



Teachers' Manual

2004

The Names of God

LESSON PLAN 3 THE NAMES OF GOD

Equipping the Saints
to do
the work of the ministry

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This lesson:
El Shaddai



Thy word is a light unto my path

Unless otherwise noted, scriptures are from the Authorized Version of the Bible. (AV=KJ)

This month we will focus on developing a more personal relationship with God. Because in order for us to grow spiritually we must have a strong, viable relationship with God. This requires us to know God.

Knowing God necessitates us to develop an intimacy with Him through

prayer and studying His word. The depthness of your relationship with God depends solely upon how much you are willing to invest in it. Throughout the bible we are told that God longs to have a relationship with us.

This month we will look at the attributes and characteristics of God as

we move forward in our relationship with Him.

*And such as do wickedly against the covenant shall he corrupt by flatteries: **but the people that do know their God shall be strong, and do exploits.***
Daniel 11:32

What's In a Name ? - Lessons Preview

Please read prior to first lesson

In biblical days personal names were more than labels to distinguish one person from another. Names expressed not only identification, but also attributes. There was significant meaning attached to a name. The names served as an explanation of the character and various attributes a person possessed. Remember what Abigail said about her husband Nabal? "He is just like his name — his name is Fool" (1 Sam 25:25).

God's covenant names reveal His character and His relationship to us in the various areas of our lives. The names or titles given to God in the Bible reveal much about His characteristics - who He is, what He is like, and what He does. When the Bible uses the phrase the "name of God" or "in the name of the Lord" it refers to His total person - all that He is.

There are three main names of God: Jehovah, Adonai, and Elohim. They are indicated throughout the Bible in very unique ways. The word *Jehovah* (*Yahweh* / *I AM*) is often spelled out as Jehovah. It

is also spelled as LORD (all capital letters). Jehovah is the most frequently used name of God in the Bible. It expresses the totality of God and what He is and what He represents. It is in Genesis chapter 3 when God first revealed Himself as "I AM". Because the Hebrews misinterpreted the Commandments in referencing "taking the Lord's name in vain" they feared to pronounce the name of *Yahweh* (Ex. 20:7; Deut. 5:11). Therefore they substituted in text with the word Adonai.

In the Bible *Adonai* is spelled out *Lord*, with the first letter capitalized. **Jehovah** and **Adonai** are both translated in the New Testament Greek and as **Lord** in most English versions of the Bible (see Mark 12:36).

The word *God* is used to represent *Elohim* in our English bibles. You first see reference to Elohim in Genesis 1:1. Jonah and Daniel used Elohim almost exclusively.

Other Names Referred to as Names of God

Jehovah Nissi - The Lord my banner (actually this was the name of an altar Moses built [Ex. 17:15-16]).

Jehovah Shalom - The Lord send peace. This too was the name of an altar (Judg. 6:24).

Jehovah Jireh - The Lord will provide. (This was the name Abraham gave to the location where God provided a ram in the bush [Gen. 22:14]).

Jehovah Makaddesh—The Lord Sanctifies (this was taken from the statement in Ex. 31:13 when God told Moses 'I am Jehovah who sanctifies.'

There are numerous other names listed today as names of God. This month we will only take the primary ones found in the scriptures to enlighten our understanding of God and who is to us.

That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth
(Ps 83:18). (KJV)

Studying For Yourself

Below is a list of names and meanings commonly known as the names of God. We invite you to study the scriptures for yourself to see where the names derived from. Although today they are being called the names of God, many of them are actually names of locations and/or altars.

Elohim (God) means "might or strong one"; it denotes the power and pre-eminence of God and is especially used in relationship to creation and strength. (Genesis 1: 1; Psalm 68: 1)

Adonai (Lord) means "master, sovereign ruler or Lord" and generally denotes the authority and position of God. (Psalm 68: 32; Isaiah 6: 8-11)

Yahweh or Jehovah (Lord) means most likely the self-existent one (I am who I am or I am the One who is) and denotes God's personal name and His eternity. It is often used in relationship to God as redeemer and covenant keeper. Yahweh is the most common name for God in the Old Testament. God's personal name was so sacred to most Jews that they feared to write or say it lest they misused it and usually substituted Adonai for Yahweh. Jehovah is an English word created from the other two to stand for God's personal name. (Genesis 2:4; Exodus 3:14; Psalm 68:14)

