moment of bitter disappointment. This is the pattern of Rapha: He names Himself the Healer in the bitter places. He does not wait for your circumstances to improve before He reveals this dimension of His character to you.

His healing is comprehensive.

Mark 5 weaves together two healing accounts: Jairus's daughter and the woman who had been bleeding for twelve years. Two different people, two different needs, two different social stations. One is the daughter of a synagogue ruler; the other is a ceremonially unclean woman who has spent everything on physicians and gotten worse. Jesus heals both, completely. The bleeding woman is healed in the crowd without an appointment. The dead girl is raised in private with a word. Jehovah Rapha does not have a narrow specialty.

He heals what you have stopped asking about.

The woman in Mark 5 had been sick for twelve years. At some point, long-standing wounds stop feeling like wounds and start feeling like identity. 'This is just how I am.' Jehovah Rapha is specifically the healer of things that have become normalized, things you've adjusted around, things you no longer bring to God because they feel too old or too complicated. He is not deterred by the years. The woman pushed through the crowd after twelve years, and the healing was immediate.

CROSS-REFERENCE SCRIPTURES

"He heals the brokenhearted and binds up their wounds."

— Psalm 147:3

“But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.”

— Isaiah 53:5

“Bless the LORD, O my soul, and forget not all his benefits, who forgives all your iniquity, who heals all your diseases, who redeems your life from the pit.”

— Psalm 103:2-4

“Is anyone among you sick? 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. And the prayer of faith will save the one who is sick.”

— James 5:14-15

DEEPER DIVE

Read Mark 5:21-43 and notice the structure of the narrative. Jesus is on His way to heal Jairus's daughter when the woman interrupts the journey. The delay caused by the woman means the daughter dies before Jesus arrives. From a human perspective, the interruption made things worse. But Jesus tells Jairus, 'Do not fear, only believe.' What does the layered structure of this passage tell you about how Jehovah Rapha works through delays, apparent failures, and situations that seem to have gone past the point of healing? And what does Jairus's willingness to keep walking with Jesus after receiving the news of his daughter's death tell you about the posture required to receive Rapha's healing?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

What in your life has been 'bleeding' for so long that you have stopped calling it a wound? What have you adjusted around, normalized, or stopped bringing to God because it feels too old or too entrenched? Name it honestly. Then ask Jehovah Rapha: is this beyond your healing, or have I just stopped pushing through the crowd to reach you?

YOUR RESPONSE

PRAYER FOCUS

Bring the specific wound to Jehovah Rapha today, whether it is physical, emotional, relational, or generational. Do not dress it up or minimize it. Push through the crowd of reasons why it might not be healed and reach for Him specifically. Ask Him to show you what healing looks like in this area, which may not look like the instant resolution you are hoping for but is His healing nonetheless.

TODAY'S DECLARATION

Jehovah Rapha is my healer. He does not just treat the surface of what is broken. He heals from the root up, whether the wound is three days old or twelve years old. His healing is thorough, and I will stop adjusting around what

He has the power to mend.

PERSONAL REFLECTION

D A Y 1 0 Jehovah Nissi
The Banner You Fight Under, Not For

TODAY'S READING

Exodus 17:8-16; Ephesians 6:10-18

NAME MEANING

The LORD Is My Banner / The LORD My Victory Standard

FOCUS VERSE

"Moses built an altar and called it 'The LORD Is My Banner [Jehovah Nissi].'"

— Exodus 17:15

SETTING THE SCENE

Amalek attacks Israel at Rephidim. Joshua leads the military engagement in the valley. Moses, Aaron, and Hur climb to the top of the hill with the staff of God. As long as Moses holds his hands up, Israel prevails. When his hands drop, Amalek prevails. Moses' hands grow heavy. Aaron and Hur sit him on a stone and each holds up one of his arms until sunset. Joshua defeats Amalek. The victory is entirely dependent on what is happening on the hill, not in the valley. Joshua's tactical skill, the soldiers' courage, the strength of the army, none of it is decisive. The decisive factor is the raised hands of Moses and the staff of God. After the battle, Moses builds an altar and names it Jehovah Nissi. The altar declares what the battle proved: YHWH was the banner under which they fought, and the victory belongs to Him.

HEBREW INSIGHT

Nes means banner, standard, or signal pole. In ancient warfare, the banner was the rally point. It was raised on a hill or pole so that troops could see it across the chaos of battle, know where their army was centered, and orient themselves in the fight. When the banner fell, troops were lost, disoriented, and vulnerable. When the banner held, troops could regroup, advance, and hold ground. To say 'the LORD is my banner' is to say that God Himself is the rally point, the center of orientation, and the symbol of authority under which you fight. You do not fight for Him as though He needs your military assistance. You fight under Him, under His name, under His authority. The victory belongs to the banner, not to the soldier.

WHAT THIS NAME REVEALS ABOUT GOD

Victory is tied to dependence, not capacity.

When Moses' hands were up, Israel won. When they dropped, Israel retreated. The army's strength was constant. What changed was the posture of dependence on the hill. This is the consistent logic of Jehovah Nissi: the battles you win are not the ones where you were strongest but the ones where you were most dependent on Him. Human strength without the raised banner loses ground. Weakness with the raised banner takes territory.

You need people to hold your arms up.

Moses could not sustain the raised hands alone. Aaron and Hur each took an arm. The victory over Amalek required community, not a lone hero. Jehovah Nissi does not call individuals to solo spiritual heroics. He builds a battle company. If you are fighting battles where your arms are dropping from exhaustion, the question is not only 'where is God?' but 'who is Aaron and who is Hur in your life right now?'

The altar is a record of the victory, not a monument to the warrior.

Moses builds the altar after the battle and names it after YHWH, not after Joshua, not after himself, not after the army. The monument to the victory is a declaration of who the victory belonged to. Your testimony of what God has done in your battles is an altar to Jehovah Nissi, not a resume of your spiritual strength.

CROSS-REFERENCE SCRIPTURES

"For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds."

— 2 Corinthians 10:3-4

"The LORD will fight for you, and you have only to be silent."

— Exodus 14:14

“No weapon that is fashioned against you shall succeed, and you shall refute every tongue that rises against you in judgment. This is the heritage of the servants of the LORD.”

— Isaiah 54:17

“But thanks be to God, who gives us the victory through our Lord Jesus Christ.”

— 1 Corinthians 15:57

DEEPER DIVE

Read Ephesians 6:10-18 carefully. This is the full armor of God passage. Notice that the armor is entirely defensive: it is designed not for attacking but for standing. 'That you may be able to stand,' 'having done all, to stand,' 'stand therefore.' The one offensive element is the sword of the Spirit, which is the Word of God. What does this tell you about the nature of spiritual warfare under Jehovah Nissi? And verse 18: 'praying at all times in the Spirit.' Prayer appears after all the armor is described, as though it is the posture that holds all the pieces in place. How is prayer connected to the raised hands of Moses on the hill?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

What battle have you been fighting in your own name, in your own strength, under your own banner? Where have you been trying to produce a victory that belongs to Jehovah Nissi? Name the specific fight. Then honestly assess: are your arms up or dropping? And who in your life is positioned to hold them up?

YOUR RESPONSE

PRAYER FOCUS

Bring the specific battle to Jehovah Nissi today. Declare out loud that you are not fighting for God; you are fighting under Him. Ask Him to show you what the raised hands look like in your specific situation, what sustaining dependence on Him looks like in this particular fight. Then ask Him who He has placed in your life to hold your arms up when your strength fails.

TODAY'S DECLARATION

Jehovah Nissi is my banner. I do not fight in my own name or by my own strength. I fight under His authority, and the victory that comes belongs to the banner, not to the soldier beneath it.

PERSONAL REFLECTION

D A Y 1 1 Jehovah Shalom

The Peace That Exists Before the Storm Passes

TODAY'S READING

Judges 6:11-24; John 14:25-27; Philippians 4:4-9

NAME MEANING

The LORD Is Peace / The LORD of Wholeness

FOCUS VERSE

"So Gideon built an altar to the LORD there and called it The LORD Is Peace [Jehovah Shalom]."

