

NAMES OF GOD SERIES

THE NAMES OF GOD REVEALED TO MOSES:

JEHOVAH RAPHA, JEHOVAH NISSI, JEHOVAH MEKADESH

Exodus 6:1-4 Then Yahweh said to Moses, "Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand shall he drive them out of his land. And Elohim spoke to Moses and said to him: " I am Yahweh. I appeared onto Abraham, to Isaac and to Jacob by the name of El Shaddai. But by My name Yahweh I was not known to them. I have also established my covenant with them to give them the land of Canaan,...

God specified that He has revealed the name of El Shaddai to Abraham. In Genesis 22 when He tested Abraham God revealed Himself by the name of Jehovah Jireh. But it was Abraham naming the place Jehovah Jireh and not so much as God revealing His name as Jehovah Jireh. Incidentally, *Yahweh* or *Jehovah* are both transliterations of the same Hebrew name for God YHWH. However, Bible scholars think that *Yahweh* is a more accurate rendering of the name YHWH. Although the name *Yahweh* was already known during the time of Abraham, the people have not understood that special name of Jehovah until Moses came along.

Moses was given three revelations of Jehovah's name, i.e. *Jehovah Rapha*, *Jehovah Nissi* and *Jehovah Mekadesh* whereas Abraham was given one, i.e. *Jehovah Jireh*. The other revelations of Jehovah's names are found in the other parts of the bible, which we will look at later.

Jehovah Rapha

The first revelation of Jehovah that Moses had is found in Exodus 15. Earlier on as God sent Moses God had revealed His name to him, as *I Am the I Am*, the pre-existing one *I Am Yahweh*. But here He comes into the details and revealed Himself to Moses as Jehovah Rapha.

Exodus 15: 25 *So he cried out to the Lord, and the Lord showed him a tree. When he cast it into the waters, the waters were made sweet. There He made a statute and an ordinance for them, and there he tested them, and said, "If you diligently heed the voice of Yahweh your Elohim and do what is right in His sight give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am Jehovah Rapha."*

Now in some of the older English translations, the Bible translators used the name *Jehovah Rophika*, which means *the Lord that healed you* instead of calling Him *Jehovah Rapha*, which means *the Lord is healing*. The actual Hebrew translation is *Rapha*. The Hebrew sound and pronunciation is *Rapha*.. Healing is a part of His name.

Now in that healing He revealed to us how to reach Him as the healer. It is just like a person who can have many intimate titles. A person may be called *honey*, *darling*, and *sweetheart*. So how do you reach that person at each level? For us humans who are so limited, they all mean the same thing. But with God each intimate title is special and each has to be reached by special principles. And the principles to reach Him in each intimate title are always enclosed and discovered in the first occurrence where the intimate title is mentioned. The first time that the name like *Jehovah Jireh* was mentioned is found in Genesis 22, when Abraham was tested in his love and obedience for God. The intimate title *Jehovah Rapha* is first used in Exodus 15 and there are four principles in knowing God intimately as *Jehovah Rapha*. Number one, you will diligently heed the voice of your God. Number two, you will do what is right in His sight. Number three, you will give ear to His commandments and number four, and you will keep all His statutes.

Number one, you will hearken to His voice. And the first point means that we have to be led by the Spirit. You can keep all the other laws and if the Spirit does not lead you, you will still lose your help and lose your healing. Hearing the Holy Spirit is a part of knowing the healing powers of Jehovah Rapha. We know that even in prosperity, you can be doing all the right things but if the Spirit does not lead you and you are in the wrong place and at the wrong time, you won't get your providential supply from God. It is important to be doing the right thing and being

in the right place and at the right time for the supply of our God to come into our life. Healing operates in the similar way. The leading of the Spirit and the word of God works together. You can keep on uttering God's biblical promises for healing all the time, but if the Holy Spirit tells you to cut back on eating all those kind of food and you are not listening to the Holy Spirit, you can still be sick. If the Holy Spirit tells you not to nurse resentment and grudges against somebody, and you don't listen, you can still suffer bodily aches. You are just trying to keep the letter of the Lord without following the Spirit. The healing law may not work. Because God knows the causes of sicknesses and diseases, He tells the Israelite people to observe His laws.

