

*Mary Craig Ministries, Inc.*

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



*Teaching Sermon: "The Covenant Names of God Part Two"*

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*Dr. Mary Craig*

*Live Tele-service, November 22, 2020*

### **"Those who know Your Name trust in You." Psalm 9:10**

Jehovah Eloheeka- The covenant lord is the Lord our God. We are redeemed by Him, have relationship with Him through redemption, have responsibility because of that relationship, and find reward in Him. (Exodus 20:2, 5, 7, 10, 12)

Jehovah Elohay- God is the covenant lord who is the Lord my God. God is not just our God. He is my God. We find this title in an individual sense in Psalm 7:1, Psalm 18:28, Psalm 30:2, 12, Joshua 14:8, Ezra 7:28, and Zechariah 14:5, e.g.. He says to us in covenant, I will be your God and you will be My people. With this name we respond to Him, You are my God and your people are my people. As Thomas said to Jesus, the Lord of me, the God of me, my Lord and my God.

Jehovah Shalom- God is the covenant lord our peace. This word "shalom" is translated welfare, good health, all is well or safe, prosperity, favor, rest, wholeness, finished, full, make good, restitution or repay, well or welfare, pay or perform in fulfilling or completing obligations, recompense, perfect or being in harmony with God. Thus the underlying idea is that of being in a harmony of relationship or a reconciliation passed upon the completion of a transaction, the payment of a debt, the giving of satisfaction. (Herbert Lockyer, page 39).

The occasion of God's revelation of Himself as Jehovah Shalom came over 200 years after He had revealed Himself as Jehovah M'Kaddesh. The people had forgotten Jehovah Who Sanctifies and turned to other gods, intermingling with the customs and culture and cult worship (folk religion) of surrounding nations. That brought sin, slavery, and sorrow. God came to Gideon, assuring him of victory leading to peace. Gideon built an altar and called it Jehovah Shalom, Jehovah is, or sends, peace. (Judges 6) God is the God of peace (Romans 15:33, Hebrews 13:20, 1 Thess. 5:23). Christ is our peace (Ephesians 2:14) and makes peace by His shed blood and gives peace.

Jehovah Tsebaoth- God is the covenant Lord of Hosts. (Romans 9:29, James 5:4; 1 Samuel 1:3; Jeremiah 11:20). The covenant Lord controls all created agencies and rules over all. He is captain of the armies and controls service, appointed times, heavenly hosts, etc. In Zechariah the name "Lord of Hosts" occurs 53 times. Likewise, God rules the congregation, tribes, and families under His control. He is Head over all things to His Church. Lord of Hosts is a gathering title as God gathers in His name, and His name alone should be our gathering Name. The Lord of Hosts is with us (Psalm 46:7). He is Lord of all angelic hosts, all stellar hosts, all

feathered hosts, all animal hosts, all human hosts, and even satanic hosts, i.e., all satanic hosts are subservient to the will of Almighty God.

Jehovah Rohi-God is the covenant lord our Shepherd. God had revealed Himself in connection with creation, life, healing, victory, holiness, peace, and protection. Now He reveals Himself as Shepherd. Psalm 23:1, 6. The word occurs about 80 times in scripture and has several meanings: feeder/keeper (Genesis 4:2); companion (Proverbs 28:7); friend (Judges 14:20); pastor (Jeremiah 17:16); herdsman (Genesis 13:7); shepherd (Psalm 23:1). As Shepherd, God comes near to us. He is the Shepherd of Israel (Psalm 80:1) who feeds His flock (Isaiah 40:11) in a good pasture (Ezekiel 34:11-16) so that we do not want (Psalm 23:1). He feeds us all our life long (Genesis 48:15) as the Mighty God (Genesis 49:24). We are the sheep of His pasture (Psalm 100:3). Jesus is the Good Shepherd, the Great Shepherd, the Chief Shepherd, the Shepherd and Bishop of our souls. Ultimately, He is the Lamb as Shepherd (Revelation 7:17) in Glory.

Psalm 22 is the Psalm of the Savior. Psalm 23 is the Psalm of the Shepherd. One speaks of Calvary, the other of the rod and staff. Until we know the Jesus of Calvary, we will not recognize Him as Shepherd of our souls, as His sheep. Jesus knows His own by name (John 10:14). He knows the number of His sheep and holds Himself responsible for their safety (John 17:12).

