

Mary Craig Ministries, Inc.

Series: *Covenant: God's Way of Relationship*



Teaching Sermon: “The Covenant Names of God Part One”

[Click or Tap for the live recording](#)

Dr. Mary Craig

Live Tele-service November 15, 2020

The end of the Davidic monarchy and the devastation of Jerusalem fulfills the covenantal curse associated with the Davidic covenant. Expulsion from the land of promise is a reversal of the blessing expressed in the covenant with Abraham. Abraham's descendants are now treated as the uncircumcised and cast out of the land. Expulsion through exile dramatizes a massive failure under the old covenant. Israel failed. All Israel failed, especially in its witnessing mandate. Judgment was inevitable, yet the prophets would declare a hope beyond devastation. Even as Israel failed to fulfill its covenantal responsibilities, God will not fail in His purpose to establish a people to glorify His own name. He will redeem a people to Himself from among the fallen of humanity, and He will not be stopped.

The consummation of God's covenant is not realized, but the stage is set for a return of David's Son to the throne of Israel. A greater will come on the surety of God's covenant faithfulness. God is faithful, and He also will do it. As the prophets declare, there will be a return to the land of promise, the restoration of acceptable worship, and a renewal of a regal messianic line. This will come in a new covenant relationship. This new covenant will supersede God's previous covenantal administrations while at the same time be the reality of the essence of the previous covenants. This is why we will call the new covenant in Christ the Covenant of Consummation.

The Covenant Names of God

“Those who know Your Name trust in You.” Psalm 9:10

In Deuteronomy 10:17, Moses says, “Jehovah your Elohim is God of gods, the Lord of lords, the God (or El) who is great, mighty, and dreadful.” Divine virtues are generally associated with the title *El*, so that:

As to His duration, He is the Everlasting God (Ge. 21:33).

As to His power, He is the Almighty God (Ge. 17:1).

As to His exclusiveness, He is the Jealous God (Ex 20:3-5).

As to His Holiness, He is a Consuming Fire (Deut. 4:24).

As to His pity, He is a Merciful God (Deut. 4:31).

As to His fidelity, He is a Faithful God (Deut. 7:9).

As to His vitality, He is the Living God (Joshua 3:10).

As to His greatness, He is the Terrible (awesome) God (Neh. 1:5).

As to His compassion, He is the Gracious God (Jonah 4:2).

(Herbert Lockyer, page 8)

As El Elyon God is God Most High so that He is Jehovah Most High in Psalm 7:17; Psalm 47:2; Psalm 97:9. “For thou Jehovah, art most high above all the earth: Thou art exalted far above all the gods.” (Psalm 97:9) *El* often speaks of God in relationship with His various attributes, such

as El Olam, God of eternity, the God without a beginning, the God who never will cease to be, the God who will never grow old, the God who is everlasting, such that wherever we might find ourselves on earth, we are at home with Him.

El Shaddai means “Almighty God,” “God Almighty of Blessing,” but carries the connotation that God is the all-sufficient God, able to fulfill every promise He has made to His people and faithful in performing every word He has spoken. El Shaddai sets forth God’s exhaustless bounty. He is all-bountiful and all-sufficient, able to overcome all obstacles, and not fettered by the laws of nature but supreme over them, free to intervene at His will.

Adonai, meaning Jehovah our Ruler, sometimes substitutes in prophecy and poetry for JHVH. Heathen nations also used this term. However, when it comes in Adonai-Jehovah, Lord GOD, it sets forth the authority, power, deity, reverence, relationship, and responsibility of God as Covenant Lord. (Hebrews 3:19; Isaiah 61:1; Ezekiel 8:1; Psalm 35:23; Daniel 9:19; Psalm 16:2; Isaiah 6:8, 11).

Jah refers to God’s independence. It is a shortened form of Jehovah, signifying *He is* (Exodus 15:2; Isaiah 26:4; Isaiah 12:2). Jehovah is the present living God, the ever-present helper (Psalm 46:1).