Number two, is to do what is right in His sight. Now the Hebrew word for *do* is actually stronger. The word *do* is the word *work*. You will work at what is right. Righteousness and healing flow together. Righteousness and healing are twins. They go together. Do you notice in 1 Peter 2:24 speaks about righteousness? Let me just read it. Many quote this scripture because it says by His stripes I was healed. But if you read carefully it says, '*who Himself bore our sins in His own body on the tree that we being dead to sin might live for righteousness by whose stripes you were healed.*' Living and working out righteousness is an important law to tap on Jehovah Rapha. There is no point trying to get healed if you are living in sin. A lot of people don't get healing because they still want to live in sin. Remember that it is sin that brought sicknesses, diseases and death in the first place. Not all sicknesses are caused by personal sin but some are. And some could just be sin of omission rather than sin of commission. But they will all still cause us to loose contact with Jehovah Rapha. We have to live righteously to tap on His laws of healing.

Number three says give ear to His commandments. The word commandments refer back to His word. The word of God is help and healing to all those who find them. When the word of God comes into our life, health and healing can spring forth. Hence, it is important to meditate on the word of God.

But number four is interesting, which is seldom mentioned as one of the laws of healing. It says keep guard over His statutes or ordinances. *Keep guard over His statutes* actually should be stated as *guard His statutes carefully*. Those statutes are what we call an ordinance. What are statutes? Statutes are ordinances or methods that God has ordained. In the Old Testament the statutes involved all the different types of offering that they must bring to God. And it involved all the ceremonies that they have to follow as part of the Jewish form of worship. In the New Testament, we still have some ordinances, which are also known as sacraments. We have the ordinances or sacraments of Baptism, Confirmation,

Matrimony, Anointing of the Sick, Reconciliation, Holy Communion or the Lord's Supper, Holy Orders etc. God says to guard these ordinances. If God appointed or ordained these sacraments, they constitute part and parcel of our relationship with Jehovah Rapha. Which is why when a person is baptised in water he can be baptised into healing also. It is an ordinance that God has sanctioned. The laying on of hand and the anointing of the sick is found in James 5. And God is saying don't despise these things, work with them and guard them. In 1 Corinthians 11 we have people who fall sick and die because they ate and drank the Lord's Supper in an unworthy manner. I Corinthians 11: 27-30 *Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep.*

These four keys are part of relating to God as Jehovah Rapha. He is not playing around. He is telling us that all these four principles relate to knowing Him intimately and powerfully His healing found in His name, Jehovah Rapha. Number one, hearing His voice. Number two, righteousness. Number three, putting the word first in our life. And number four, keeping the ordinances of God.

Jehovah Nissi

In Exodus 17, God gave Moses the second revelation of Jehovah, *Jehovah Nissi*. When Israel defeated the Amalekites in Rephidim Moses erected an altar and named it Jehovah Nissi. Jehovah Nissi means the Lord our Banner. The word *Nissi* means an end sign or a banner, or something that is your covering in warfare. The name refers to the Rod of God, which Moses carried and held aloft during the battle with Amalek. When the rod was held up in Moses' raised hand, Israel prevailed. When Moses' arms grew weary and sank, Amalek prevailed. Aaron and Hur recognised this and positioned themselves on either side of Moses to hold his hands up and keep the rod aloft. Hereby Israel's victory was assured.

Exodus 17:8 *Now Amalek came and fought with Israel in Rephidim. And Moses said to Joshua, "Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand." So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron and Hur went up to the top of the hill. And so it was, when Moses held up his hands, that Israel prevailed; when he let down his hands,*

Amalek prevailed. But Moses' hands became heavy, so they took a stone and put it under him and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun. So Joshua defeated Amalek and his people with the edge of the sword. Then the Lord said to Moses, "Write this for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven. And Moses built an altar and called its name The Lord is my Banner, (which is Jehovah Nissi) for he said, "Because the Lord has sworn the Lord will have war with Amalek from generation to generation."

