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The Name of God

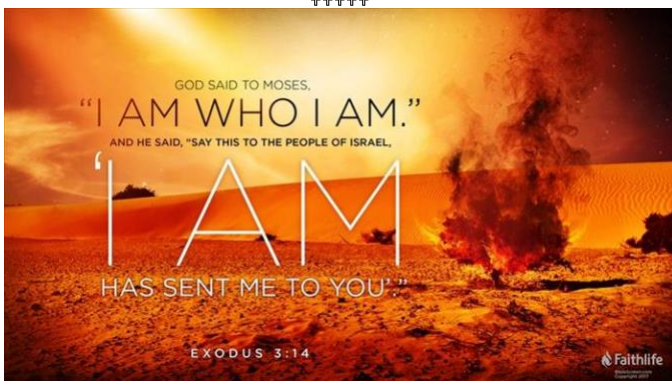
*Speak the name of God so solemnly,
Speak the name of God in prayer.
In a world so full of profanity,
Speak the name of God with care.*

*El Elyon, the God of Israel;
El Shaddai, the God of the Mountain.
Lord of Hosts and righteous Father;
We glorify the great I Am!*

*Holy God! El Elyon, the God of Israel;
El Shaddai, the God of the Mountain.
Lord of Hosts and righteous Father,
We glorify the great I Am!*

*Speak the name of God so solemnly,
Speak the name of God in prayer.
In a world so full of profanity,
Speak the name of God with care.
Whisper the name of God in prayer.*

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PRAYING THE NAMES OF GOD

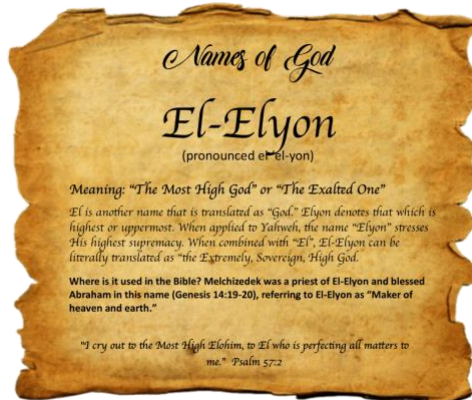
The muffled, distant sound broke the quiet reverie of his walk across the meadow. The sharp barking of a dog, abrasive in that tranquil setting, irritated him. As the barking grew louder, he scanned the meadow, looking for the culprit. Suddenly, a small doe broke through the edge of the woods. Now he understood. He watched with compassion as the doe cut across the broad expanse of meadow, running straight toward him. He stood motionless, not wanting to add the fear of man to the animal’s frustration. As the frightened doe leaped the fence, she staggered. The chase had taken its toll. Her wet coat gleaming in the sun, the doe stopped, took a few steps in one direction; then, ears held high, looked toward the sound of the barking. The dog had broken through the woods. Eyes wide with fright, seemingly confused and worn out, the doe surveyed her surroundings and discovered the man standing beside the fence. Looking back again at the dog in hot pursuit, then at the expanse of open field before her, she turned weakly and walked straight to the man burying her head in his belly. Compassion filled his eyes. She had found a protector.

Where do you run in time of need? When the hounds of trouble, worry, and fear pursue you; when the dogs of temptation, corruption, and evil seek to overtake you; when your energy is spent; when weakness saps you and you feel you cannot run away any longer, where do you turn? Do you turn to your protector, the One who stands with arms opened wide, waiting for you to come and bury yourself in the security of all He is?

Proverbs 18:1 says, “The name of the Lord is a strong tower; the righteous man runs into it and is safe.” Where do we as women run to find help in time of need? Oh, how our Father longs to have us know Him better, so that we might, “trust in the name of the Lord and rely on our God,” Isaiah 50:10.

The first name of God in the Old Testament is Elohim. “El” means mighty or strong. The “him” ending is significant, for it is a plural ending in the Hebrew that indicates three or more. If you are not happy with yourself, with your child, or with a loved one, run into the strong tower of the name of your Elohim. The “why” of your situation may have brought darkness. You may not understand how your situation could ever bring Him glory, but you can trust in the name of your Lord!

El Elyon is the name that designates God as the sovereign ruler of all the universe. El Elyon rules over the affairs of men. We can rejoice in all circumstances of life when we



know that El Elyon is in control and that nothing can happen in His universe without His permission. Even when we are

wronged by others, we can still give thanks. Praise our God Most High that no man, angel, demon, or devil, nor any circumstance of life, can thwart His plan. He rules supremely over all.