It is to Jehovah names of God that we will look to grasp who God is in covenant with His people. God is the self-existing one who always was, always is, and always will be, I AM THAT I AM. Jehovah is a name of covenant relationship as God placed His people in distinct moral relationship with Himself. Jehovah is God entering into history in His redemptive relationship with the Elect. In the covenant names of God we find strength and assurance and a treasure trove for our faith.

Jehovah Elohim- The covenant lord is both Creator and Ruler. Jehovah is the true Elohim, the majestic omnipotent God.

Jehovah Hooseenu- God is the covenant lord our maker (Psalm 95:6). This name refers to God’s ability to fashion something out of what already exists as in producing something or preparing something. When God created it was *ex nihilo*. He spoke and it was so. Here He makes and fashions something out of what already exists, as when God formed Eve.

Jehovah Jireh- In Genesis 22, God reveals Himself as Jehovah Jireh, the covenant lord who sees and provides. His provision is seen. His pre-vision means His pro-vision. God is able to provide for and supply what is needed. “In the mount of the LORD, it shall be seen.” Or “He will be seen.” We could also translate this “In the mount of the LORD, it shall be provided” or “He shall be provided.” As Elohim God demanded the sacrifice of Isaac, but as Jehovah, God provided a substitute. The Lord will see to it. (Hebrews 11:19) God’s vision issues in provision. He provides Himself a sacrifice. Here we see God’s goodness. (Phil. 4:19)

Jehovah Rophi- God is the covenant lord who heals. (Exodus 15) God restores (Psalm 103:3), heals (Psalm 147:3), recovers (Jeremiah 3:22), and removes infirmities (Genesis 20:17; 2 Kings 20:5). Provision came to Abraham as he obeyed in faith. Healing came to Israel as they hearkened to the voice of the Lord, doing that which was right in His sight. He makes bitter waters sweet.

Jehovah Nissi- God is the covenant lord our banner. Banners express loyalty and surrender to that loyalty. Psalm 20:5; Psalm 60:4; Exodus 17:15, 16. The Covenant Lord is the One we represent, the One whose power we use.

God sets the standard. In the battle with Amalek, Moses and Aaron and Hur were on the top of a hill. As Moses held up his hand, holding the rod of God, Israel prevailed. When his hands dropped, Amalek prevailed. Others held up Moses' hands until Israel defeated their enemies and God gave victory. The trophy of war went to God, not the warriors fighting the battle. The presence and power of Jehovah were the banner under which Israel fought, grew strength, and gained victory.

Nissi can stand for standard or ensign in Isaiah 5:26; 49:22; 62:10. It stands for *sign* in Numbers 26:10 and as *pole* in connection with the brazen serpent lifted up to give life to those who looked upon it. God will have war with Amalek from generation to generation. Moses named an altar Jehovah Nissi, a hand upon the throne of Jehovah. Amalek's hand dared to assault Jehovah's throne to overturn it, but the uplifted hands of Moses in authority and power of the throne of God overturned the assault.

As Jehovah Nissi, God is with us, teaching our hands to war (Psalm 18:32, 34). His banner over us is love (Song of Solomon 2:4). We are not to shrink from showing our banner but openly acknowledge the One with whom we live in covenant. He is Jehovah Nissi and the battle is His and ours against His enemies. So, be strong in the Lord and in the power of His might. Ephesians 6:10. And when He wins our battles for us, give Him the credit and worship Him.

Jehovah M'Kaddesh- The covenant lord sanctifies. He is God who sanctifies. Sanctification presupposes regeneration and carries with it the idea of being set apart for God's service. It expresses an activity as well as positional properties—qualities of character and conduct as well as dedication to certain uses. No one can sanctify himself/herself. It is God who sanctifies.

Believers have a positional sanctification (1 Cor. 6:11). We have an obligation to allow the Holy Spirit to translate position in the heavenlies into practice here, in us, to perfect holiness in the fear of the Lord.

