

NAMES OF GOD SERIES

JESUS CHRIST FULFILLING THE NAMES OF GOD

Let us phrase once again the eight fold revelations of the names of Jehovah. We have *Jehovah Jireh*, and that is the Lord who sees and provides. *Jireh* actually mean to see. But we know that when He sees, then He provides. That is a revelation given to Abraham. To Moses was revealed three of the names of God. First, there was *Jehovah Rapha* and that is the Lord who heals us. And then he was given *Jehovah Nissi* and that is God our banner. And the third revelation given was *Jehovah Mekadesh* and that is the Lord our holiness. One revelation was given to Gideon and that was *Jehovah Shalom*: He is the Lord our peace. Then one revelation was given to David and that is *Jehovah Ra'ah* and that is the Lord our shepherd. And then one revelation was given to Jeremiah and that is *Jehovah Tsidkenu*, the Lord our righteousness. And the final revelation was given to Ezekiel, *Jehovah Shammah*, the Lord is present.

We will look at the fulfilment of all the names of Jehovah in one person called the Lord Jesus Christ. First of all we want to look at Isaiah 53 a prophecy regarding the Lord Jesus Christ coming down to die for the sins and the sickness and afflictions of mankind. It is a beautiful chapter and revelation of the suffering Messiah.

Isaiah 53:1ff Who has believed our report? And to whom has the arm of the Lord been revealed? For He shall grow up before Him as a tender plant, and as a root out of dry ground. He has no form or comeliness; and when we see Him there is no beauty that we should desire Him. He is despised and rejected by men. A Man of sorrow and acquainted with grief. And we hid, as it were, our faces from Him; He was despised and we did not esteem Him.

Surely He has borne our griefs and carried our sorrows; Yet we esteemed him stricken, smitten of God, and afflicted. But He was wounded for our transgression, He was bruised for our iniquity; The word sorrows is also sickness in the Hebrew. And there we have Jehovah Rapha. The Lord who heals, fulfilled in Jesus Christ.

The chastisement of our peace was upon Him and by His stripes we are healed. There we have Jehovah Shalom, the Lord our peace.

All we like sheep have gone astray. We have turned, every one, to his own way. And the Lord has laid on Him the iniquity of us all. There we have the Lord as Jehovah Ra'ah our shepherd.

He was oppressed and He was afflicted. Yet He opened not His mouth. He was led as a lamb to the slaughter and as a sheep before its shearers is silent. So He opened not His mouth. We have Jesus the Shepherd taking our place as the lamb and the sheep. Jehovah Ra'ah is Jesus Christ.

He was taken from prison and from judgement and who will declare His generation? For He was cut off from the land of the living; For the transgression of my people He was stricken. And they made His grave with the wicked but with the rich at His death, because He has done no violence nor was any deceit in His mouth. We began to see Jehovah Jireh coming forth. But that is not all that is still some more.

Yet it please the Lord to bruise Him. He has put Him to grief. When You made His soul an offering for sin, He shall see His seed, He shall prolong his days. Now you see that he shall prolong his day implying that he will live forever and forever. He will ever live. He will always be with us. He is the one who is, who was and who is to come. He is the one who is ever present. Because He is ever existed, we have Jehovah Shammah, the Lord is there.

And the pleasure of the Lord shall prosper in His hand. Again you see Jehovah Jireh mentioned.

He shall see the labour of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many. My righteous servant indicates the Lord our righteous judge, Jehovah Tsidkenu.

Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong, because He poured His soul onto death. He is a captain of our host. And He goes forth and plunders and divides the spoils for us. He is Jehovah Nissi.

And he was numbered with the transgressors and he bore the sins of many. And made intercession for the transgressors. As the intercessor, He is our High Priest; He is the one set apart for us, Jehovah Mekadesh, our intercessor, our High Priest.

We have all the names of Jehovah fulfilled in the Lord Jesus Christ. So we

are going to look at some scriptures to show forth how all the Jehovah's names of God are fulfilled in one person called Jesus Christ. We will look at the names of Jesus.