Next is El Roi. Have you ever been thrown out, cast away? You fulfilled someone’s pleasure, then were not wanted anymore? Did you run away? Or were you unjustly cast out? Deep inside, you wonder if there was some way in which you failed or were inadequate. Deep inside, you feel rejection and that horrible feeling of inadequacy. Unchecked, unresolved, those feelings can cripple you for the rest of your life. The question is, “Where is God?” Does He know what is going on? Does He see? Yes! He is El Roi, and His eyes are not shut. God sees. He knows the sin that was committed against you, and someday He will vindicate you.

El Shaddai. Time and time again, El Shaddai will be our All-Sufficient One, the unconditional lover of our souls, our protector. El Shaddai will hold you after a loved one’s suicide. He will hold you when you are overwhelmed by loneliness, responsibility, or failure. He will hold you when you cry for your children and you pour out your doubts about being a good mother. He will hold you when you have no more strength. He is our El Shaddai, our All-Sufficient One.

Adonai. On the day we were baptized, we could never have known the refuge of Adonai’s arms without first bowing our knees and acknowledging His right to rule over us. When we came to the place of total commitment to the will of God, we found our Adonai. “Lord” is more than a word; it indicates relationship. The lordship of God means His total possession of us and our total submission to Him as Lord and Master. He has a right to expect our obedience. The name “Yahweh” was considered too sacred to pronounce, so “Adonai” was substituted in reading, and the vowels of this word were combined with the consonants YHWH to give “Jehovah.” He is the eternal I AM, the Alpha and the Omega, the same yesterday, today, and forever. All of life is contained in Him. Why do we look elsewhere? Why do we not rest in His unchangeableness? He has never failed yet. He cannot. He is Jehovah, our Yahweh.

Jehovah-jireh. Not only has our Jehovah-jireh provided for our salvation and eternal life, but He provides for our daily needs. He is our God who is **for** us, not **against** us. Therefore, in any “test,” we can lay our “Isaac” on the altar in obedience and know that whatever our need, our Jehovah-jireh will provide at the right time with exactly what we need.

Jehovah-rapha. Sisters, the first One we should seek, whether the illness is physical, emotional, or spiritual, is Jehovah-rapha. It is God who heals lands, pestilences, wars, bodies, emotions, souls, spirits.

Jehovah-nissi. The Lord is my banner. A banner was an ensign or a standard carried at the head of a military band or body, to indicate the line of march or the rallying



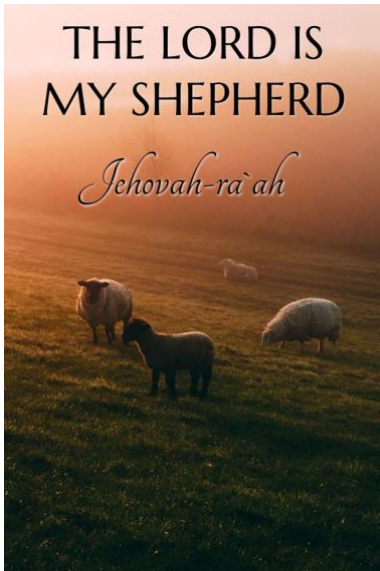
point. A banner, in ancient times, was not necessarily a flag such as we use nowadays. Often it was a bare pole with a bright shining ornament which glittered in the sun. Our battles are the Lord’s battles, and victory depends on His rod being lifted up! Put on the full armor of God and get on the battlefield under His banner. Do not be fainthearted.

Jehovah-mekoddishkem. The Lord who sanctifies you. The lord who makes you holy. What is the purpose of our redemption? To make us righteous, to make us holy. Only holiness can abide in the presence of the Most Holy God.

Jehovah-shalom. The Lord is peace. He is our Prince of Peace. He gives us a peace that does not alter regardless of circumstances. Where do you run when you need peace? He says, "Peace I leave with you; my peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful," John 14:27.

Jehovah-sabaoth. The Lord of Hosts (Army of Angels). Should a time come when you must physically suffer for your faith, could you endure? Of course, for the name of your God is the Lord of Hosts. The righteous run to Him and are safe!

Jehovah-raah. The Lord is my Shepherd. Because He is our shepherd, we **shall not want!** We are His sheep, we



hear His voice, He seeks us out, He feeds us, He cares for us. Sheep have been known to nibble themselves right off a mountain side. Sheep easily fall prey to other animals; they are defenseless without their shepherd. Sheep can also become cast down, and in that state, panic and die. So, because sheep are

sheep, they need a good shepherd. We are blessed with Jehovah-raah, our Shepherd, and we **shall not want!**

Jehovah-tsidkenu. The Lord Our Righteousness. We can be right with God. To do so takes a new heart. We do not need to live in an endless cycle of sin and failure. "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put My spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances." Ezekiel 36:26-27.