El Shaddai means "God Almighty" and pictures God as the all powerful source of

blessing and comfort. (Genesis 17:1; Exodus 6:3; Psalm 68:14)

El Elyon means "God most High" and pictures God's strength and sovereignty. (Genesis 14:18; Psalm 9:2)

El Roi means "God who sees" and denotes God's personal care and presence (Genesis 16:13)

El Olam means "Everlasting and Eternal God" and pictures God's eternity and infinite strength. (Genesis 21:33; Isaiah 40:28)

The following are the main Old Testament Yahweh/Jehovah **compound names**:

Yahweh Jireh means the "Lord provides" and was used by Abraham when God provided a sacrificial lamb instead of Isaac. (Genesis 22:14)

Yahweh Sabaoth means the "Lord of hosts" (hosts is sometimes translated almighty or army) and pictures God as the commander of the heavenly armies. (Joshua 5:14; I Samuel 1:3; Psalm

24:10)

Yahweh Rophe (or Rapha) means the "Lord who heals" and denotes the physical and spiritual healing power of God. (Exodus 15:26)

Yahweh Shalom means the "Lord is peace" and denotes the lack of tension, conflict and strife in God. (Judges 6:24)

Yehweh Nissi means the "Lord is my banner" and signifies that the battle is the Lord's. (Exodus 17:15)

Yahweh Tsidkenu means the "Lord our righteousness" and signifies God as the only source of true righteousness. (Jeremiah 23:6)

Yahweh Maccaddeschem means the "Lord our sanctifier" (or the Lord who makes you holy) and signifies that God is the one who sets people apart and makes them holy. (Exodus 31:13; Leviticus 20:8)

Yahweh Raah (rohi) means the "Lord our Shepherd" and denotes God's loving care, protection and provision for His people. (Psalm 23:1)

Unit 1
Lesson 3

El Shaddai— Almighty God

Memory Verse: And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people. Genesis 28:3

Lesson: Genesis 17:1-6; 15-17

Read Genesis 17

Scripture Lesson Text

Gen. 17:1 ¶ And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my

covenant *is* with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name be.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a *mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a *child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

Lesson Exposition

If you recall from Lesson one, *El* is the Hebrew name for God. It is the singular form of *Elohim*. *El* means mighty one, or one who has power and authority. Job frequently referred to God as Shaddai.

The word *Shaddai* is a word that speaks of might in relation to nourishment, to strength, to power, and in relation to sufficiency. When translated from the Old Testament (*Hebrew*) to the New Testament

(*Greek*), many scholars state that every time they came across this word *Almighty*, they used the Greek word *Arkano* or *Ikano*, which means "the one who is able to nourish," "the one who is able

(cont)

to strengthen." So we find in the name *El Shaddai* the characteristic of God which speaks of God who is able to nourish, God who is able to strengthen, God who is sufficient in the midst of our insufficiency.

El Shaddai is often referred to as "God of More Than Enough," or "The All Sufficient One."

God—All Sufficient One Genesis 17:1-6

Verses 1-2 - Depending on a promise from God, Abram (Abraham) at the age of 75 left his homeland and headed for a place that "God would show him" (*Genesis 12*). A place where he was to become a "Father of Nations". This chapter begins twenty-five years after the promise. A great deal had transpired since the initial calling but still the promised seed had not manifested. Thirteen years earlier, Abraham and Sarah tried to help God fulfill His word by giving Sarah's handmaiden Hagar to act as a surrogate mother. Abraham fathered a son, Ishmael with her, but he was not the promised son. Just like us, Abraham had to get to

know God in a more personal way.

It is interesting to note that after Ishmael was born we do not read of another account of God's awesome presence being manifested to Abraham in the *shechinah* (*some visible display of God's immediate glorious presence with him*) until this chapter, thirteen years later.

Abraham was ninety-nine years old when God revealed Himself to Abraham as El Shaddai, "The Almighty God". Webster defines Almighty as being omnipotent (all powerful).