— Judges 6:24

SETTING THE SCENE

Israel has been under Midianite oppression for seven years. The Midianites devastate every crop, strip every resource, and have driven Israel to hide in mountain clefts and caves. Into this context comes Gideon: a man from the weakest clan in Manasseh, the least in his father's house, threshing wheat in a winepress to hide it from Midian. The angel of the LORD appears and greets him: 'The LORD is with you, mighty warrior.' Gideon's response is immediate and honest: 'If the LORD is with us, why then has all this happened to us? And where are all his wonderful deeds that our fathers recounted to us? But now the LORD has forsaken us and given us into the hand of Midian.' God does not answer the theological question. He gives a commission instead. Gideon pushes back twice more, asking for signs, which God provides. Then Gideon fears that seeing the face of God will kill him, and God says: 'Peace be to you. Do not fear; you shall not die.' Gideon builds an altar and names it Jehovah Shalom. He is still afraid. He names it peace anyway. The peace came before the battle was won.

HEBREW INSIGHT

Shalom is the most comprehensive word in the Hebrew language for wellbeing. It comes from shalem, meaning 'complete, whole, unbroken, in right relationship.' Shalom is not merely the absence of conflict. It is the active presence of everything that ought to be present for a person, relationship, or community to flourish. Nothing missing. Nothing broken. Everything functioning as it was designed to.

Shalom was the standard Hebrew greeting because the deepest aspiration of Hebrew life was shalom, right relationship with God that overflows into every dimension of existence. When the prophets spoke of the coming kingdom, they described it as shalom, every person under their vine and fig tree, nothing missing, nothing broken, everything whole. Gideon names God Shalom while hiding in a winepress. The gap between the name and the circumstances is the point. Jehovah Shalom is not the description of your current situation. He is the God who brings His own wholeness into your situation before the situation changes.

WHAT THIS NAME REVEALS ABOUT GOD

Peace is a Person, not a condition.

Jesus said in John 14:27: 'Peace I leave with you; my peace I give to you. Not as the world gives do I give to you.' The world's peace is circumstantial: it exists when the threats have been resolved, when the situation has improved, when the conflict is over. Jesus gives a different kind of peace, one that exists independent of circumstances because its source is who He is, not what is happening around you. Gideon received peace before the battle began.

He names things contrary to their appearance.

God calls Gideon 'mighty warrior' when he is hiding. He offers shalom when there is a seven-year occupation underway. This is not denial of reality. It is the declaration of a deeper reality, one rooted in who God is rather than what the circumstances show. When Jehovah Shalom speaks peace into a situation, He is not dismissing the chaos. He is introducing His own nature into it.

Shalom requires right relationship with God first.

The Israelite concept of shalom was always grounded in covenant. You cannot have the fullness of shalom while broken in relationship with the God who is shalom. Philippians 4:7 promises 'the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.' Notice what precedes the peace: prayer, supplication, thanksgiving, bringing everything to God rather than carrying it alone. Shalom is the fruit of actively dwelling in the presence of Jehovah Shalom.

CROSS-REFERENCE SCRIPTURES

“Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.”

— John 14:27

“Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.”

— Philippians 4:6-7

“For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility.”

— Ephesians 2:14

“You keep him in perfect peace whose mind is stayed on you, because he trusts in you.”

— Isaiah 26:3

DEEPER DIVE

Read Isaiah 9:6. The Messiah is called 'Prince of Peace.' Then read John 16:33: 'I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.' Jesus does not promise the absence of trouble. He promises peace in the presence of it, peace that comes from His overcoming rather than your circumstances improving. Now read Isaiah 26:3: 'You keep him in perfect peace whose mind is stayed on you.' What is the connection between where your mind is fixed and whether you experience Jehovah Shalom's peace? What does it practically look like to keep your mind 'stayed on' God in a season of genuine upheaval?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

Where are you waiting for the circumstances to calm down before you allow yourself to receive peace? Be specific. What is the internal negotiation you are making with God: 'I will have peace once ___'? That is the exact place where Jehovah Shalom wants to meet you, before the blank is filled in.

YOUR RESPONSE

PRAYER FOCUS

Sit quietly with Jehovah Shalom for five minutes before your prayer today. Not listing needs, not processing anxiety, just receiving His presence. Then bring the most anxious place in your life and practice Philippians 4:6-7 in real time: name the anxiety, bring it as a specific request with thanksgiving for what He has already done, and then receive the peace that He promises will come.

TODAY'S DECLARATION

Jehovah Shalom is my peace, not as a feeling I manufacture when circumstances cooperate, but as a Person I have access to right now in the middle of everything that hasn't resolved. He is whole, and His wholeness is available to me.

PERSONAL REFLECTION

The Shepherd Who Knows the Terrain You Are In

TODAY'S READING

Psalm 23; John 10:1-18; Ezekiel 34:11-16

NAME MEANING

The LORD Is My Shepherd / The LORD Who Tends

FOCUS VERSE

"The LORD is my shepherd [Jehovah Raah]; I lack nothing."

— Psalm 23:1

SETTING THE SCENE

David wrote this psalm from lived experience. Before he was king, before he was a warrior, before he was the giant-slayer, he was a shepherd in the hills of Bethlehem. He spent years alone with flocks, learning their habits, fighting off predators, finding water in drought, carrying injured lambs. He knew what it cost to be a shepherd. He knew what it cost the sheep to be tended. When David writes 'The LORD is my shepherd,' he is not speaking in sentimental metaphor. He is drawing on the most demanding, costly, intimate relationship he personally understood and applying it to how God has related to him. Every line of the psalm is specific, earned, and grounded in real experience: green pastures don't appear accidentally; a shepherd finds them. Quiet waters don't just happen; a shepherd leads to them. The dark valley is not a metaphor for mild difficulty; it is the shadow of death, and the shepherd walks through it with the sheep, rod and staff in hand.

HEBREW INSIGHT

Ra'ah means to shepherd, to tend, to pasture, to feed. It implies ongoing, active, attentive care. A shepherd in the ancient world did not check in from a distance. He lived with the flock. He knew each animal, knew which ones were prone to wander, which ones needed carrying after a long climb, which ones spooked easily. The shepherd's presence was constant and personal. The declaration 'I lack nothing' is the conclusion of someone who has observed the Shepherd over time, not the starting assumption of someone new to the journey. 'I shall not want' is David's testimony after watching how YHWH has shepherded him. The psalm is written backward: it begins with the conclusion and then shows you the route that

produced it.

WHAT THIS NAME REVEALS ABOUT GOD

The Shepherd leads, he doesn't direct from a distance.

John 10:3-4: 'He calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice.' He goes before. The path ahead of you, the terrain you are anxious about, the unknown that is threatening your peace: the Shepherd has already walked it. He is not sending you into unfamiliar territory. He is leading you into territory He has already scouted.

The dark valley is not the end of the psalm.

Psalm 23:4: 'Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me.' The psalm does not end in the valley. It passes through it. The Shepherd's rod and staff are not decorative; the rod was used to fight off predators and the staff to rescue sheep that had fallen. The Shepherd is armed, present, and fighting in the dark valley.

Goodness and mercy are the permanent escort.

Psalm 23:6: 'Surely goodness and mercy shall follow me all the days of my life.' The Hebrew word for 'follow' here is *radaf*, which elsewhere in the Old Testament means 'to pursue' or 'to chase.' Goodness and mercy are not trailing lazily behind you. They are pursuing you. You cannot outrun them. Even on the days when you are not aware of them, even on the days when they don't feel present, goodness and mercy are actively chasing you.

CROSS-REFERENCE SCRIPTURES

"I am the good shepherd. The good shepherd lays down his life for the sheep."

— John 10:11

“For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.”

— 1 Peter 2:25

“I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord GOD. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak.”

— Ezekiel 34:15-16

“My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand.”