Exodus 20:8, 11. Something set apart for God, like the Sabbath, e.g., was to be hallowed, revered, reflecting God's holiness to surrounding peoples and places. Believers are sanctified to obey (Leviticus 20:8), sanctified to purity (Leviticus 21:7, 8), sanctified to God (Leviticus 21:15), sanctified to healthiness (Leviticus 21:23), sanctified to diet/food habits (Leviticus 22:8, 9), sanctified to instruct (Leviticus 22:15, 16), sanctified to remember (Leviticus 22:32, 33). Believers are redeemed and owe God allegiance, to keep themselves pure and holy because God is holy. (2 Peter 1:15, 16)

God is the Eternal Who hallows you. Sanctification is positional, practical, progressive, and expansive. (1 Thess. 5:23) Believers are sanctified by God the Father (Jude 1), by God the Son (1 Cor. 1:2, 30), by God the Spirit (Romans 15:16), by the Blood (Hebrews 13:12, 10:10, 14), by the Truth (John 15:3, 17:17, 19; Psalm 119:9; 1 Timothy 4:5), by Faith (Acts 26:18), and by prayer (1 Timothy 4:5). Jesus sanctified Himself for our sakes (John 17:19) and we are to separate ourselves from sin and unto God for the sake of the Body, to lay down our lives for the Body.

Jehovah Eloheenu- The covenant lord is the Lord our God (Psalm 99:5, 8, 9). He is the ever-existing, all-sufficient One (Deut. 6:4), close to us. Prayer and obedience bring Him near (Deut. 4:7). He gives us inspired precepts and promises, brings deliverance and blessing, gives what is necessary to our life, reveals what is waiting to be revealed, and shows us the glory of Himself.

Bibliography:

Lockyer, Herbert. All the Divine Names and Titles in the Bible. Grand Rapids, MI: Zondervan Publishing House, 1975.

Reymond, Robert L. A New Systematic Theology of the Christian Faith. Nashville: Thomas Nelson Publishers, 1998.

Robertson, O. Palmer. Covenants. Suwanee, GA: Great Commission Publications, Inc. 1987.

Robertson, O. Palmer. The Christ of the Covenants. Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1980.

Williamson, G. I. The Westminster Confession of Faith. Philadelphia, PA: Presbyterian and Reformed Publishing Company, 1980.

<https://www.youtube.com/watch?v=HBB71r609SI> Pastor Tony, Faith Baptist Church, Lebanon, PA. 2020.

“And to you and your descendants I will give the land of your sojourn--all the land of Canaan-- as an eternal possession; and I will be their God.” Genesis 17:8

“And He told me, “It is done! I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give freely from the spring of the water of life. He who overcomes shall inherit all things, and I will be his God and he shall be My son.” Revelation 21:6, 7.

© 2020 Mary Craig Ministries, Inc. All rights reserved. www.marycraig.org www.mcmtffr.org
P.S. Thank you for giving to MCM! Donate: Mary Craig Ministries, Inc., P. O. Box 4610, Fort Lauderdale, FL 33338-4610 or through PayPal® online at



www.marycraig.org. Go to marycraig.org for the latest articles and words received. Take a look and see all that God is doing through this ministry, in world missions, in evangelism, the Barnabas Project, Craighthouse® Christian Fellowship, home visitation, Kinetic Koinonia, media, and more. Worship with us 4:30 p.m. Sundays via teleconference. Reach MCM at 954-491-7270. Send in your prayer requests. Follow MCM Bible teachings and Rev. Jim Craig’s sermons; go to www.marycraig.org and click on “Audio Bible Studies” or “*Divine Appointment*” radio ministry; or go to www.mcmtffr.org for audio sermons and teachings and Friday night handout sheets. Free. Go to www.marycraigverses.org for “Enjoying God for Life,” daily encouragement and growing in your faith. Go to www.marycraig.smugmug.com for some pictures of MCM world missions. See our new Mary Craig Ministries YouTube Channel here: <https://www.youtube.com/channel/UCs4c-InXmh2HKF36huJQTOA/null>
Mary Craig Ministries, Inc. is a USA 501 (C) (3) nonprofit corporation founded in 1993. Federal ID 65-0429517.