Lets start by taking Isaiah 53 to be our key guide in seeing its fulfilment. There is Jehovah Rapha, the Lord who heals us. In verses 4 and 5 *Surely He has borne our grief and carried our sorrows yet we esteemed Him smitten of God and wounded for our transgression, bruised for our iniquity.* In Matthew 8:17 we see its fulfilment in the Lord Jesus Christ: *that it might be fulfilled, which Isaiah the prophet saying spoke; He himself took our infirmities and bore our sicknesses.* Jesus did that for us. Why did He do it? It is because His name is Jesus. The name *Jesus* means God our Saviour, our healer. The word salvation comes from the word *sozo* which means to be saved from our sins and our sicknesses. In Matthew 1: 21 *and she will bring forth a son and you shall call His name Jesus.*

The name *Jesus* is only one of the names of the second person of the Godhead. But it seems that the name Jesus Christ is more widely used than any other names of Jesus by both Christians and the word of God. With Jesus carrying so many names, which is His original name? Before we consider all the eight names of Jehovah fulfilled in Jesus, the name Jesus is actually one of the eight redemptive names of the second person of the Godhead. The reason why the name *Jesus Christ* is used so much is because the preaching of redemption from sin is what we need. And why do we go out and pray for healing in Jesus name? Because that Name means healing. The name Jesus means God is my Saviour. God is my salvation. Healing is contained in that name. It is not only that God is able to heal or has the power to heal. His name itself is healing. And there are people arguing whether healing is in the bible or not. Healing is the name of God Himself. It is one of His Names.

Originally the name of the second person of the Godhead is the *Word*. The name Jesus was not His original name at all. Jesus pre-existed before the world was made. What was Jesus called before the gospel of Matthew was written? The *Word*. The Greek calls it the *Logos*. In John 1:1 *Logos* means idea, word, wisdom. It carries all three meanings. He was called the *Wisdom*. In the book of Proverbs He was called the *Wisdom*. All these point to Jesus Christ. So before the worlds were made there was God the Father, God the *Word*, and God the Holy Spirit. And when Jesus came down to this planet earth, He actually came forth to bring eight of the names that God has revealed in the names of Jehovah. So when He came down the angel said about this manifestation of God in human flesh, "You shall call his name Jesus." He took on one of the first Jehovah names in the New Testament, Jesus. One day

that person called the Word of God, the second person of the Godhead, will use His original name, the Word. We find it in the book of Revelation chapter 19:11 *And I saw heaven opened and behold a white horse and He who sat on him is called Faithful and True. And in righteousness He judges and makes war. His eyes were like a flame of fire and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood and His name is called the Word of God.* That is Jesus' original name. He is the Logos, the Word of God. It is only when He revealed Himself as God clothed in human flesh that He took on the name, *Jesus* that we have come to know.

And Christ has been added because He fulfilled the messianic promises. The word Messiah points to Jesus being anointed. Christ from the Greek word *Christos* means anointed. And so we have the anointed Jesus. So we call him *Jesus Christ*. Paul always calls him *Christ Jesus*. And why is it related? The name *Jesus Christ* is related to salvation from sin, salvation from sickness. For in Luke 4:18-19 he says the anointing of the Lord has come upon Him. The Spirit of the Lord is upon Him to preach the gospel to the poor, to proclaim the acceptable year of the Lord. It includes healing, deliverance, and every aspect of the gospel is found in that one name *Jesus Christ of Nazareth*. And every time a healing is performed, we have to call on that name *Jesus*. For there is healing in *Jesus Christ*.

Let us continue to look at the other revelations of the names of God in *Jesus*, the second person of the Godhead. Following the flow of Isaiah 53: 5, *He was bruised for our iniquity; the chastisement of our peace was upon Him*. Now *Jesus* has always been one who is able to impart peace. And in Isaiah 9:6 *His name shall be called Wonderful, Counsellor, Prince of Peace*. It is one of the titles that *Jesus Christ* holds. But His actual name shall be called the *Prince of Peace*. In John 14: 27 *Jesus* 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 neither let it be afraid*. Although He does not call Himself the *Prince of Peace*, we find Him as a giver of peace. *Jesus* is our *Prince of Peace*, and our salvation.

And in Isaiah 53: 6 *All we like sheep have gone astray. We have turned everyone to his own way. And the Lord has laid on Him the iniquity of us all*. In John 10 we want to show that all the names are fulfilled in that one person. In John 10:10 *the thief comes only to steal, to kill and to destroy; I have come that they may have life and that they might have it more abundantly*. Verse 11, *I am the good shepherd. The good shepherd gives His life for his sheep*. *Jesus* is known as the *Good Shepherd*, another one of His titles. The reason that we look at Him is because His entire life was a revelation of God's name and who God is to us.