— John 10:27-28

DEEPER DIVE

Read Ezekiel 34:11-16. God speaks directly against Israel's false shepherds and then declares that He Himself will shepherd His people. Compare this passage with Psalm 23 and John 10. In Ezekiel 34:16, God says He will seek the lost, bring back the strayed, bind up the injured, and strengthen the weak. He says He will 'destroy the fat and the strong,' meaning He will hold accountable those who took advantage of the vulnerable. What does it tell you about Jehovah Raah that His shepherding is not only caring but just? How does the Shepherd's accountability for how the flock was treated change how you think about times when you were under poor human leadership?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

Where are you in the journey of Psalm 23 right now? In the green pastures, by the still waters, in the dark valley, at the table prepared before your enemies? Name the terrain honestly. Then ask Jehovah Raah what He is doing in this specific part of the landscape of your life.

YOUR RESPONSE

PRAYER FOCUS

Pray Psalm 23 slowly today, pausing after each image. As you pause, tell the Shepherd where you actually are in each description. Not where you wish you were, not where you think you should be. Where you are. Let the psalm become a conversation between you and Jehovah Raah about the terrain you are currently walking.

TODAY'S DECLARATION

Jehovah Raah goes before me. He knows this terrain better than I do, and He is armed against what threatens me in it. Goodness and mercy are not behind me; they are chasing me. I will not fear the valley because the Shepherd walks through it with me.

PERSONAL REFLECTION

TODAY'S READING

Jeremiah 23:1-8; Romans 3:21-26; 2 Corinthians 5:17-21

NAME MEANING

The LORD Our Righteousness / The LORD Who Makes Us Right

FOCUS VERSE

"This is the name by which he will be called: The LORD Our Righteous Savior [Jehovah Tsidkenu]."

— Jeremiah 23:6

SETTING THE SCENE

Jeremiah 23 opens with God pronouncing judgment on the shepherds who have destroyed and scattered the sheep of His pasture. The context is devastating: the monarchy has collapsed, the religious leaders have been corrupt and false, the covenant has been broken repeatedly, and the people are on the threshold of exile. The law has condemned them. Their own righteousness is insufficient. Into this rubble, Jeremiah delivers a messianic prophecy. A righteous Branch from David's line is coming, and He will be called Jehovah Tsidkenu: YHWH is our righteousness. The name alone is the announcement. Righteousness will not come from the people's effort to keep the law. It will come from who God Himself is, made available to those who cannot produce it on their own. This is the revolution of this name: the same God who requires righteousness offers to be it for you.

HEBREW INSIGHT

Tsedaqah means righteousness, justice, and right standing. In Hebrew, righteousness is fundamentally relational and legal: to be tsaddiq is to be in the correct relationship, functioning as one ought, having nothing against you in the covenant court. It is not primarily a moral category; it is a positional one. The possessive suffix 'nu' means 'ours,' not 'mine.' Jehovah Tsidkenu is covenant community righteousness. God is not just the righteousness of an individual who prays hard enough. He is the righteousness of a people who have been given a standing they could not earn. For Israel, this name was a revolution because the

entire sacrificial system was built on the gap between God's righteous standard and the people's failure to meet it. Jeremiah's prophecy announces that the gap will be closed not by better effort but by a Davidic king who will carry the name of God's own righteousness.

WHAT THIS NAME REVEALS ABOUT GOD

Your standing before God is not built on your performance.

2 Corinthians 5:21: 'For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.' The exchange is explicit: Jesus took what you deserved; you receive what He earned. Jehovah Tsidkenu is the name that says your position before God is not constructed from your best days. It is constructed from who He is. On your worst day, if you are in Christ, you stand in the righteousness of God.

Shame is the wrong response to failure for those who know this name.

Shame says 'I am what I have done.' Jehovah Tsidkenu says 'you are what He has declared.' This is not permission for carelessness about sin; it is the foundation for genuine repentance without self-destruction. You can face your failure honestly because your standing is not at stake. The enemy's most consistent strategy against believers is to use their own failures to make them feel disqualified from God's presence. Jehovah Tsidkenu is the direct answer to that accusation.

The righteousness is relational, not transactional.

Paul in Philippians 3:8-9 says he counts everything as loss in order to 'be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ.' The righteousness is found in a Person, not in a performance record. This means that growing in righteousness is not primarily about trying harder but about abiding more deeply in the One whose name is your righteousness.

CROSS-REFERENCE SCRIPTURES

"For our sake he made him to be sin who knew no sin, so that in him we might

become the righteousness of God.”

— 2 Corinthians 5:21

“There is therefore now no condemnation for those who are in Christ Jesus.”

— Romans 8:1

“Not because of our own righteousness but according to his mercy he saved us.”

— Titus 3:5

“Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord, that I may be found in him, not having a righteousness of my own that comes from the law.”

— Philippians 3:8-9

DEEPER DIVE

Read Romans 3:21-26 very slowly. Paul is making a precise theological argument. In verse 21, he says 'the righteousness of God has been manifested apart from the law.' In verse 24, 'justified by his grace as a gift.' In verse 25, 'whom God put forward as a propitiation by his blood, to be received by faith.' Trace the logic: Who initiates this? Who provides the sacrifice? What is the requirement for receiving it? How does Paul's argument in Romans 3 explain what Jeremiah was prophesying in Jeremiah 23? And what does verse 26, 'that he might be just and the justifier of the one who has faith in Jesus,' tell you about how God resolved the tension between His justice and His mercy?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

Where is shame or condemnation most active in your life right now? What failure, pattern, or history does the enemy most often use to make you feel that you have forfeited your standing with God? Name it. Then hold it against the name Jehovah Tsidkenu. Your standing before God is built on His righteousness, not the absence of that failure.

YOUR RESPONSE

PRAYER FOCUS

Practice the prayer of received righteousness today. Not a confession of failure followed by self-condemnation, but a declaration of position: 'Jehovah Tsidkenu, I do not stand before You on my own merit. I stand in You. You are my righteousness. The accusation that my failure disqualifies me is a lie, and I receive what You have declared instead.' Then bring what you have been carrying in shame and lay it down.

TODAY'S DECLARATION

Jehovah Tsidkenu is my righteousness. I do not build my standing with God on my best days or lose it on my worst days. I stand in who He is, and no accusation can overturn what He has declared.

PERSONAL REFLECTION

TODAY'S READING

Ezekiel 10:1-19; Ezekiel 48:30-35; Matthew 28:16-20

NAME MEANING

The LORD Is There / The God of Presence

FOCUS VERSE

“And the name of the city from that time on will be: THE LORD IS THERE [Jehovah Shammah].”

— **Ezekiel 48:35**

SETTING THE SCENE

To understand the weight of this name, you need to feel Ezekiel 10 first. Chapter 10 is one of the most devastating passages in all of Scripture. The glory of God, the Shekinah presence that had filled the Tabernacle in the wilderness and then filled Solomon's Temple at its dedication, slowly and deliberately rises from the Temple in Jerusalem and departs. It pauses over the threshold. It pauses again over the east gate. Then it is gone. For Israel, this was not a theological abstraction. The Temple was the dwelling place of God's presence on earth. If the glory left, God had left. And He did leave. The destruction of Jerusalem followed. The exile followed. Decades of silence followed. Ezekiel's entire book is written in that shadow. It is forty-eight chapters of judgment, prophecy, symbolic acts, and vision, all unfolding after the glory has departed. And the very last word of the entire book, the final sentence after everything, is a name: Jehovah Shammah. The LORD is there. The glory returns. The city is renamed not for its walls or its king or its military history but for one defining reality: God is present.

HEBREW INSIGHT

Shammah comes from the Hebrew word sham, which simply means 'there.' There is no elaborate root to trace, no rich etymology to unpack. The name means exactly what it says: He is there. In that simplicity is its power. The glory that departed in Ezekiel 10 moved eastward. In Ezekiel 43, it returns from the east. The river of life flows out from the new Temple in Ezekiel 47. The city is renamed Jehovah

Shammah in chapter 48. The whole arc of the book moves from departure to return, from absence to presence, from ruin to restoration. And the final name for the restored reality is not 'the LORD is great' or 'the LORD is victorious.' It is simply: He is there.