This is the first revelation of God as a man of war in Jehovah Nissi. Therefore all the principles found in this account are important. What are the principles to tap on God as our man of war? This is one aspect that David knew about. There are many areas of God that we need to learn and know. You may relate to me as a preacher. So there is a part of me that you know. But a part of me that you may not know is that I love football. Then there is another part of me that I love science. Then there is another part of me is that I am a chess player. So there are all these various aspects you can relate to me. Likewise, we need to know how to relate to God in all these various aspects.

When do I need to relate to Jehovah Nissi as the Man of War? When you are fighting spiritual battles, you need God as a Man of War and to understand all the principles that are involved. What are the principles? You notice immediately that the two persons are very special, Aaron and Hur. We know who Aaron is. He is the elder brother of Moses who was appointed to the priestly ministry under Moses. But who is Hur? According to Jewish traditions, Hur is the grandfather of Bezalel. Bezalel is mentioned in Exodus 31: 1-3 *Then the Lord spoke to Moses, saying: "See, I have called my name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all manner of workmanship.* So Hur was the grandfather of Bezalel. Bezalel was in the ministry of helps. The Holy Spirit anointed him to function as the leader over the workmen to build the tabernacle of Moses.

Moses had all the plans but Moses was not an engineer. Moses was not skilled in casting gold or silver. But Bezalel and Oholiab were. Their grandfather, Hur represented the ministry of helps. Now Hur had also been said by Jewish tradition that he is also Miriam's husband. That will make him the brother-in-law to Moses. But these are all Jewish tradition and are not found in the scriptures. Hur as we put it represents the ministry of help. Aaron represents the five-fold ministry. So you have Moses who was like representing the choice of God. And Aaron was

holding up one hand of Moses and Hur the other hand. Thus, the five-fold ministry and the ministry of helps come together in the spiritual warfare against Amalek. Who are the Amalekites? *Amalek* means war like. So he is talking about warring demons, fallen angels and Satan who are at war with the body of Christ. We are in the spiritual warfare. There are spiritual warfare involved in all our problems and all our situations. We under estimate the battlefield. Ephesians 6;18 tells us that we wrestle not with flesh and blood but with principalities, powers, wicked rulers of the darkness of this age and wicked spirits in the high places. Many major problems have a demonic force behind it. Now I do not want to move to that extreme of blaming every problem of the flesh as a problem with Satan and demons. But whether they are problems of the flesh or not, directly or indirectly, Satan and his demons are involved.

And if we know Jehovah Nissi, and fight our spiritual battles in our prayer closet, we will have very little difficulty outside. So how do we fight? There is first of all the rod of Moses. Moses hastily instructed Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand (Ex.17: 9). Israel could not prevail in battle if the rod was not raised in Moses' hand. The nation was to learn that she could never prevail by human might or means, but only as Jehovah her God was lifted up among her. The rod was the symbol of God's presence, and when that presence was exalted Israel was secure. The rod represented the might and presence of the One for whose honour Israel suffered attack and waged war. As the presence of a raised flag denotes the presence and might of the nation it represents, so the raised rod represented the presence and might of Jehovah. When the victory was complete Moses named the altar the Lord our Banner for Jehovah had given the victory and His presence had been shown in the raised rod.

Amalek's attack upon Israel was unprovoked. The terms of Scripture suggest that Amalek went far out of his own land to assault Israel. Israel was in a wilderness, a No man's land far from Amalekite territory. Moreover, in mean and cowardly fashion Amalek had attacked Israel from behind where the weak and infirm who could neither fight nor flee were positioned. God's resulting wrath against Amalek would linger. When Moses built the victory altar He called the name of it Jehovah Nissi: For he said, Because the Lord has sworn that the Lord will have war with Amalek from generation to generation. (Exodus 17:15-16). Amalek's tactic suggests that the evil one uses the same tactic in attacking Christians in their most unprepared and defenceless moment. The devil goes around prowling to devour whom he will. By constantly looking up to God as Jehovah Nissi, we are protected

from the attacks of the evil one.