Abraham had done things in his own power because he had not grasped that God was omnipotent and well able to fulfill the promise.

God told Abraham that he was to walk before Him and be perfect. In other words, Abraham was to live habitually before the Lord. The word perfect in this scripture means to be wholehearted. Therefore, God instructed Abraham to draw closer to Him and to maintain a whole heart. Abraham was not to be double minded but completely sold out to God in every area of his life.

In verse two God reiterated that He was still in covenant with Abraham (*Genesis 15:18*). God was helping Abraham to understand that the promise had not died.

Verses 3-6 - In an act of reverence, Abraham laid prostrate before the Lord.

In verse four the Lord spoke so personally with Abraham. He dealt with some issues that Abraham had that was preventing him from fully trusting God for the promise. In *Genesis* chapter 15 Abraham told God that he still had not received the promised son. Abraham then stated that his servant was going to be his heir.

While waiting on the promise we often try to rationalize and try to figure out how God is going to perform His word.

God told Abraham "As for Me" - that is, get to know me and My ways. Abraham had to learn that God was able to nourish the promise and sustain it.

Then God reminded Abraham "my covenant is with you". Sometimes we forget that the promise was made to us. The vision was given to us but we allow impatience, nega-

(cont)

tive words and actions to sway us from what God has spoken. After waiting ten years for God to move, Abraham allowed Sarah to persuade him to manufacture a seed, but it was a seed that could never be the promise (*Genesis 16:1-4; 21:9-12*).

Therefore, God reminded Abraham that the promise to bless him and his seeds to come (*Genesis 15, 17:8*) was with him and he was not to allow anyone to sway him from what God had spoken to his heart. It was imperative for Abraham to know that the covenant began with him, and he had a responsibility to protect it while

he waited on the manifestation of the promise.

Then God changed Abraham's name from Abram (*exalted father*) to Abraham (*father of nations*) as a reminder that the promise was still in effect.

Verses 15-19 - As a token of the original covenant, God made another covenant with Abraham, known as the "covenant of circumcision" (*Acts 7:8*). God kept revealing more of Abraham and his seeds' purpose to him.

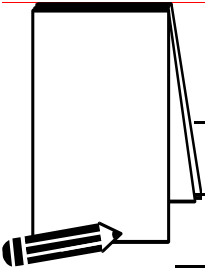
In verse 15 God let Abraham know that his wife Sarai had an intricate role in the promise. She

was not excluded. God changed her name from Sarai (princess) to Sarah (princess of multitudes). God told Abraham that kings would come out of Sarah.

Abraham laughed at the thought of his ninety year old wife bearing the promised son. Isn't God awesome? Abraham was discovering what God Almighty was about. He is the self-sufficient one. He is the one who was able to nourish Sarah's dead womb until it lived again. He is God Almighty.

Lesson In Review

1. How old was Abraham when he first received the promise (*Genesis 12:4*)?
2. According to our lesson today, what are some of the attributes of God?
3. How many years had passed since Abraham first received the promise?
4. What did God promise Abraham?
5. What does the name Abraham mean?
6. Why do you think God changed Sarah's name from Sarai?
7. El Shaddai is often referred to as _____ or _____?
8. How did Sarah and Abraham try to help God?
9. What other scriptures in the Old and New Testament can you find referencing the promise made to Abraham?
10. What does the name Sarah mean?



A series of horizontal lines for writing, starting from a red top line and followed by multiple black lines. The lines are evenly spaced and extend across the width of the page, providing a guide for handwriting practice.

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He Is Everything To Me

In His Life, Christ is an example. In His death, He is a sacrifice. In His resurrection, He is a conqueror. In His ascension, He is a king. In His intercession, He is a high priest. Christ is full and sufficient for all His people. He is bread, wine, milk, living waters,

to feed us; He is a garment of righteousness to cover and adorn us; a Physician to heal us; a Counselor to advise us; a Captain to defend us; a Prince to rule us; a Prophet to teach us; a Priest to make atonement for us; a Husband to protect us; a Father to pro-

vide; a Brother to relieve; a Foundation to support; a Root to quicken; a Head to guide; a Treasure to enrich; a Sun to enlighten; and a Fountain to cleanse.

~John Spencer (1630-1693)

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