WHAT THIS NAME REVEALS ABOUT GOD

His presence is the only thing that makes a place holy.

The restored city in Ezekiel is not named for its architecture, its walls, or its governance. It is named for the presence of God. This is consistent with every holy place in Scripture: the burning bush is holy ground because God is there. The Tabernacle is holy because God dwells in it. The Temple is holy because of the Shekinah. Remove the presence and holiness evaporates. What makes any place, any gathering, any season holy is not what happens there but who is there.

He comes back.

The exile seemed permanent. The departure of the glory seemed final. Ezekiel's prophecy declares otherwise: God comes back. He returns from the east. The city is renamed for His presence. The New Testament draws on this pattern repeatedly: the incarnation is God returning to dwell with His people in person; the indwelling Spirit is the Shekinah presence within believers; Revelation 21 is the final fulfillment, 'Behold, the dwelling place of God is with man.' He always comes back.

You cannot earn His presence, but you can receive it.

The restored city in Ezekiel 48 did not earn God's return through good behavior. The glory returned because of covenant, because of God's faithfulness to His own character and His own promises. Jehovah Shammah is not the reward for spiritual performance. He is the covenant God who keeps returning to be with His people. Your access to His presence is not built on how well you have done this week. It is built on what He declared about Himself in this name.

CROSS-REFERENCE SCRIPTURES

"And behold, I am with you always, to the end of the age."

— Matthew 28:20

“And I heard a loud voice from the throne saying, ‘Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.’”

— Revelation 21:3

“Where shall I go from your Spirit? Or where shall I flee from your presence? If I ascend to heaven, you are there! If I make my bed in Sheol, you are there!”

— Psalm 139:7-8

“For where two or three are gathered in my name, there am I among them.”

— Matthew 18:20

DEEPER DIVE

Trace the presence of God through Scripture using these five passages in order: Genesis 3:8 (God walking in the garden), Exodus 40:34-35 (the glory filling the Tabernacle), Ezekiel 10:18-19 (the glory departing), John 1:14 (the Word became flesh and 'tabernacled' among us), and Revelation 21:3 (the dwelling place of God is with man). This is the spine of the entire Bible's story: God moving toward permanent, uninterrupted presence with His people. What does it tell you that this is where the whole story ends? And what does it mean for your daily life to be a chapter in that story?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

Where have you experienced what felt like the absence of God, a season where the glory seemed to have departed? Name it honestly. Then consider Ezekiel's pattern: the departure was not the final word. The return was. What would it mean for you to hold that pattern in your current season, to believe that the last word over this silence is Jehovah Shammah?

YOUR RESPONSE

PRAYER FOCUS

Sit in silence today for several minutes before you begin. Then simply receive His presence. Not earning it, not arguing for it, not explaining why you need it. Just receiving that Jehovah Shammah is here, in this room, in this moment, in this season that may or may not feel like He is present. Declare out loud: 'You are here. Not because of how I have done this week. Because that is Your name.'

TODAY'S DECLARATION

Jehovah Shammah is here. Not when I perform well enough, not when I feel His presence, not after the exile ends. He is here because that is His name, and His last word over my life is always presence, not absence.

PERSONAL REFLECTION

What He^{W E E K 3} Completes

The Compound Names, Part Two + Integration

Seven days with the God of all armies, holiness, synthesis, and the name above every name.

Day 15 Jehovah Sabaoth The Commander Who Commands What Threatens You

Day 16 Jehovah Mekaddesh The God Who Makes You Holy So You Do Not Have To

Day 17 YHWH Elohim The Creator Who Is Also the Covenant Keeper

Day 18 All Names The Names as a Portrait: What They Show Together

Day 19 The Names in Prayer Praying the Names Over Your Specific Life

Day 20 The Names in Community The Names Belong to a Community, Not Just an Individual

Day 21 Yeshua The Name Above Every Name

The Commander Who Commands What Threatens You

TODAY'S READING

1 Samuel 1:1-20; 2 Kings 6:8-23; Isaiah 6:1-8

NAME MEANING

The LORD of Hosts / The LORD of All Armies

FOCUS VERSE

"Holy, holy, holy is the LORD of hosts [Jehovah Sabaoth]; the whole earth is full of his glory!"

— Isaiah 6:3

SETTING THE SCENE

Two encounters with this name, centuries apart, reveal its range. In 1 Samuel 1, Hannah is barren, grieving, and praying so intensely that the priest thinks she is drunk. She calls out to Jehovah Sabaoth, the LORD of all hosts and armies, over her empty womb. The power that commands every army in existence is the power she invokes over what human medicine cannot touch. In Isaiah 6, the prophet is in the temple in the year King Uzziah died. He sees Jehovah Sabaoth seated on a throne, robes filling the temple, seraphs flying above and crying out in antiphonal chorus: 'Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory.' The seraphs cover their faces. The temple shakes. Isaiah is undone. Both encounters show Jehovah Sabaoth from different angles: the desperate woman with no human advocate and the prophet encountering the full weight of divine glory. In both cases, the response is to approach Him directly with whatever is real.

HEBREW INSIGHT

Sabaoth comes from tsaba, meaning 'host,' 'army,' 'organized assembly,' or 'warfare.' The 'ot' suffix is a feminine plural of intensity, meaning ALL the hosts, the fullness of every assembled power. This includes Israel's military forces, the angelic hosts of heaven, and the created order itself when it serves as God's instrument. Jehovah Sabaoth appears over 250 times in the Hebrew Bible, concentrated heavily in the prophets, especially Isaiah, Jeremiah, and Malachi. It is the name most invoked when Assyria is marching on Jerusalem, when Babylon is at the gate, when the most powerful empires in the world are asserting their claim to

supremacy. The prophets were essentially saying: you think that is an army? Let me tell you about the One who commands every army that has ever existed.

WHAT THIS NAME REVEALS ABOUT GOD

He commands what threatens you, not merely observes it.

2 Kings 6: Elisha's servant panics when he sees the Aramean army surrounding the city. Elisha prays for his eyes to be opened, and the servant sees the mountain full of horses and chariots of fire surrounding the Aramean army. Jehovah Sabaoth's forces were already there, already outnumbering the threat, already positioned. The servant's problem was not that God was absent. It was that he was looking at the visible army and not seeing the real balance of power.

He is holy before He is powerful.

In Isaiah 6, the seraphs cry 'holy, holy, holy' before anything else. The triple repetition is the Hebrew superlative: completely, utterly, transcendentally holy. The power of Jehovah Sabaoth is not raw force; it is holy power. His armies are not just stronger; they are morally categorically different from every force of destruction and oppression. This matters because it means His power is never used against His character.

He responds to the barren woman who has exhausted every human option.

Hannah's use of Jehovah Sabaoth is remarkable. She is not a general asking for military assistance. She is a grieving woman asking the Commander of all armies to open her womb. The name that covers the grandest cosmic scope is also the name she reaches for in her most intimate, personal ache. Jehovah Sabaoth is not too large for what is happening in your life. He is the name you reach for when you have run out of human-scale options.

CROSS-REFERENCE SCRIPTURES

"Do not be afraid of them, for those who are with us are more than those who are with them."

— 2 Kings 6:16

“If God is for us, who can be against us?”

— Romans 8:31

“No weapon that is fashioned against you shall succeed, and you shall refute every tongue that rises against you in judgment.”

— Isaiah 54:17

“For the LORD of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back?”