The rod of Moses also represents both the anointing and the name of God. By lifting up the name of Jesus Christ and the anointing of the Holy Spirit, which involved the gifts of the Spirit, we are able to battle and wage warfare. You are willing to tap on the gifts of the Spirit that will work in your life. Suppose you are a businessman, and you have a certain project. You don't just depend on your experience or your knowledge or your training. You are faithful to use all the training you have. But you depend on the gifts of the Spirit working in your life. In the decision-making on your life, you depend on the guidance and the leading of the Spirit. The Holy Spirit can speak in a dream. He can speak in a vision. Dreams and visions have changed the entire course of my ministry. I am not talking about being just being led by dreams and vision. I am talking about being sensitive to understand that all spiritual warfare needs the gifts of the Spirit. Our weapons are not carnal. No matter how great your intellect is, it is all under carnality. No matter how great your experience is, it is all the flesh. The weapons of our warfare are not carnal. They are mighty to God through the pulling down of strongholds. We have spiritual weapons. And the gifts of the Spirit can work the word of knowledge, the word of wisdom, and He will tell you things to come. The Holy Spirit has every time. 100% of the time the Holy Spirit has told me what will happen next. In all the major decisions of the church, in all the major decisions of the ministry, when something comes up, it never surprises me. The Holy Spirit has told me before. It is important for us to wage our warfare with the gifts of the Spirit. That is the rod that Moses held up.

Number three is the five-fold ministry represented by Aaron. Jehovah Nissi God is my banner. But God cannot be your banner if you are out of fellowship. If you are functioning like a lone ranger with no local fellowship and you are not submissive to any spiritual leadership anywhere at all, you are a god unto yourself. Jehovah is not your banner. Part of Jehovah being our banner is being able to relate to the entire five-fold ministry. Let the five-fold ministry have an impact on your life and you being able to relate to the five-fold ministry. That will form part of your spiritual warfare. If Satan can isolate a person then he can defeat him. If Satan can divide the church, then he knows that we cannot overcome him.

The third is a neglected area. You can do everything right in the Spirit, but if you don't know how to organise, if you don't know how to administrate, if you don't know how to tap on the ministry of help, Satan can still destroy you. Hur represents the ministry of helps. Ministries of help are the entire natural gifts and natural talents and natural abilities that are submitted to God. They are not

obtained just by mere training. Bezalel received his gifts through the Holy Spirit. The Bible says that God filled Bezalel and Oholiab with his Spirit. God gives gifts of administration. God gives the ability in the natural to do something for God. That is having God as our banner.

Nobody goes to battle without an organised army. Some of the smallest army has overcome greater armies because of good and efficient organisation. You can have one hundred thousand people. Another person can have fifty thousand soldiers. The difference is that strategy and organisation and military technique can overcome the shortage of two to one. It is important for us to understand that Jehovah Nissi involves Spirit-inspired organisation.

If you are in the business world and you want God to be your banner in your spiritual warfare, you will have to go on your knees to ask God how to structure your business. Ask God for the wisdom and the organisational structure. Believe me He can organise better than any Business school can teach. He created the heaven and the earth. Think about God being in charge of the whole universe. That is a vast organisation system beyond men's comprehension. But not many people ask God how to organise. They do it themselves without asking God. I believe in asking God. If you organise any work or ministry for the Lord, you have to get on your knees before God and get His ideas. You don't just get it by sitting in a seminar or by reading a good book. You get it on your knees before God. And you ask God to teach you to organise. Organisation or the ministry of help is an important part of knowing Jehovah Nissi.