Jehovah-shammah. The Lord is There. What do you do when all seems dark, hopeless? What do you do when you feel so unbearably alone? Abandoned? Forgotten by men—maybe even God? What do you do when an iron bolt slides shut imprisoning you in difficult circumstances? How do you survive? How can the joy of the Lord be your strength when the circumstances of your life seem to be a hell on earth? By knowing and trusting in God's name, the Lord is there, our Jehovah-shammah. If He makes us stand in some obscure,

darkened corner of His palace yard, we can be sure He puts us there because from that distinct vantage point we will behold Him best when He comes passing by. Psalm 84:10 says, "For a day in Thy courts is better than a thousand outside. I would rather stand at the threshold of the house of my God than dwell in the tents of wickedness."



Last is El Olam. The Everlasting God. The Eternal god. He does not become weary or tired. He is forever. His son is the Alpha and the Omega, the beginning and the end. We can trust our hearts and our lives to our everlasting God. He will never fail to sustain us, to love us, to fight for us.

Let us pray God's names as we seek help in our daily struggles and let Him be our strong tower and refuge, our provider, our healer, our shepherd, our peace, our Lord and Master.

Linda Roberts, Rolla, MO

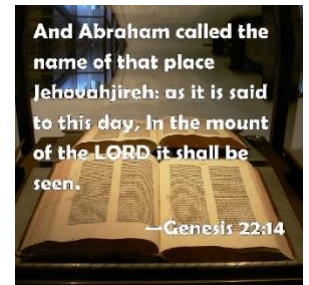
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Jehovah Jireh

Put yourself in Abraham's sandals for a few minutes. God has blessed you and Sarah with the promised son in your old age. Then God speaks these words, "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about." There is no record of Abraham's thoughts or feelings. How would you feel? Pain, confusion, hurt, fear, agony, dread, anxiety? Abraham does not question God or plead for him to change His mind. With wood and knife, Abraham, and Isaac make the three-day journey to Moriah.

The question Isaac asks his father is difficult, "Where is the lamb for the burnt offering?" Again, we might

wonder what Abraham is thinking and feeling. He simply assures Isaac that God will provide the lamb. He trusts God, even when he does not fully understand. God does provide. He provides a ram just as Abraham reaches for his knife to offer Isaac, the son he loves, as a sacrifice. So,



Abraham called that place “The Lord Will Provide” or *Jehovah Jireh* (Genesis 22:14).

A name Abraham gave nearly 4,000 years ago is a name we need to remember daily. God provides for us; yet we easily forget God’s abundant provisions in our life.

One practical way to remember God’s provisions is by keeping a spiritual journal. I have kept a journal for over 40 years. In my journal I write my prayers, intercessions, doubts, frustrations, and confessions in blue or black ink. Periodically, I go back (about once every month or two) and reread what I have written and, with a red pen, write God’s answers and provisions. I am always amazed at how faithful God is to me. He does not always answer exactly what I have asked, but He provides in His way and His time exactly what I need. I can flip through any of my many journals and quickly be reminded of my faithful God as I see red ink.

I would encourage you to begin journaling if you do not keep a spiritual journal. It is a chronicle of your journey with God. A spiritual journal is not something to start and keep for a few weeks or months, but over the long haul. God does not always answer in a few weeks or months, but keeping a journal is a great reminder that God is still *Jehovah Jireh*, our faithful God who provides abundantly, at just the right time.

Sally Shank, Edmond, Oklahoma

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THE LORD IS MY REDEEMER

When I was a child, my mother saved Gunn Brothers Stamps. We pasted them into the stamp books she picked up at the store. When enough books were filled, she took them to the stamp store and redeemed them. She got various household goods, such as a mixer, with the stamps she so carefully saved and redeemed. At that time, I did not understand what redeem meant.

In the Biblical system, it meant to buy back. Ruth is a prime example in the Bible. She and her mother-in-law

were destitute when they returned to Israel from Moab. Their hope resided in their kinsman redeemer. Ruth, who was from Moab, was a foreigner in Israel; but because she was the widow of Naomi’s Israelite son, Ruth was also entitled to be

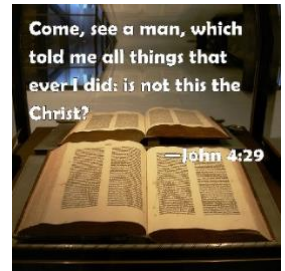
I Thought I Should Bring The Matter To Your Attention And Suggest That You Buy It In The Presence Of These Seated Here And In The Presence Of The Elders Of My People. If You Will Redeem It, Do So. But If You Will Not, Tell Me, So I Will Know. For No One Has The Right To Do It Except You, And I Am Next In Line.” “I Will Redeem It,” He Said.
Ruth 4-4
BibleWordings.com

redeemed. Their redeemer turned out to be Boaz who later married Ruth. Their dire situation changed from

poverty and possible starvation to wealth and comfort under Boaz’ protection.