The next one is found in Isaiah 53:9,10 *And they made His grave with the wicked. But with the rich in His death, because He had done no violence, nor was any deceit found in His mouth. And the pleasure of the Lord shall prosper in His hands.* The name of Jesus is associated with prosperity. Look over at Revelation 19:16. Although it is related as you can see Jehovah Jireh and Jehovah Nissi will be related. *And He has on His robe and on His thigh a name written; King of Kings and Lord of Lords.* Because he is a King of Kings He can make you a king. When we talk about Jesus being king, we always think of Him being king of all the kings and leaders on the planet earth. But part of being king of kings is He is king over us. Kings doesn't refer to earthly rulers. It refers to us being kings and princes with Him. In Revelation 1 we are told that we have been made kings and princes with the Lord Jesus Christ. So He is king over us kings. He provides for us by making you rule and reign in Him. He is King of Kings and Lord of Lords. Lets me show one more verse in Phil. 4. We could go into some studies even taking one of those names. But we are doing the names of God so we are focusing on that. And just to show you how King of Kings and Lord of Lords is related to Him in providing for us. In Phil. 4:19 *And my God shall supply all you needs according to His riches in glory by Christ Jesus.* So we know that Jesus is our Jehovah Jireh; He supplies all our needs. The book Philippians focuses on Jehovah Jireh. Yet in Phil. 2 he talks about Jesus being a king. Phil.2: 9 *there God also has highly exalted Him and given Him the name which is above every name that at the name of Jesus every knee should bow, of those in heaven and of those on earth and of those under the earth.* The name of Jesus that is related to Jehovah Jireh is the King of Kings and the Lord of Lords our provider.

Isaiah 53:10 *He shall see his seed, He shall prolong His days.* Now the word he shall see seed in the Hebrew implies that he will always be with his seed. There is an emphasis also on being as well as seeing. And that is Jehovah Shammah the Lord is with us. Matthew 1:23 *behold a virgin shall be with child and bear a son and they shall call his name Emmanuel, God with us;* that is Jehovah Shammah.

Now if you study the titles and the names of Jesus, you will have more than eight. But if you look at it very carefully, you will see that all the titles and names of Jesus can be classified into eight divisions of the eight Jehovah names of God. Let's see another one of His titles. Like Rev 1 He says *I am the Alpha and the Omega.* He is the beginning and the end. He is Jehovah Shammah. The Lord who is, who was and who is to come. The unchanging God and that title again can be classified under Jehovah Shammah together with Emmanuel God with us, yesterday, today and forever. So all the titles and the names of Jesus can be classified into eight divisions.

We look also in Isaiah 53:11 by *His knowledge My righteous Servant*. In 2 Tim. 4:8 we have another name of Jesus. It says *finally there is laid out for me the crown of righteousness which the Lord the righteous judge will give to me on that day and not to me only but also to all who have loved His appearing*. Another of His title is the Righteous Judge, and that is Jehovah Tsidkenu. Jesus is our righteousness because He is the righteous judge. That word the *Righteous Judge* refers to Jesus and not to God the Father. We can prove it from Acts 17: 31 when Paul says that God *has appointed a day on which He will judge the world in righteousness by the Man He has ordained. He has given assurance of this to all by raising Him from the dead*. God has reserved all judgement to Jesus, the Man called Jesus whom He has raised from the dead. Jesus is our righteous judge.

Then in Isaiah 53: 12 *therefore I will divide him a portion with the great and He shall divide the spoil with the strong because He poured out His soul onto death. He shall divide the spoil with the strong*. He is the one who overcome in death and became the captain of hosts. That is described in Hebrews 2:10 *Speaking about the life of Jesus Christ, For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings, for both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren*. Here we see that Jesus is Jehovah Mekadesh, *He who sanctifies*.

Lets look also at Hebrew 12:2 *Looking onto Jesus the author and finisher of our faith*. Now the title of Jesus here is the author and the finisher of our faith. And that describes Jesus Christ as our captain. Although the Greek word *author* in Hebrews 12: 2 and the word *captain* in Hebrews 2: 10 are different, they give two different senses of how He is the author and the finisher of our faith in Him. On one side in Hebrew 2 is one who is the cause and source. And in the other in Hebrews 12: 2 it is the one who is the beginning of all things. And so we have here the other name of Jesus that expresses Jehovah Nissi; He is our banner. How does these names of God as expressed in Jesus in the New Testament apply to us? By Jesus being the author and the finisher of our faith, we understand that in order for Him to be the Captain of the hosts, He must be the author of our faith. He cannot be Jehovah Nissi to you unless you understand that He is the author of your faith. He put the faith in our life to overcome the world. It is faith that overcomes the world.