— Isaiah 14:27

DEEPER DIVE

Read 2 Kings 6:8-23 in full. Notice that after Elisha prays for the servant's eyes to be opened, Elisha then prays for the Aramean army to be struck with blindness. Then, remarkably, he leads the blinded enemy army directly into the Israelite capital of Samaria and asks the king not to kill them but to feed them and release them. The incident ends with the Aramean raids stopping. What does this passage tell you about the methods of Jehovah Sabaoth? He does not always fight with what you would call weapons. What does that suggest about how He might be working in the situation you are asking Him to address?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

What feels like the most organized or powerful force against you right now? A system, a spiritual oppression, a coordinated attack on your health, your family, your peace, your finances? Name it specifically. Then deliberately recalibrate the power balance: that force, however formidable it looks from your current view, reports to Jehovah Sabaoth.

YOUR RESPONSE

PRAYER FOCUS

Pray with the eyes of Elisha's servant today, not with the eyes of his panic. Ask Jehovah Sabaoth to open your eyes to what He has already positioned around your situation. Ask Him to show you what His armies look like in your specific battle. And ask Him to fight in a way that is consistent with His holiness, which may not look like what you are expecting.

TODAY'S DECLARATION

Jehovah Sabaoth commands every host in heaven and earth. What is arrayed against me is under His authority, not equal to it. He is already positioned in my situation, and I choose to see with the eyes of faith rather than the eyes of fear.

PERSONAL REFLECTION

D A Y 1 6 Jehovah Mekaddesh

The God Who Makes You Holy So You Do Not Have To

TODAY'S READING

Exodus 31:12-17; Hebrews 10:10-14; 1 Thessalonians 5:23-24

NAME MEANING

The LORD Who Sanctifies / The LORD Who Sets Apart

FOCUS VERSE

"You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the LORD, who makes you holy [Jehovah Mekaddesh]."

— Exodus 31:13

SETTING THE SCENE

God connects His name as sanctifier to the Sabbath command in Exodus 31. This connection is not incidental. The Sabbath was Israel's weekly covenant sign: they rested because God rested, and His rest was the rest of completion. You do not earn rest by finishing your work; you receive rest because God has already finished His. The Sabbath was an embodied declaration that the source of Israel's identity was what God had done, not what they were capable of producing. The Mosaic law was saturated with purity codes, cleanliness requirements, and holiness expectations. It would be easy to read the entire system as a performance economy: if you keep all the rules, you become holy enough for God. But Jehovah Mekaddesh interrupts that reading. The name means He is the one doing the sanctifying. The holiness is not a product you manufacture; it is a reality He declares and produces through His own presence and activity.

HEBREW INSIGHT

Qadash means to be holy, set apart, consecrated. The root idea is distinction: to be qadosh is to be different from the common, separated from the ordinary, belonging to a different category. God's holiness is His being in a category entirely His own. When God sanctifies something, He moves it from the common into the holy, not by improving its moral performance but by marking it as belonging to Him. The Sabbath was holy not because Israel kept it perfectly but because God had

declared it set apart. The Temple was holy not because of the quality of the stone but because God's presence filled it. The people were to be holy not because they were inherently superior to other nations but because Jehovah Mekaddesh had set them apart for Himself. Holiness, in the Hebrew understanding, flows from belonging to the Holy One.

WHAT THIS NAME REVEALS ABOUT GOD

He is the source of holiness, not the reward for pursuing it.

Hebrews 10:10: 'We have been sanctified through the offering of the body of Jesus Christ once for all.' The tense is perfect: completed action with ongoing results. You have been sanctified. This is not a goal you are working toward; it is a status He has declared. Hebrews 10:14 holds both tenses in one sentence: 'He has perfected for all time those who are being sanctified.' The finished work and the ongoing process held together by the same One who is both the source and the sustainer of holiness.

Religious effort without rest produces exhaustion, not holiness.

The Sabbath connection to Jehovah Mekaddesh is deliberate. You cannot sanctify yourself through effort any more than you can rest yourself through striving. Both holiness and rest come from the same source: what God has already done. The person who is trying to become holy through performance is a person who does not yet know Jehovah Mekaddesh. They know the requirements of holiness without knowing the God who is its source.

He finishes what He starts.

1 Thessalonians 5:23-24: 'Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless... He who calls you is faithful; he will surely do it.' The sanctification He has begun in you is not dependent on your follow-through. It is dependent on His faithfulness to His own nature and call. He will do it. Not as a possibility but as a certainty rooted in who He is.

CROSS-REFERENCE SCRIPTURES

“For it is God who works in you, both to will and to work for his good pleasure.”

— **Philippians 2:13**

“Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; he will surely do it.”

— **1 Thessalonians 5:23-24**

“But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.”

— **1 Peter 2:9**

“For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy.”

— **Leviticus 11:44**

DEEPER DIVE

Read Hebrews 10:10-14 carefully and then read 10:19-22. The author of Hebrews argues that Jesus's single sacrifice accomplished what the entire Mosaic sacrificial system, repeated daily and annually for centuries, could not: a permanent, sufficient, complete sanctification. He then draws an immediate practical conclusion in verses 19-22: 'Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus... let us draw near with a true heart in full assurance of faith.' The theological argument produces a practical invitation. What does that tell you about how Jehovah Mekaddesh intends for you to respond to what He has done? And what is the relationship between 'full assurance of faith' and the rest that the Sabbath embodies?

PERSONAL ENCOUNTER

Where has religious performance or striving been most exhausting for you lately? Not the genuine desire to grow and become more like Christ, but the performance economy: 'I will be acceptable to God if I do enough of ____.' Name the specific area. Then hold it against Jehovah Mekaddesh: what has He already done in that area that your striving is trying to supplement?

YOUR RESPONSE

PRAYER FOCUS

Practice Sabbath prayer today: come to God with empty hands. Not with a list of things you have accomplished, not with the evidence of your spiritual effort. Just receive that Jehovah Mekaddesh has set you apart for Himself, that He is the source of the holiness He requires, and that what He has begun in you He will complete. Then ask Him: where in my life do I need to stop striving and start receiving?

TODAY'S DECLARATION

Jehovah Mekaddesh is the source of my holiness. I cannot make myself what only He can make me. What He has begun in me He will complete, and I rest in what He has already done.

PERSONAL REFLECTION

D A Y 1 7 YHWH Elohim

The Creator Who Is Also the Covenant Keeper

TODAY'S READING

Genesis 2:4-25; John 1:1-18; Colossians 1:15-20

NAME MEANING

The LORD God / Creator and Covenant Keeper as One

FOCUS VERSE

"These are the generations of the heavens and the earth when they were created, in the day that the LORD God [YHWH Elohim] made the earth and the heavens."

— Genesis 2:4

SETTING THE SCENE

Genesis 1 uses only Elohim. Chapter 1 is cosmic in scale: the universe, the systems of creation, the order of days and seasons. Elohim speaks from a position of supreme, uncontested authority. Light obeys. Sea obeys. Land obeys. Creatures obey. Humanity is created in His image. Genesis 2 shifts to YHWH Elohim, the covenant name joined to the creator name. And everything that follows is intimate: God forms man from dust with His own hands. He breathes into the man's nostrils. He plants a garden and places the man in it. He walks in the garden. He speaks directly to the man, gives specific instructions, forms animals and parades them before Adam for naming, and then forms the woman from Adam's own flesh. The deliberate shift from Elohim to YHWH Elohim is not accidental. The same power that made the galaxies also makes and names and breathes and walks and speaks. The God of creation is the God of intimate covenant. These are not two different Gods or two different modes. They are the same Person showing you that the one who made the universe thinks in terms of relationship, not just architecture.

HEBREW INSIGHT

The combination YHWH Elohim is used primarily in Genesis 2-3 and then appears throughout the Hebrew Bible in covenant contexts. It holds together what the two names represent: Elohim as the God of power and creation, YHWH as the God of covenant and relationship. Together they say: the One with unlimited power over

all creation is also the One in personal, committed, covenant relationship with you. This is theologically important because it rules out two errors. The first error is thinking that the God of creation is distant and abstract, a cosmic force with no personal interest in individual humans. The second error is thinking that the personal, relational God is somehow smaller or less powerful than the cosmic Creator. YHWH Elohim refuses both errors.