Then we have the fourth point. The two stones that were put under Moses hands represent the rest of the body of Christ. In order to wage spiritual warfare, you don't go against what the body of Christ is doing. You flow along and bring them along. There is always a direction of a flow. The two stones represent the church in general. You can't do spiritual warfare if you work against the church. If you do something against what believer's conscience tell you, there is no way that you could battle it out with God. That is the fourth point in Jehovah Nissi.

Jehovah Mekadesh

The third and last revelation that God gave to Moses is *Jehovah Mekadesh*. *Mekadesh* comes from the word *kadesh*, which means *I am the Lord who sanctifies you*. We find that the name Jehovah Mekadesh is revealed to Moses in Exodus 31.

Exodus 31:13 -14 *"Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you (or I am the Jehovah Mekadesh.) You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.*

Now the name *Jehovah Mekadesh*, first revealed to Moses is repeated many times in Leviticus. We have the word here holiness onto the Lord. The word *sanctify* means to be *made holy*. And now He takes them onto Himself as a separated holy people. As we have said, the first occurrence where a new intimate title of Jehovah is first revealed gives us principles on how to tap on that part of Jehovah. But the revelation given on how to relate to the holy God is spread out over about four different places in the revelation given to Moses.

The first principle on how to relate to Jehovah Mekadesh found in Exodus 31:14 you shall keep the Sabbath holy. Now it doesn't just talk about the Sabbath as a Saturday today. The Sabbath is the only one in the Ten Commandments that are not repeated in the new. You can find all the Ten Commandments except one in the New Testament, and that is the Sabbath. Because the law of the Sabbath has been changed from a day into a person. Jesus Christ is our Lord of Sabbath. Hebrew 4:1 *therefore since the promise remain of entering into His rest. That is His Sabbath rest. And verse 6 since therefore it remains that some must enter it and those to whom it was first preached did not enter because of disobedience. Again he designate a certain day saying in David today after such a long time as it has been said today you will hear his voice and not harden you hearts. In verse 9 there remain therefore a rest or a Sabbath for the people of God and that is found in Jesus. In verse 10 he who has entered his rest has himself also cease from his work as God did from his.*

The first principle in relating to Jehovah Mekadesh, the Lord who sanctifies you, the God who is holiness is to cease from your work. That is what it means by honouring the Sabbath. We must learn not to do anything when God didn't ask us to. We never thought that is related to holiness. But holiness is learning to wait on God and not to do anything when He didn't ask us to. We need to be obedient to God when He speaks to us and He tells us to do something. But we also need to learn the secret when if He doesn't tell us to do anything, we must continue to patiently wait on Him. It is a virtue to be able to wait and do nothing. By waiting and doing nothing, I do not mean being lazy. I mean being in His presence. Just being with Him.

The first entrance to the holiness of God is *to be still and know that I am God*. How do we tap on the holiness of God right here in this place? In our gatherings, we can come with prepared agendas and things to do. We can fellowship and we can have a good time but we will not have Jehovah Mekadesh showing up. Then what must we do? We must all be still and listen to what does God wants to do. If we approach Him like that, we will see God manifesting in His holiness. There is too much activity that is not of God. There are a lot of things we can do without prayer. And it is dangerous when we learn to do without prayer. Because unless the Lord build the house, they labour in vain who build it. We want that awesome presence of God. We want to be a part of the presence and the move of God that transforms this earth and prepare the Bride of Jesus Christ, ready for the coming of Jesus Christ. Every body can have good ideas. But my question is have we prayed about it? Is it our idea or is it God's idea? We don't to back slide until we become a dead, unspiritual church that can have a lot of ideas, but nothing from God. When the Holy Spirit is absent, we won't know it. I mean when the Holy Spirit is absent we should know it. Which is why the first key is learning to be still, to be quiet.