In Jesus the Good Shepherd we see redemption. He lays down His life for the sheep, making His soul an offering for sin. No one else but Jesus was good enough to be the sacrifice for our sin acceptable to a holy God.

In Jesus the Great Shepherd we see resurrection. He is great because He rose again from the dead (Hebrews 13:20). As the living Shepherd He cares for His own.

In Jesus the Chief Shepherd we see rewards (1 Peter 5:2-4). Pastors are under-shepherds commissioned by the Good Shepherd to feed Jesus' sheep. As Chief Shepherd, Jesus gives to faithful under-shepherds the unfading, immortal crown of glory for loyal and consecrated care of God's flock.

Jehovah Tsidkenu- God is the covenant lord our righteousness. Jeremiah revealed that the Righteous Branch who was to appear would be known as Jehovah our Righteousness. The Kingdom of Judah was headed for captivity in Babylon, but God would raise up a Righteous Branch, a just King, Jehovah our Righteousness (Jeremiah 23:5, 6; 33:16). As Jehovah Tsidkenu, God demands separation from sin and separation unto Himself. He commands right and just relationships among people (Leviticus 19:35, 36). He demands that we seek after full weights and measures, justice, just weights and balances. Jehovah Tsidkenu became flesh and was made unto us righteousness (1 Cor. 1:30). The soul that sins will surely die, but God sent His Son, the Righteous Branch, to taste death for every sinner so that by faith His righteousness is imputed to the believer, making them holy ones, or saints. Righteousness is not attained, but obtained. Righteousness has to do with right standing before God, positional righteousness, and also with our state in the world, a practical righteousness, living in right conduct.

Jehovah Makkeh-God is the covenant lord who smites. We can discern God's hands in the blows that fall upon human lives. (Ezekiel 5:8; 7:9) When God's people despised His grace and refused to walk in His statutes and to keep His judgments, God turned against them. 1 Peter 4:17 tells us that judgment begins at the house of God, e.g. Revelation 2:16. Unless there is repentance, God will smite. (Ezekiel 22:13; Malachi 4:6) Keep the covenant.

There seems to be three distinct aspects of judgment. First, we are to judge ourselves that we be not judged of the Lord. Second, we have Church judgment. If we judge ourselves, then the

Church is kept clear, but if we fail to walk in the light, evil breaks out and the Church must judge it. If the Church fails to judge in justice, divine judgment falls.

At Calvary, Jesus was smitten of God and afflicted, wounded for our transgressions, bruised for our iniquities. By His stripes we are healed. (Isaiah 53; Zechariah 13:7) As believers, God chastens and scourges every son whom He receives (Hebrews 12:6). We are not to despise chastening or deny divine intent in our chastisement or faint under the rod of correction or lose heart and faith or abandon the conflict. The key, of course, is to judge yourself in the light of God's holiness and acknowledge your only righteousness, Jesus Christ.

Jehovah Gibbor- God is the covenant Lord, our Mighty Hero who Saves. (Zephaniah 3) He exults over us with joy and is quiet in His love.

Jehovah Gmolah- God is the covenant lord, the God of Recompenses. Jeremiah 51:56. God will surely requite. Deuteronomy 31:35 Vengeance belongs to God, not us (Romans 12:17-21; Proverbs 20:22).

Jehovah Shammah- God is the covenant lord whose name is The Lord is There, or The Lord is Near. (Ezekiel 48:35) Ezekiel saw in a vision that the glory of God departed from the Temple because of Israel's idolatry and iniquity. He saw judgment fall upon Jerusalem. He saw the setting up of the second David as the channel of Israel's future blessing. He saw the setting up of an ideal city with the restoration of the Temple within it. He had revealed to him the name of this ideal commonwealth or kingdom, namely, Jehovah-Shammah, "The LORD is there." The manifest presence and power of Jehovah was in the final city of God. God's presence is real and felt, tangible.

We discover God in the most unlikely places and under unusual circumstances and experiences. (Exodus 19:9; Psalm 18:11; Psalm 139:12; Isaiah 45:3; Jonah. God is not no-where. God is now-here. (Zephaniah 3:15; John 1:14; Luke 24) God is in us as Christ is in us. We are the dwelling place of the Almighty. As we walk the days of our lives, let's remember: The covenant Lord is there, near, in our hearts, in our minds, in our body, soul and spirit. Amen.

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**“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.**

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*Mary Craig, D. Min. and all of us at Mary Craig Ministries*