WHAT THIS NAME REVEALS ABOUT GOD

The cosmic God is also intimate.

John 1:3 says 'all things were made through him.' Colossians 1:16 expands: 'by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities, all things were created through him and for him.' This is the Elohim dimension. And then John 1:14: 'the Word became flesh and dwelt among us.' The same One who made all things moved into a neighborhood. The intimacy of Genesis 2 points forward to the incarnation.

He uses His power in the service of relationship.

In Genesis 2, God does not stand apart and speak creation into existence the way He does in Genesis 1. He forms the man from the earth, He breathes life into him personally, He plants a garden specifically for him, He walks in it, He speaks to him directly. YHWH Elohim uses the power of Elohim in the intimacy of YHWH. Your life is not an administrative detail on the edge of His larger agenda. It is the specific work of hands that formed you personally.

The gospel is the reunion of what was separated.

Genesis 3 ends with YHWH Elohim sending man out of the garden and placing cherubim to guard the way to the tree of life. The separation is guarded. Revelation 22 ends with the tree of life available again, the curse reversed, God dwelling with His people permanently. Everything between Genesis 3 and Revelation 22 is YHWH Elohim working to restore the broken relationship between the Creator-Covenant God and the creatures He made for Himself.

CROSS-REFERENCE SCRIPTURES

“In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”

— John 1:1, 14

“He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible.”

— Colossians 1:15-16

“The heavens declare the glory of God, and the sky above proclaims his handiwork... The law of the LORD is perfect, reviving the soul.”

— Psalm 19:1, 7

“What is man that you are mindful of him, and the son of man that you care for him?”

— Psalm 8:4

DEEPER DIVE

Read Psalm 19 in full. The psalm moves seamlessly from creation (verses 1-6) to Torah (verses 7-11) to personal prayer (verses 12-14). The psalmist sees no gap between the God who made the heavens and the God of his inner life. Verses 1-6 describe YHWH Elohim as Elohim: the cosmic Creator whose glory is declared by the sun and sky. Verses 7-11 describe Him as YHWH: the personal, covenant God whose Word restores the soul and gives wisdom to the simple. How does this psalm model the integration of both dimensions? And why do you think we tend to separate them, approaching God as either a cosmic power or a personal counselor rather than both at once?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

Which dimension of YHWH Elohim do you tend to access more readily: the cosmic Creator or the intimate Covenant Keeper? Where does the other dimension feel distant or inaccessible to you? Ask YHWH Elohim to show you what you are missing by overemphasizing one at the expense of the other.

YOUR RESPONSE

PRAYER FOCUS

Begin your prayer today by meditating on the scale of what Elohim made. Read Job 38:4-7 or Psalm 104:1-9. Sit with the scale for a moment. Then let the same breath that made those galaxies breathe into your specific situation today. The God who formed the Pleiades and guides Orion is the same God who formed you personally and knows the specific weight of what you are carrying. Let the two dimensions collide in your prayer.

TODAY'S DECLARATION

The God who spoke the universe into being is the same God who formed me personally, breathed life into me specifically, and chose to be in covenant relationship with me. His cosmic power is in the service of intimate covenant love.

PERSONAL REFLECTION

The Names as a Portrait: What They Show Together

TODAY'S READING

Psalm 103; Psalm 145

NAME MEANING

The Full Character of God Held Together

FOCUS VERSE

"The name of the LORD is a strong tower; the righteous run into it and are safe."

— Proverbs 18:10

SETTING THE SCENE

Psalm 103 is a masterclass in holding the full character of God together in a single act of worship. David moves from personal testimony ('who forgives all your iniquity, who heals all your diseases') to covenant history ('he made known his ways to Moses') to cosmic scope ('the LORD has established his throne in the heavens, and his kingdom rules over all') in a single poem. He is not compartmentalizing God's character. He is singing the whole portrait. Today is a synthesis day. We have spent seventeen days studying individual names, each one a facet of who God is in specific encounter. Today we step back and look at the whole portrait. The names are not separate deities or competing attributes. They are dimensions of the same Being who is simultaneously the I AM and the Shepherd, the Creator and the Healer, the Most High and the One who sees the slave woman in the desert.

HEBREW INSIGHT

The Hebrew word *shem* (name) in Proverbs 18:10 carries more than a title. In Hebrew thought, a name was character, reputation, and covenant identity all at once. To run into the name of the LORD is to run into who He actually is in totality. You are not choosing a name from a list based on your current need and hoping the other dimensions of His character are temporarily available. You are running into the whole Person whose different names reveal different facets of the same infinite being. The tower metaphor in Proverbs 18:10 is spatial: you run into it and are safe. The name is not information to be studied; it is shelter to be inhabited. The

Hebrew people did not study the names of God primarily for intellectual enrichment. They spoke them, sang them, embedded them in their geography, and invoked them in crisis because the names were the language of encounter with the living God.

WHAT THIS NAME REVEALS ABOUT GOD

The names form a complete portrait.

YHWH tells you He exists for your covenant relationship. Elohim tells you He created you with power and intention. Adonai tells you He is worthy of your surrender. El Shaddai tells you nothing is too late. El Elyon tells you nothing is above Him. El Roi tells you He sees you specifically. El Olam tells you His promises don't expire. Then the compound names show you what He does: He provides (Jireh), heals (Rapha), fights for you (Nissi), gives wholeness (Shalom), shepherds (Raah), makes you right (Tsidkenu), stays present (Shammah), commands all armies (Sabaoth), and sanctifies (Mekaddesh). Together: the full provision of who God is for everything a human being could possibly need.

Each name was given in an encounter, not a classroom.

Every name in this study emerged from a specific moment between God and a specific person or community. Hagar in the desert. Moses at the bush. Abraham on the mountain. Gideon in the winepress. Hannah in the temple. Isaiah in the throne room. The names are not systematic theology first. They are testimony first. Before they were doctrine, they were encounter. They become doctrine because the encounters were real and repeated and recognized as revealing something permanent about who God is.

The strongest tower is not the name you remember in a crisis; it is the name you live in continuously.

Proverbs 18:10 uses the image of running into the tower, which suggests urgency. But the most fortified life is not one that runs to God's name in crisis and walks away when the crisis passes. It is one that dwells in the name continuously, the way Abraham dwelt in the land under the covenant name. The names become shelter not when you memorize them but when you live in them.

CROSS-REFERENCE SCRIPTURES

*“Bless the LORD, O my soul, and all that is within me, bless his holy name!
Bless the LORD, O my soul, and forget not all his benefits.”*

— Psalm 103:1-2

*“Great is the LORD, and greatly to be praised, and his greatness is
unsearchable.”*

— Psalm 145:3

*“I will extol you, my God and King, and bless your name forever and ever.
Every day I will bless you and praise your name forever and ever.”*

— Psalm 145:1-2

*“Ascribe to the LORD the glory due his name; worship the LORD in the
splendor of holiness.”*

— Psalm 29:2

DEEPER DIVE

Read Psalm 103 and then take the list of all sixteen names from this study and match each name to a specific line or section of the psalm. Where do you find YHWH in the psalm? El Roi? Jehovah Rapha? Jehovah Tsidkenu? Jehovah Shammah? After you have mapped the names onto the psalm, ask: which names appear most in David's integrated portrait of God? Which are absent or implicit? What does that tell you about which dimensions of God's character David had most deeply encountered? Then write a short paragraph: which two or three names have been most significant to you in this study, and why?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

Which name in this study has been most new to you? Which one most directly addressed something you were carrying when you started this study? Which one is still sitting at the edge of your ability to receive, the one you believe intellectually but haven't yet felt the full weight of? Write honestly about the distance, if there is any.

YOUR RESPONSE

PRAYER FOCUS

Spend your prayer time today simply worshipping. Not requests, not processing, not intercession. Just praise. Use the names as the content of your worship: speak each name, what it means, and one thing you have discovered about it in this study. Let the names be the language of your adoration. This is not a formula; it is a homecoming.