A lot of people are not still enough to hear God. Guess what is in God's sight? They are not holy. Holiness doesn't just mean without sin. If you are without sin you are just righteous. Holiness means being set apart only for Him. The angels that are waiting on God up there are not doing something while waiting for God. They would just be still. Waiting on God. We are talking about the presence of God. Think about the four creatures around God's throne. They are always just in a position of service waiting on God. Elijah knew that secret. That is the first key. Honour the Sabbath. And the modern way of doing it is to cease from your work and just come before God. And say Lord if you don't reveal what to do, I will not do anything. I will wait on you. I will worship you. That is the relationship that you have with God that you develop. Then you learn the secret of John 15:5 without Him you can do nothing. We need to learn that aspect of holiness.

The second principle of relating to Jehovah Mekadesh is found in Leviticus 20:8 *and you shall keep my statutes, and perform them: I am the Lord who sanctifies you*. I am Jehovah Mekadesh. The second key looks like the same principle of tapping into Jehovah Rapha. But here again we see the same word *statute*. Now a statute is different from a commandment. A statute is a sanction method. Do you know that when you set aside time in the morning or with your family and you partake of the Holy Communion as an ordinance or sacrament, you are tapping on Jehovah Mekadesh? You hold the ordinances of God as sacred. And you are faithful to hold fast to them. Whenever you take oil and you put them on your children every day

and you lay hands on them and bless them and pray for them, you are sanctifying your family. You are tapping on Jehovah Mekadesh for your whole family. It is important to do that. When you refrain from going into waters of baptism, there is a part of you that does not feel satisfied and not sanctified. It is because it is relating to the ordinance of Jehovah Mekadesh. So don't take it lightly. With the anointing of oil or with the laying of hands it is the sacred and holy ordinance that God has given to the New Testament church. These are areas that we sanctify God in our midst. We are tapping on God as Jehovah Mekadesh.

The third principle is found in Leviticus 21:8 *Therefore you shall consecrate him, for he offers the bread of your God. He shall be holy to you, for I the Lord, who sanctify you, am holy.* Know the third principle is interesting. There are two parts to it. The first part is every ministry that is done onto God, whether big or small, whether it is arranging flowers or preaching the word, or laying hands on the sick, the ministry of God is holy. And when it is holy you take it as something special and you do your best. So when you don't do something small or big onto God in your best way, you are not sanctifying God in your heart. Which is why when we do something for the Lord, we have to offer God the best. We don't want to have the Cain spirit. Do you know what a Cain spirit is? When he saw Abel offering his offering, Cain said, "Let me do something too." But he didn't offer from his heart. And he didn't offer his best. Abel offered the firstborn of his cattle, the best. Cain was the tiller of the ground. If he really offered his best, the bible would have said that he offered the first fruits of the ground.

There are a lot of people who don't serve God in sanctity. They don't understand the idea that when you do something for God as a ministry for God, they have to do and give their best. It has to do with the attitude of their heart. And a lot of people are so used to the idea that you give something to the ministry when you cannot use it at home. It is second hand; it is rotten. Give it to some preacher. Some ministry needs it. I can understand that is charity. But the ministry is not charity. One of the ministries of God is the ministry of charity. But sometimes people end up with a certain attitude. Let us say they have a fridge at home. It is so run down that they cannot use it anymore. They say, "I think the church needs it. Let's give it to the church." It has become an attitude in our heart. If I can't use it anymore, I will give it to the church. It is not good enough for me, but it is good enough to be used for the Lord. It has a Cain's spirit when it involves not giving God our best, and not sanctifying God. Now we do not mean the opposite attitude that when you do something for the Lord, it has to be the most expensive. We are not talking about that. That will be on the extreme realm of luxury. But we are

talking about an attitude of heart. It doesn't have to be luxurious. But if it is not good enough for me, it must not be good enough for the Lord. Because I love the Lord more than I love myself. The difference between righteousness and holiness is two different Greek words. Righteousness has to do with conformity to the law. Holiness has to do with something above and extra. David had a different attitude and said, "I am not going to give something that costs me nothing. I am going to pay for it. It is a part of my offering onto the Lord." Although many people who bring their offering or gifts can't see the Lord in an open vision but in their heart it is done onto the Lord.