Then we have in Isaiah 53:12 *He bore the sin of many and made intercession for the transgressors. Jesus our High Priest after the order of Melchizedek*. In Hebrews 9 and Hebrews 10 we are told that He is our High Priest. That is one of His titles, His office, His work and His name. Jesus is our High Priest. And He makes intercession

for us.

Tapping into the power of the names

Jehovah Rapha

We look at some principles on how to tap on all these eight fold names of Jehovah found in Jesus. What are the principles that are involved? Each name requires a different principle all together. So let's go in an orderly form. Lets go in the first one in God our Saviour, God our healer, that is Jehovah Rapha. And we find it in the name Jesus Christ. And the application of Jehovah Rapha is in the name of Jesus Christ. Calling on that name, commanding in the name, laying hands in that name, invoking the name of Jesus. The key is to call with our mouth. Believing in your heart. Confess with your mouth the name of Jesus Christ. So the method of tapping into the name and power of Jehovah Rapha is in applying the name of Jesus Christ.

Jehovah Shalom

There is a special application in Jehovah Shalom, which is the prince of peace. We have to examine carefully the application of the prince of peace. Look carefully at the gospel of John 14 where peace is mentioned. Verses 26-27, *But the Helper the Holy Spirit whom the Father will send in My name will teach you all things and bring to your remembrance all things that I said to you. Peace I leave with you, my peace I give to you.* Notice the connection, the things, which I say to you. When you link it up to Phil. 4: 7 *the peace of God, which surpasses all understanding,* you will find that the following verse Phil. 4: 8 *..whatever things are true, whatever things are noble, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy - meditate on these things.* So how do we tap on Jesus Christ being Jehovah Shalom, the Prince of Peace to us? We find it by meditating on the word of God. The spoken words that come forth from His life brings peace. The teachings of our Lord lead us to peace. If you want to tap on the Prince of Peace, Jehovah Shalom, get the teaching of Jesus. They will bring peace of mind to you. A lot of people struggle for peace. Many businessmen struggle to have a peaceful night of sleep. What is the key? Get the teachings of Jesus. Maybe get all the sayings and the teachings of Jesus on the tape. And play them over and over again. And strangely the peace starts coming. The words that Jesus speaks to you are spirit and they are life. Jesus says they contain peace.

Jehovah Ra'ah

After Jehovah Rapha, comes Jehovah Shalom; after Jehovah Shalom, comes Jehovah

Ra'ah, Jesus the Good Shepherd. There is only one key for each one. When you discover that key you discover the fullness of the Jehovah in the New Testament application. In the gospel of John there is only one main key. He gives us the main key in John 10: 27 *My sheep hear my voice. And I know them and they follow Me.* Know we have Jehovah Ra'ah the voice of God. For us it could be the voice of the Holy Spirit, the voice of Jesus Christ. That is why I just put it as the voice of God, the voice of the Holy Spirit, the voice of Jesus speaking into our inner man. The teachings of Jesus that you receive can train you to receive His voice. That is the key to Jehovah Ra'ah, the Lord our shepherd.

Jehovah Jireh

Following the order in Isaiah, after Jehovah Ra'ah comes Jehovah Jireh. We want to show that Jehovah Jireh is fulfilled in Jesus as the Coming King of Kings and the Lord of Lord. Let us look at the Book of Revelation where Jesus is described as the King of Kings and Lord of Lords.

Revelation 19:11-16 Now I saw heaven opened, and behold, a white horse. And He who sat on him is called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fury and wrath of the Almighty God. And He has on His robe and on His thigh a name written: King of Kings and Lord of Lords.

Within these five or six verses all the names of God are contained either in one of His attributes or in one of His clothing. But in these six verses all the names are mentioned in different form. But they all directed towards the fact that He is the King of Kings and Lord of Lords. He is bringing His kingship into the world. And look at the context. It is the Second Coming of the Lord. And you cross reference to 2 Thessalonians, which speaks about the Second Coming of the Lord.