TODAY'S DECLARATION

I know who my God is. He is YHWH, Elohim, Adonai, El Shaddai, El Elyon, El Roi, El Olam, Jehovah Jireh, Rapha, Nissi, Shalom, Raah, Tsidkenu, Shammah, Sabaoth, and Mekaddesh. Every name is a testimony, and I will run into the full weight of who He is and find shelter there.

PERSONAL REFLECTION

Praying the Names Over Your Specific Life

TODAY'S READING

Jeremiah 33:1-9; Romans 8:26-39

NAME MEANING

The Language of Encounter Used as the Language of Prayer

FOCUS VERSE

"Call to me and I will answer you, and will tell you great and hidden things that you have not known."

— Jeremiah 33:3

SETTING THE SCENE

Jeremiah 33 is spoken while Jeremiah is in prison. Jerusalem is under siege. The city is about to fall. Everything that can go wrong is in the process of going wrong. And in this specific context, God says to Jeremiah: 'Call to me.' Not 'survive this.' Not 'endure.' Not 'wait it out.' Call. Invoke. Speak My name into this situation. God then promises something remarkable: 'I will answer you and will tell you great and hidden things that you have not known.' The call does not just get you an audience with God. It opens revelation. Things that are currently hidden from you become knowable through the act of calling. The names we have studied are not just titles for worship. They are the language of prayer, the vocabulary of calling God specifically by who He is into what you are specifically facing.

HEBREW INSIGHT

The Hebrew word *qara* in Jeremiah 33:3, translated 'call,' means to call out, to cry, to name, to summon. It is the same word used when God calls things into being in creation and when God calls Abraham by name. To *qara* the name of the LORD is to invoke His specific character into your specific situation. You are not making a general appeal to a vague divine presence. You are speaking Jehovah Jireh into your specific lack, Jehovah Rapha into your specific wound, Jehovah Nissi into your specific battle, and El Roi into your specific invisibility. The naming is itself an act of faith. To call God by a name is to declare: I believe You are what that name says You are, and I am bringing it into contact with what I am facing right now.

WHAT THIS NAME REVEALS ABOUT GOD

Praying in names is praying with precision.

Romans 8:26 says the Spirit helps us in our weakness because 'we do not know what to pray for as we ought.' There are seasons where the words fail, where you are not even sure what to ask for. But you know who He is. You can pray Jehovah Rapha over what is broken without knowing exactly how it needs healing. You can pray El Elyon over what feels overwhelming without knowing what needs to change. The names anchor your prayer to His character when your own understanding of what you need is insufficient.

The names create a vocabulary for every situation.

Every human situation maps onto at least one name of God. Lack maps to Jehovah Jireh. Brokenness maps to Jehovah Rapha. Battle maps to Jehovah Nissi. Chaos maps to Jehovah Shalom. Lostness maps to Jehovah Raah. Condemnation maps to Jehovah Tsidkenu. Loneliness maps to Jehovah Shammah. Fear of opposing forces maps to Jehovah Sabaoth. Performance exhaustion maps to Jehovah Mekaddesh. You do not need new prayers. You need to take what you are carrying and speak the right name directly into it.

The call produces revelation, not just comfort.

God does not just promise to answer Jeremiah; He promises to 'tell you great and hidden things that you have not known.' This is not just emotional support. When you call on the name of the LORD specifically, you get knowledge you did not have before. El Roi reveals what He sees that you are missing. El Olam reveals what He is doing in the long arc that your current view cannot access. Jehovah Rapha reveals what needs healing that you have not yet named. The names open revelation.

CROSS-REFERENCE SCRIPTURES

"Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need."

— Hebrews 4:16

"The Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words."

— Romans 8:26

"Everyone who calls on the name of the LORD will be saved."

— Romans 10:13

"This is the confidence that we have toward him, that if we ask anything according to his will he hears us."

— 1 John 5:14

DEEPER DIVE

Write out your three most pressing needs, fears, or unresolved situations right now. For each one, go through the list of names from this study and identify which name of God most directly addresses that specific situation. Then write a targeted prayer for each, not a general prayer, but one that specifically invokes the name of God that corresponds to that need. For example: not 'God please help me with my finances' but 'Jehovah Jireh, You see the specific need I cannot meet on my own. The ram is already in the thicket. I trust that You have seen this before I arrived at it.' Write all three prayers out fully in your notes.

YOUR STUDY NOTES

PERSONAL ENCOUNTER

Which name from this study have you been least willing to pray? Is there a name that corresponds to an area where you have given up, where you have stopped calling because calling felt pointless? Name the area and the name. Then consider: what would it mean to call one more time, with specific language, to the God who is specifically that name?

YOUR RESPONSE

PRAYER FOCUS

Use today's prayer time to practice praying in names. Take each of the sixteen names from this study and speak a single sentence prayer using that name over something real in your life. Not a long prayer for each, just one sentence. Let the names become your prayer language, not just your study material. Notice which names feel natural and which feel like you are reaching. The ones you are reaching for are probably the ones you most need to keep praying.

TODAY'S DECLARATION

I will call on the LORD by name. His names are not titles for worship services; they are the language of encounter that I will speak directly into the specific situations of my specific life. And when I call, He will answer, and He will show me things I could not see before.

PERSONAL REFLECTION

The Names Belong to a Community, Not Just an Individual

TODAY'S READING

Psalm 68; Acts 2:1-21; Revelation 5:9-14

NAME MEANING

The Names as Corporate Testimony and Communal Worship

FOCUS VERSE

"Sing to God, sing in praise of his name, extol him who rides on the clouds; rejoice before him, his name is the LORD."

— Psalm 68:4

SETTING THE SCENE

The Hebrew practice of knowing God's names was never purely individual. The names were embedded in the community's life: sung at feasts, declared at altars, taught to children, woven into the land's geography. The Hallel psalms (113-118) were sung antiphonally at Passover, which means the names of God were spoken back and forth across the congregation, the community declaring together who He was in their history and who He remained. Pentecost in Acts 2 continues this pattern: the Spirit is poured out on the whole community, not just the individuals in it. Peter quotes Joel 2:32: 'Everyone who calls on the name of the LORD will be saved.' Calling on the name is individual and communal at once. And Revelation 5 shows the final scene: every creature in heaven and on earth and under the earth and in the sea, all of them, singing together. The names of God are ultimately a community's testimony, not a private library.

HEBREW INSIGHT

The Hebrew word *qahal*, from which we get 'congregation' or 'assembly,' means a called-out gathering, people summoned together for a purpose. Israel was *qahal* YHWH, the assembly called out by and to YHWH. Their communal identity was defined by whose name they bore. Every feast, every sacrifice, every generation teaching the next generation: all of it was the community learning and living and singing the names of the God who had called them. The Psalms are the community's hymnbook. They were not written for private meditation alone; they

were written to be sung in community, which is why the lament psalms and the hallelujah psalms sit side by side. The community that sings the names together has a shared vocabulary for both grief and joy.

WHAT THIS NAME REVEALS ABOUT GOD

The names you carry become the testimony your community inherits.

Psalm 78:4: 'We will not hide them from their children, but tell to the coming generation the glorious deeds of the LORD, and his might, and the wonders that he has done.' The names you have encountered in this study are not just for your private enrichment. They are testimonies. Every time you have experienced Jehovah Jireh, El Roi, Jehovah Rapha, or Jehovah Shammah in your life, that experience is an inheritance available to those around you and those who come after you.

The community holds what the individual cannot carry alone.

Aaron and Hur held Moses' arms up. The raised banner required a community to sustain it. There are seasons where your personal encounter with the names of God is carried by the community's faith when yours is running low. This is not spiritual immaturity; it is the design. Hebrews 10:25 says 'not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.' The encouragement of the community is the arm-holding of the battle.

Worship is the act of making His name known.

Halal, the Hebrew root of 'hallelujah' (praise YHWH), means to boast or make a show of, to speak loudly and publicly about something you find remarkable. When Israel sang the names of God, they were not being reverent and quiet. They were boasting, declaring to anyone who could hear: this is who our God is. Your worship, whether private or public, is the act of making the names of God known. It is testimony declared as praise.