Like Naomi and Ruth, we needed a redeemer to change our status from “starvation” to redemption by our Savior, Jesus. In a book titled, “Broken Off Flowers and Blown Out Candles,” by Larry Deason,” are the stories of several Biblical characters and their redeemer. For instance,

the Samaritan woman at the well in John 4:1-42, was a broken-off flower until she encountered Jesus. He truly gave her the water of life. She in turn, became a beacon to guide others to the Redeemer. Another example in Deason’s book is Bartimaeus, the blind beggar in Mark 10:46-52 who cried out, “Jesus, Son of David, have mercy on me!” Deason wrote, “Jesus was never too busy to light a blown-out candle or mend a broken flower.”



Another example is the prodigal son in Luke 15:11-32. How did his father react to his return home reeking with the stench of sin and failure? How does our Father, our Redeemer, respond to us in our brokenness and need? Matthew 12:19-20, “He does not fight nor shout: He does not raise His voice. He does not crush the weak or quench the smallest hope.” (The Living Bible)

God redeemed Israel many times, most notably from slavery in Egypt. He still redeems people today from the curse of sin. The Israelites pursued faithfulness to their redeemer but frequently turned to the servitude of idolatry. It was as if they were on a pendulum between good and evil, between God or man-made idols.

In an Israelite tribe, there were times when people needed to be redeemed. One of the better-known examples is Naomi and Ruth who found themselves with no husbands or sons to provide for them or to protect them. God’s law provided that the nearest of kin would redeem women in such circumstances. Naomi was familiar with the redeemer concept, but Ruth was not.

When the two women returned to Israel after their husbands died, Naomi guided Ruth through that process. Boaz was the kinsman Ruth approached through Naomi’s guidance. Since a closer relative redeemer chose not to exercise his right (or duty) to redeem Naomi and Ruth, Boaz married Ruth and took care of both women. Through Boaz, Ruth became one of only four women mentioned in the earthly genealogy of Jesus.

However, Jesus is the greatest redeemer in the Bible. He redeemed us when He paid the ultimate price for our salvation—His blood shed on Calvary’s cross. Rather than



redeeming us with money or goods, He bought us with His own blood. What love, what mercy He gives us! We sing a song that says it well.

Redeemed

Redeemed how I love to proclaim it!
 Redeemed by the blood of the lamb;
 Redeemed through His infinite mercy,
 His child and forever, I am.
 Redeemed and so happy in Jesus,
 No language my rapture can tell;
 I know that the light of His presence
 With me doth continually dwell.
 I know I shall see in His beauty
 The King in whose law I delight;
 Who lovingly guardeth my footsteps,
 And giveth me songs in the night.
 Redeemed! Redeemed!
 Redeemed by the blood of the lamb!
 Redeemed, redeemed,
 His child and forever, I am.

Fanny J. Crosby (w 1882)

Evelyn Waite, Rolla, Missouri



God’s Name

During my bible studies, I have come across various names for God. They all point to the extent of God’s power or authority. Let’s look at some of those.

Jehovah means self-subsisting, the eternal living one. Exodus 6:3,17,15; Judges 6:24.

YHWH is the proper name of God in Judaism.

Jah or **Yah** is a short form of YHWH, the personal name of God which the ancient Israelites used.

The term **EI** seems to suggest power and authority. The name **EI** as applied to God is general and inclusive, and includes primary significance of power or ability. Genesis 17:1, Joshua 3:10, 2 Samuel 22:31, 32; Nehemiah 1:5, 9:32; Isaiah 9:6; Ezekiel 10:5.

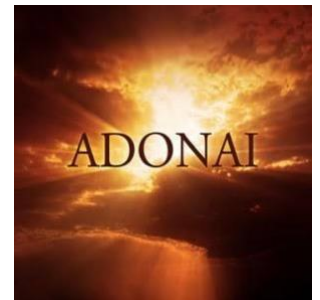
ĒI ‘Elyōn is usually rendered in English as "God Most High," and is a name of God used in several Old Testament books, especially in Genesis and the Psalms. Genesis 14:18, Numbers 24:16.