2 Thessalonians 1: 8-10 In flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He comes, in that Day to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

Now you notice something more: it talks about the glory of the Lord and the

presence of the Lord. And now look at Phil. 4:19 and my God shall supply all your needs according to His riches in glory. In this verse, *my God shall supply all your needs* indicates Jehovah Jireh. But notice how He will supply our needs - according to *His riches in glory*. And that is the key to the name of Jehovah Jireh: the glory of Jesus Christ. In His coming He is going to be clothed in His glory. And all that takes place as all the names of His are upon Him. It is His glory that will fill the earth. And all riches and all wealth are for one purpose: it is to glorify the Lord. When Satan came to tempt Jesus in Matthew 4 he tried to show Jesus all the glory of the world. So we say that the true riches and glory is the presence, the grace, and the glory of the Lord Jesus Christ. When you have the grace and glory of Jesus, you will have a rich supply to your needs.

Jehovah Shammah

Following the flow in Isaiah 53 after Jehovah Jireh comes Jehovah Shammah. Let us look at a few verses which indicate the name Jehovah Shammah, the Lord is present.

Matthew 1:23, *and they shall call His name Emmanuel which is translated God with us.*

Matthew 18:18-20 *where two or three are gathered in My name there I will be in the midst of them.*

Matthew 28:20 *teaching them to observe all things that I have commanded you and lo, I am with you always even to the end of the age.*

Rev. 1:8 *I am the Alpha and the Omega the beginning and the end says the Lord, who is, who was, and who is to come, the almighty.*

As we look at all these scriptures, we look for a key to tie them together. There is only one. A lot of them look like the other keys, like the the glory and presence of God, that is related to Jehovah Jireh. But there is one special one for the name Jehovah Shammah. And you will find it in Matthew 18 when Jehovah is Shammah to us. When the Lord is there. Verse 20 for when two or three are gathered together.

Now there are three or four principles there. One is in verse 19 the prayer of agreement. Then in verse 20 we see the numbers there, the numerical 2 and 3. Then we see the gathering together and we see the name there. It is not just the name, because the name is used all the time. It is not just the agreement. But do you notice the whole emphasis is on the togetherness? When two or three are gathered together, there is a manifestation of His presence. In John 17 Jesus prayed that we might be one. There is a reason for Him wanting us to be one. For only when there

is a gathering of one accord can Jehovah Shammah manifest. You will find it in Acts 2 that the apostles were in one accord. And they have Jehovah Shammah.

Look at Acts 5 when everyone in the church was one. When Ananias and Sapphira were removed, and every one feared the Lord, every one was united in their belief. Jehovah Shammah manifested Himself in His awesome glory and presence. But there was a key to bring it about. It is called "koinonia" of believers, the one accord, and the fellowship of Jesus Christ. When you get into oneness with believer or believers, there is a powerful potential to bring about the manifestation of Jehovah Shammah. He is saying, "Look here, I am not going to manifest Myself as Jehovah Shammah until you get united." It is like something that is only possible as a group. Jehovah Shammah is not for the lone ranger. In the book of Ezekiel, God's presence as Jehovah Shammah came on a temple built by the nation of Israel. Jehovah Shammah is only possible when there is a certain group effort involved in one accord. And we called that the fellowship of believers united in Jesus Christ. For when two walk in fellowship together in Jesus Christ Jehovah Shammah manifest Himself.

Jehovah Tsidkenu

After Jehovah Shama comes Jehovah Tsidkenu. Lets look at 2 Tim.4 where our Lord is described as being a righteous judge. We look for a certain special theme that flows that indicate keys into the revelation of the names of Jehovah found in Jesus.

2 Tim. 4:8 Finally there is laid out for me the crown of righteous which the Lord the righteous judge will give to me and not to me only but also to all who love His appearing.

The Lord Jesus as the righteous judge is the fulfilment of the name Jehovah Tsidkenu. How do I in the New Testament move into Jehovah Tsidkenu? You will find one of those words there is the key. It is a very unlikely word. We don't associate it together, but it is together. It is called *the love of Jesus Christ*. You cannot be righteous until you love Him. It is a very simple truth. Try to be righteous without loving Him. That is impossible. In the Old Testament, they could not do it because they do not have the revelation of God's love. No matter how they tried, they could not please God. All have sinned and fallen short of the glory of God. But in the New Testament God says I want to show you how much I love you. And He sent Jesus Christ to die on the cross for us. And He showed us how much He loved us. And the song says, "How can you refuse Him now? How can you turn aside from His bleeding redemption for you? How can you refuse Him now, how can you refuse Him now? How can you turn away from His side?"