CROSS-REFERENCE SCRIPTURES

"I will tell of your name to my brothers; in the midst of the congregation I will sing your praise."

— Psalm 22:22

"And they sang a new song, saying, 'Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation.'"

— Revelation 5:9

"Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God."

— Colossians 3:16

"Everyone who calls on the name of the LORD will be saved."

— Romans 10:13

DEEPER DIVE

Read Psalm 78:1-8. This psalm is a deliberate intergenerational transmission of what God has done, written so that the next generation will know it and tell the generation after them. Verse 7: 'so that they should set their hope in God and not forget the works of God, but keep his commandments.' What is the relationship in this psalm between knowing what God has done and keeping His commands? What does this suggest about how the study of God's names functions in the formation of ongoing faithfulness, not just individual experience? And what does this psalm call you to do with what you have learned in these three weeks?

YOUR STUDY NOTES

PERSONAL ENCOUNTER

Who in your life needs to hear what you have discovered in this study? Not because you are their Bible teacher, but because the testimony of an encounter with a specific name of God is the most powerful thing you can give someone who is facing what that name addresses. Is there someone who needs to hear about El Roi, someone who needs to hear about Jehovah Rapha or El Shaddai? Name them. Then ask God what He wants you to share and when.

YOUR RESPONSE

PRAYER FOCUS

Pray for the community God has placed around you today. Pray the names over the people you love: pray Jehovah Rapha over the ones who are sick, El Roi over the ones who feel invisible, Jehovah Tsidkenu over the ones drowning in shame, El Shaddai over the ones waiting on an impossible promise, Jehovah Shammah over the ones in a season that feels like exile. Let the names you have studied become the language of intercession for your community.

TODAY'S DECLARATION

The names of God are not mine alone. They are a community's testimony and inheritance. What I have encountered in this study belongs to the people around me, and I will carry it as a gift to share, not a private treasure to keep.

PERSONAL REFLECTION

D A Y 21 Yeshua
The Name Above Every Name

TODAY'S READING

Philippians 2:5-11; John 1:1-18; Revelation 19:11-16

NAME MEANING

YHWH Saves / The LORD Is Salvation

FOCUS VERSE

"Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth."

— **Philippians 2:9-10**

SETTING THE SCENE

The twenty-first day arrives at the fulfillment of every name we have studied. Every name in this study was a partial disclosure, a facet of who God is revealed through a specific encounter in a specific historical moment. Together they form a portrait. But the portrait finds its fullness in a Person: Jesus of Nazareth, Yeshua in Hebrew, whose name means 'YHWH saves' or 'YHWH is salvation.' The angel's instruction to Joseph in Matthew 1:21 was not just naming advice. 'You shall call his name Jesus, for he will save his people from their sins.' The YHWH who revealed Himself at the burning bush as I AM entered human history as a baby in Bethlehem. The Elohim through whom all things were made took on flesh. The El Shaddai who worked through impossible biology was born to a virgin. El Roi who saw Hagar in the desert now looked through human eyes at every overlooked person in every forgotten village. Jehovah Rapha healed in every town He visited. Jehovah Nissi went before His people into death and came out the other side. Philippians 2 describes the arc: He did not count equality with God a thing to be grasped, He emptied Himself, He took the form of a servant, He humbled Himself to the point of death on a cross. And therefore God has exalted Him and given Him the name above every name. The name above every name is not a new name that replaces the others. It is the name that contains and fulfills all of them.

HEBREW INSIGHT

Yeshua (the Hebrew name behind the Greek Iesous and the English Jesus) is built from YHWH and yasha, 'to save, to deliver, to rescue.' Literally: YHWH is salvation. The most personal of all the names, God's covenant name fused with the act of saving. In the first century, Yeshua was a relatively common Jewish name, the same as Joshua. But the one born to Mary was Yeshua in the fullest possible sense: the I AM who saves, the self-existent God who enters history to rescue what He made. When Jesus said 'before Abraham was, I am' in John 8:58, He was not speaking with a vague divine confidence. He was speaking as the YHWH of Exodus 3, identifying Himself as the One who stood at the burning bush. The crowd understood immediately. That is why they tried to stone Him.

WHAT THIS NAME REVEALS ABOUT GOD

Every name of God finds its human face in Jesus.

He is YHWH: I AM, self-existent, the same yesterday today and forever. He is Elohim: John 1:3, all things were made through Him. He is Adonai: every knee will bow to Him. He is El Shaddai: He worked through the impossible biology of a virgin birth. He is El Elyon: He is seated far above every rule and authority and power. He is El Roi: He saw Zacchaeus in the tree, the woman at the well, the leper no one touched. He is El Olam: Hebrews 13:8, the same forever. He is Jehovah Jireh: He provided the ultimate sacrifice. He is Jehovah Rapha: He healed every disease in every town. He is Jehovah Nissi: He triumphed over every power through the cross. He is Jehovah Shalom: He is our peace who broke down the dividing wall. He is Jehovah Raah: He is the Good Shepherd who lays down His life. He is Jehovah Tsidkenu: He became our righteousness. He is Jehovah Shammah: He is Emmanuel, God with us, present to the end of the age. He is Jehovah Sabaoth: the armies of heaven follow Him in Revelation 19. He is Jehovah Mekaddesh: He sanctifies us through His one offering, once for all.

The name above every name is a confession, not just a title.

Paul says in Philippians 2:11 that every tongue will confess 'Jesus Christ is Lord.' This is not future information; it is the present invitation. To confess Jesus as Lord is to place yourself under the name that holds all the other names, to say: He is I AM and Creator and Master and Provider and Healer and Shepherd and Righteousness and Presence and Commander and Sanctifier all at once, and He is that for me.

The story is not finished yet.

Revelation 19:11-16 shows Jesus returning on a white horse, eyes like flames of fire, with a name written that no one knows but Himself, and 'KING OF KINGS AND LORD OF LORDS.' The full revelation of the name is still coming. What we know now, as expansive as this study has been, is a partial knowing. Paul says in 1 Corinthians 13:12: 'For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.' The study of His name is an eternal project that has barely begun.

CROSS-REFERENCE SCRIPTURES

"And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth."

— John 1:14

"He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, and he is before all things, and in him all things hold together."

— Colossians 1:15-17

"Jesus said to them, 'Truly, truly, I say to you, before Abraham was, I am.'"

— John 8:58

"For in him the whole fullness of deity dwells bodily."

— Colossians 2:9

DEEPER DIVE

Spend today's deeper dive on a single meditation. Read John 1:1-18 and identify as many names from this study as you can within those 18 verses. Write them out. Then read Colossians 1:15-20 and do the same. The names you have studied for

twenty days are all present in these foundational Christological texts. What does it feel like to see the names converge in a Person? Write a paragraph about what has changed in your understanding of who Jesus is over the course of this study compared to where you began.

YOUR STUDY NOTES

P E R S O N A L E N C O U N T E R

Which name of God, now seen through the lens of Jesus, has become most personal to you over these three weeks? Where have you encountered the living God behind one of these names in a way that was not just intellectual? Write honestly about the encounter, not the concept. And ask Jesus: which of Your names do I most need to keep living in as I close this study?

YOUR RESPONSE

PRAYER FOCUS

End three weeks the way the Bible ends: in adoration of the One whose name is above every name. Speak each name from this study one final time and dedicate what you have learned to Him. Ask Him to take the knowledge out of your notebook and into your actual life, to make the names not just things you studied but realities you inhabit. Then close in silence and let Jehovah Shammah have the last word: He is here.

TODAY'S DECLARATION

Jesus is the name above every name. He is I AM in flesh, Creator become creature, the Shepherd who lays down His life, the Righteousness I cannot earn, the Presence who will never leave. Every name of God finds its fullness and its human face in Him, and I will spend the rest of my life learning what it means that He is all of this for me.

PERSONAL REFLECTION