Elohim, singular **Eloah**, the God of Israel in the Old Testament. When referring to **Yahweh**, **Elohim** very often is accompanied by the article "ha-," to mean "the God," and sometimes with a further identification **Elohim hayyim**, meaning "the living God."



EL SHADDAI, EL SHADDAY, God of the mountain(s) or God Almighty. The term is translated "God Almighty" in the RSV. Genesis 17:1; 28:3; 35:11; 43:14; 48:3; Exodus 6:3.

ADONAI A divine name, translated "the Lord," and signifying "sovereignty," "master." **Rock** occurs five times in the song of Moses, Deuteronomy 32:4, 15, 18, 30, 31 and a number of times in Psalms, Isaiah, and elsewhere.



Holy One appears in the Psalms, especially in Isaiah, where it is employed over thirty times.

The name **Abhīr**, Genesis 49:24. indicates a Mighty One who strengthens the hands of chosen men in Psalm 132:2, 5.

Righteous One is applied to the Deity in His role as covenant keeper, and as utterly true to Himself. Exodus 9:27; Psalm 129:4; 145:17.

The name **‘EI Rô’î** is capable of being translated "God of Vision" or "God of Seeing." Genesis 6:13.

The name **‘EI Berit** occurs only in Judges 9:46. The basic meaning is "God of the Covenant"

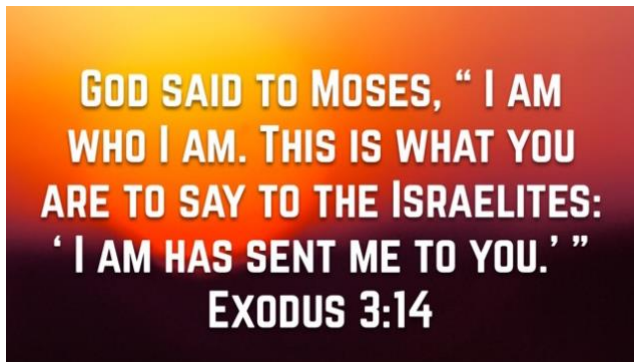
As **Theos** He is present in depth in all things, yet He is independent of the created universe. While being no stranger to the world, He is in His essential being transcendent, unmixed with created realities.

Father: Matthew 7:21, 10:32, Luke 2:49, 11:13, John 12:49.

Shortly after becoming a Christian, I came across the story of Moses and the burning bush. When Moses asked what he should tell the Egyptians who sent him, God said, "I AM." That puzzled me for a long time. What did that mean? I am who or what? Now, some fifty years later and after much bible study, I begin to get a glimmer of who God is.

Some of the things I AM is are listed below. In our limited understanding, it certainly is not a complete list. The four features of God we usually learn first are the following.

I AM Omnipotent (all powerful) Rev. 19:6; I AM Omnipresent (everywhere) Psalm 138:7-10; I AM Immutable (unchanging) Malachi 3:6; Hebrews 6:18; I AM Omniscient (all knowing) Psalm 147:5; 1 John 3:20



Beyond those four features, scripture gives us so many attributes of God.

I AM Majestic, Exodus 5:6; Psalm 8:1; 2 Peter 1:17

I AM Righteous, Psalm 19:9

I AM Upright, Psalm 25:8

I AM Good, Psalm 33:5

I AM Universal, Psalm 33:14

I AM Faithful, Psalm 52:1

I AM Generous, Psalm 68:19

I AM Gracious, Psalm 84:11; 116:5

I AM Compassionate, Psalm 86:15, Deuteronomy 4:31

I AM Great, Psalm 92:5.

Also, I AM Father, Matthew 6:1-8,7:11, 12:50, Acts 1:7

I AM The Living God, Matthew 16:16, Acts 14:15

I AM The author of all truth, John 17:17

I AM Faithful, Romans 3:3, 1 Cor. 1:9, Hebrews 10:23

I AM Loving, Romans 5:5-8

I AM Merciful, Romans 9:15-16, Romans 12:1

I AM Supreme over all things, 1 Corinthians 8:5-6

I AM The God of all comfort, 2 Corinthians 1:3-7

I AM A consuming fire, 2 Thessalonians 1:8; Hebrews 12:28-29

I AM Patient, 2 Peter 3:9

I AM Love, 1 John 4:8; John 3:16; Romans 5:8; 1 John 4:19

When God said I AM, it seems to me He was saying, "I am everything you could possibly ever need or want." By whatever name we might call Him, He is I AM, our all in all, 1 Corinthians 15:28.

Wilburta Arrowood, Napoleonville, Louisiana

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