Brethren I am talking about keys. Keys are instruments to open to the revelations to the eight Jehovah names. The key to Jehovah Tsidkenu in Jesus Christ is the love of Jesus. Hebrews 1 proves to us that He loves righteousness and He hates unrighteousness. That is because He loves God. If you have first love for Jesus, how can you sin? It is impossible. So God is marvellous. He knew through commandment, through discipline, through punishment, through severe warning, through rebuke, through reprimand, He cannot get His people to obey Him. But when He shows His love in Jesus Christ, we will love Him. He says that in the epistle of John we love Him because He first loved us. And the key to Jehovah Tsidkenu is found there. Those who love Him, those who love His appearing, you will find Jehovah Tsidkenu – righteousness as a gift to you. Then you can work out the righteousness in your life. The problem of sin is more a problem of love in the New Testament. It is solved with love - when you love Him, you want to be like Him. We don't have that in the Old Testament because there was no image and no example and no personification of what it means to love. But we have that in the New Testament - in the life, passion, death, resurrection, ascension and glorification of the Lord Jesus Christ.

Jehovah Nissi

After Jehovah Tsidkenu comes Jehovah Nissi. Jehovah Nissi has been described in Hebrews 2 and Hebrews 12. And there is only one key that links both of them.

Hebrews 2:10 For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

Hebrews 2:14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil.

Hebrews 12:2 looking onto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

John 8:36 If the Son therefore shall make you free, you shall be free indeed.

Col. 2:14-15 Having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross; Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

Gal. 3:13 Christ has redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangs on a tree.

Gal. 5:1 Stand fast therefore in the liberty wherewith Christ has made us free, and do not be entangled again with the yoke of bondage.

The key to Jehovah Nissi is the resurrection power of the Lord Jesus Christ as He overcame Satan, sin, death, and is seated at the right hand of God. The resurrection power of the Lord Jesus Christ is something special by itself. Now in the resurrection power of the Lord Jesus Christ is tied to the giving of the Holy Spirit. The Holy Spirit cannot be given until Jesus was resurrected and ascended. It is also tied in the sense to the power of the Holy Spirit. Since all the keys are tied to Jesus we put it as the resurrection power of the Lord Jesus Christ, as the key to Jehovah Nissi. The key to the victorious Christian life is the filling of the Spirit. The filling of the Spirit is tied up the resurrection life of Jesus in us now.

Jehovah Mekadesh

Finally we have Jehovah Mekadesh, the Lord our High Priest. And there is only one key – prayer. Moving into the ministry of Jesus is through the ministry of prayer. We call it the prayer ministry of Jesus Christ. Or the spirit of prayer that comes from our Lord Jesus Christ. That is Hebrews 9 when you have looked at all that He has done. In the end it comes down to this fact that we are able to tap on the principle of prayer. So all these eight different names have eight different principles and keys involved to move into the heights that God wants us to move into. However when Jesus Christ was manifesting all the different eight fold names of God, He brought one more revelation to us.

Abba Father

All the names of Jehovah are revealed to set us free and to put us to where Adam was before the fall. Where God wants us to be is seen in these eight revelations of the names of Jehovah. However Jesus Christ brought one more revelation of God, which saw only a glimpse in the Old Testament. And that is the revelation of God as Abba Father. All these eight revelations of God did not bring us to the depths, the heights that God wants us to come to. There is still one more coming from the very bosom of the only Son of God.

John 1:14 And the Word became flesh and dwelt among us and we beheld His glory. The glory as of the only begotten of the Father full of grace and truth.

This is the wonderful thing about Jesus. If you have all these eight names they will bring you to the redemption of man. But Jesus doesn't want to bring you to the redemption of man. He says there is something that I have that no other person has. All the eight names of Jehovah have been revealed to different people in the Old Testament. When Jesus revealed them, in a sense it is not something really exceptional although there were more revelations of the eight names of Jehovah.

But Jesus has one special revelation that no other human on the planet earth before Him has ever have a grasp of. And He says that all the names of God are down there for the redemption of man. But there is one that belongs to Him. In His special office and position as the second person of the Godhead, God and Jesus has a special relationship. Remember that vocabulary is limited when you describe all these things.