The second part of sanctifying the Lord in the ministry works in three ways. Firstly, those who are in the ministry should regard that ministry as consecration to the Lord, as working onto the Lord. Not working for man. Not working for the finances. Not working for our needs. But working as onto the Lord.

Secondly, sanctifying the Lord is treating the man of God, the servants of God well. Exodus 28: 41 *"So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests."* God is saying you must regard Aaron whom I set apart as holy and as my property. So how do you treat my property? If I am going overseas and I say, "These are my car keys, can you take care of it?" How do you treat my property? Usually when you drive somebody else's car, you are usually extra careful. But here He is saying Aaron has become His property. How I treat Aaron is how I treat God. How I treat Moses is how I treat God. When Jesus sent His disciples out two by two, He said that if they don't receive you, they do not receive Me. Although sometimes we wish God will come in other forms, in other representatives, we can't get what we wish all the time. You can get what you need. But you can't get what you wish all the time. That is what God is saying here, "If you can't love those whom I sent you, you can't love me."

Thirdly, sanctifying the Lord means loving His people as well. Most of the time you can't see God except when He reveals Himself in a vision. But you can see the people of God. How you treat a brother or sister in the Lord whom you can see is how you actually express how you love God. If you have a bad attitude towards them, that is expressing your attitude to God. Some people who say that they love God with all their heart, mind and soul but who do not have a loving attitude to their fellow brothers and sisters can't really be serious that they really love God.

There was a person who died and went to heaven and came back. Jesus met that person and said, "You don't really love Me." He replied, "Yes, Lord I do. I

spent four hours with you. I read your word. I preached, I have won souls for You, I have done this, I have done that." Jesus said, "You don't really love Me." In the end the Lord said, "You have this wrong relationship with that other person who is a part of my body. If you can't love him, you can't love Me." In the epistle of John, John says if you cannot love your fellow brothers or sisters whom you can see how can you say you love God whom you have not seen? That is what God is saying. We must be able to love those whom we can see. Although some of those we can see may not be that loveable, but if they are representatives of God in whatever sense, we need to love them.

In Acts 9, when the Lord met Paul, he got the biggest surprise in his life. The Lord said, "*Saul, Saul, why do you persecute me?*" Now Paul had not even seen Jesus. But everything that Paul did to the church, he did it to Jesus. Jesus didn't say, "Why do you persecute my church?" He said, "Why did you persecute *Me?*" And the Lord is asking many Christians today, "Why are you persecuting *Me?*" Perhaps the answer is, "Lord, I didn't persecute you." The Lord says, "Yes. You spoke against brother so and so. He is part of my church." Jesus says as much as you have done to these little ones, you have done it to Me." Jesus spoke to another group and said, "You have fed Me, you have clothe Me, you have done this to me." And they ask, "When did we do it?" He says, "As often as you have done to these little ones of mine, you have done it to Me." That is the third point of relating to Jehovah Mekadesh: to love the members of the Body of Christ.

The fourth principle in relating to Jehovah Mekadesh is found in Leviticus 22:9 "*They shall therefore keep My ordinance, lest they bear sin for it and die thereby, if they profane it; I the Lord sanctify them.*" If you remember the moment they started two persons died. Two of Aaron's sons Nadab and Abihu died. Why did they die? They didn't take the sacrifice of God seriously. And it is also found in Leviticus 22:16 '*or allow them to bear the guilt of trespass when they eat their holy offerings; for I the Lord sanctify them.*'" Then the Lord speaks about some sort of sacrifice in offering onto Him. This is found again in Leviticus 22: 32, *You shall not profane my holy name, but I will be hallowed among the children of Israel. I am the Lord who sanctifies you. I am Jehovah Mekadesh.* As I read through this portion of Jehovah Mekadesh the fourth point comes down to this one point that part of sanctifying the Lord is sanctifying our bodies. In other words, there may be no bible command that says thou shall not smoke. But because I regard my body as a temple, I choose not to destroy the temple of God with cancer causing smoke. In that way I am sanctifying the Lord. You regard your body is given by the Lord. And that in the end comes down to diet, fasting and prayer. If for example you have a weakness for food, Jehovah