God the Father, God the Word and God the Spirit have a special relationship where the Word whom today we know as Jesus Christ was in the very bosom of the Father. And He says I want to bring Him to you. John's gospel is special because John the apostle saw something that Jesus had that no other gospel writers saw. That makes the gospel of John very special. In John 2:16 He said to those who sold doves, *"take these things away and do not make my Father's house a house of merchandise."* He called God His Father. And in the gospel of John Jesus keep saying that God is His Father. *This is my Father's house. I hear the Father. I obey the Father. He is my Father.* No other person has such a relationship as Jesus had with the first person of the Godhead.

Here are some other examples in the gospel of John in chapter 5 and 6 remember there are more verses than we can go through to show His depth of relationship with the Father. He says in verse 17 *My Father has been working until now and I have been working.* Verse 18 *Therefore the Jews sought all the more to kill him. Because he not only broke the Sabbath but also said that God was his Father.* They could not take it. And that is why in verse 19 Jesus says, *most assuredly I say to you the Son can do nothing of himself but what he sees the Father do. For whatever he does the Son also does in like manner. For the Father loves the Son and shows Him all things that He Himself does. And He will show Him greater works than these that you may marvel.* There is a position of God's love and affection that Jesus had.

You see Jesus could just come down as the Word and bring us all to the eight fold names and bring us into heaven and we rejoice. The Lord didn't just bring us to heaven. The Lord didn't just save us from our sins. The Lord didn't just cleanse us and heal us. We don't just have a ticket to heaven. We have a place on the throne

of God. Can you see it? He didn't just bring us heaven. It was costly enough to bring us heaven. It cost Him His life to bring heaven to us. Thank God for a mansion in heaven. Thank God for the riches of eternity. But He didn't just give us heaven. He says I want to not only bring you to heaven, I want you to share My throne. We are seated with Him in heavenly places. We are seated together in Christ in heaven. You are not just going to be in heaven.

Even now many Christians have reached that point when they know Jehovah Nissi, Jehovah Rapha, Jehovah Jireh, and all the other names of Jehovah. But there is a place in Jesus Christ that is at the right hand of God in the bosom of the Father, where you could reach into the fullness of God and say Abba Father, my God. You will be blessed when you know the revelation of God's names in your heart, but the fullness of that blessings comes only when you know the revelation that only Jesus Christ could bring: Abba Father.

When Jesus Christ was raised from the dead, there are some words that He said that we need to take note of. In the whole of John's gospel, Jesus often called God His Father. But after His resurrection in John 20, what did He say? In verse 17 *when Mary Magdalene came to look for Jesus at the tomb, she did not recognise Jesus at first whom she thought was a gardener. But later when she recognised Him, Jesus said to her, "Do not cling to Me, for I have not yet ascended to my Father. But go to my brethren and say to them that I am ascending, (notice His words here,) to my Father and your Father, to my God and your God.* There was something special that Jesus could only bring to us as a result of the heavy price of His death and resurrection: the revelation that God is our Father. *He died and rose again so that we could call God, "Father."*

And we cannot take it lightly in our prayer when we say "Our Father in heaven." Don't take it lightly for it costs Jesus His life, His blood and everything of His glory, just so you and I can say that simple word in the English language "Father" to Almighty God. Abraham could not say that. Moses could not say it. Gideon could not say it. Even David could not say it. Even Jeremiah who loves God cannot say it nor could Ezekiel say it. Even though God has this multitude of names, powers and office, although He is El Elohim, El Elyon, El Shaddai and Yahweh, Jehovah, yet the greatest revelation of God was not in all these great Hebrew, or Greek names. It was in that simple name that the little child could call *papa, Abba*. And the word *Abba* is an Aramaic name for *papa*. We have seen the beautiful names of God like El Shaddai, El Elyon which are such majestic names. But there is none as great as the one Jesus taught us to pray when He says Heavenly Father. He says pray in this way. He says Heavenly Father. And I want you to know that the very first prayer you learn as a Christian when you say Father

God, you have sidestepped all the prophets, all the saints in the Old Testament and gone into the bosom of the Father. May we never forget, may we never take lightly that never in the history of man, never in any religion of the world has any human been given the privilege of calling Almighty God of the heaven and earth, *Papa, Father God.*