Mekadesh is not fully in your life. Your body is not sanctified since you are not in control of your body. So to sanctify the Lord is to have all our bodily desires and passion under the control of the Lord and to regard them as holy. And the best expression of sanctifying the Lord in your body is fasting where you seek the Lord and say no to your body.

Now these three revelations that are given to Moses form three different aspects of the contents of the ark found inside the Holy of Holies. And if you open the ark, there are three things inside, the pot of manna, the rod of Moses and the two tablets containing the Ten Commandments. Jehovah Mekadesh is represented by the manna, which is something you have to eat every day. Man shall not live by bread alone but by every word that comes out from the mouth of God. The manna speaks about the daily supply of God's strength and sanctifying power in our life. Jehovah Nissi is represented by the rod of Moses and speaks about overcoming the devil in spiritual warfare. The two tablets containing the Ten Commandments, which contain the principles in Christian life for overcoming the world, represent Jehovah Rapha. So the three revelations to Moses covers revelations of how to relate to Jehovah Mekadesh in order to overcome the flesh; how to relate to Jehovah Nissi in order to overcome the devil; and finally on how to relate to Jehovah Rapha in order to overcome the world. So we have the three full revelations that helps us to overcome the flesh, the devil and the world.

Transformation through revelation

You notice that the revelation of God that you receive limits the measure of power you will experience from God. Your experience with God can never go deeper than the revelation of God's name revealed to you. Moses reached beyond Abraham. Although Abraham went into faith and knew God as El Shaddai and abundance and provision of Jehovah Jireh, yet there were some aspects that he didn't move into that Moses experienced. Moses went into another level of revelation.

2 Corinthians 3:17-18 Now the Lord is the Spirit and where the Spirit of the Lord is, there is liberty. But we all with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory just as by the Spirit of the Lord.

We are transformed into God's image and glory as we behold Him proportionally to the glory that we see in the face of God. In other words, how much we are transformed depends on how much we can see of Him. Now we know that God is Almighty, Omnipresence, Omnipotent, and Omniscient. God has so many facets.

We look at different facets of God as we consider the names of God. But as we look at all the names of God in order to consider Him in His many facets of God, we need to bear these verses in mind in 2 Corinthians 3:17-18. As we see a facet of God, we are transformed.

We see that as the names of Jehovah were revealed in the life of Abraham and Moses, we see a corresponding transformation in them. When you think about Abraham, what comes to your mind? You think of faith. You could also think of the multitudes. And they were all born through the faith of Abraham. He saw the multitudes that God promised him. And we are part of the seed of Abraham. You could also think of abundance, silver, gold, blessing, and prosperity. Abraham was an example of that great abundance because of the revelations of God given to his life. The last revealed name given to Abraham was Jehovah Jireh or Yahweh Jireh, the Lord who sees and who provides. Therefore he became the manifestation of the name he received. As he saw Jehovah Jireh he became a personification or an extension of God's Jireh. As we see His glory we are transformed.

And then we have Moses who had three revelations of God's name. Whatever Moses became or whatever he manifests was because of what he saw in God. Moses was the one who brought the healing covenant because he knew Jehovah Rapha. Moses fought battles successfully because he had the revelation of Jehovah Nissi, God as the banner. Therefore he knew how to fight the battles. Then there was Jehovah Mekadesh where the holiness of God was manifested. When you think about Moses, you think about the shining face he had where none dare to approach him. What he is is because of what he saw that God is. You cannot be more than what you can see of God spiritually speaking. If you see a small God, you will have a manifestation of the smallness of what God can do for you. When you see more of God, you can have more of God working on your behalf.