

# 20-0308a Transcript

## 20-0308a - *Knowing God Through His Names: Unveiling His Character*

Preacher: Jim Lokenbauer, Bible Reader: Roger Raines

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## Knowing God Through His Names

Transcript (0:00 - 53:51)

### Scripture Reading(s)

2<sup>nd</sup> Reader: Roger Raines

1 **John 4:7-8** - (0:00) I'll be reading from the first book of John, chapter 4, verses 7 through 8. (0:10) 1 John 4, 7 through 8. (0:20) Beloved, let us love one another, for love is from God, and everyone who loves is born of God and knows God. (0:29) The one who does not love does not know God, for God is love. (0:35)

## Transcript - Unveiling the Divine Character

Preacher: Jim Lokenbauer

(0:45) Good morning, everybody. (0:49) It's been a while since I'd gotten up here and presented you a lesson. (0:53) As most of you know, our minister has retired, so the burden has now shifted to the men of the congregation to bring you the word of God. (1:02) So, I guess I am lead-off batter.

(1:07) And I know a lot of good brothers will be presenting the word of God to you, (1:11) and hopefully we'll be able to glorify God in this place and bring a message to you. (1:23) I want to thank Kevin for choosing 9-11 for the invitation song. (1:29) If my sermon bombs, we'll have to call 9-11, won't we? (1:38) No, it was a wonderful song service so far.

I loved all the songs Kevin picked out today. (1:44) Great songs to glorify God with. (1:48) This morning, I'm going to be presenting to you what I will have as a series of lessons, not concurrently.

(1:57) I think Kevin will have the next sermon, and perhaps other men as they step forward. (2:02) But when I'm up here, I'm going to be presenting you the idea of who is God, and explore God in the Bible. (2:13) God is an awesome being, and he can't really be described perfectly by man.

(2:23) We just have finite minds and can't grasp exactly the totality of who and what God is. (2:33) But I'm going to do my best, and I'm going to let the Bible do most of the speaking for me. (2:38) Because, after all, the Bible is God's inspired word.

We regard it as infallible. (2:46) The Bible was written by men as they were guided by Holy Spirit. Holy Spirit is God.

(2:55) And we're also told that God's word in plenary is perfect and infallible. (3:04) So, that's my source. (3:07) In this lesson, I did use extra side material, like Strong's Concordance, and also a Greek and Hebrew lexicon, (3:19) because I really wanted to get the essence of the different names of God presented to us in the New Testament, Gospel, and Old Testament.

(3:28) And this isn't going to be a comprehensive study on the different names of God, but more of the common names we come across in the Bible. (3:39) And you've got to understand that our Bible is translated, and often transliterated, from original Hebrew and Greek texts. (3:49) Our thinking and train of thought isn't the same as what Hebrews and Greeks are.

(3:55) Their whole train of thought and mode of speech is different from English. (4:00) And so the translators do the best they can. The best translations are done by committee, (4:05) where different groups of men will study pieces of Scripture.

(4:10) They'll pass it on to the next group, who studies the same thing. (4:15) It's a way of really reviewing their scholarliness as they go about to present a readable version of the Bible. (4:24) And so most English translations are reliable.

(4:33) There are some that are not so reliable, and those are the paraphrased versions. (4:39) If you like Bible light, paraphrased versions are the way to go. (4:44) An example of that would be the Living Bible.

(4:47) You can read it to get the gist of what the Bible says, but it's not truly a reliable version in which you can sink your teeth in (4:56) and know that it's a word for word. It is not. (5:01) Very readable versions are available to us.

(5:05) I think personally the NIV is the most readable version, because it seems to be on a third grade reading level, which I have. (5:13) And it's very palatable, and it is very close to the originals, but it's a paraphrased version. (5:28) But what I do study with is the New American Standard.

(5:32) It, among several others, are supposed to be very close representatives of what it would be from the Hebrew and the Greek. (5:43) And of late, I made sure to add to my Bible library on my computer the World English version, (5:53) which is one of the newer translations of taking the, what is it, the 1901 American Standard version (6:04) and doing a word for word copy of that. (6:08) And it's very readable, and I like it mainly because it preserves some of the Hebrew names for God.

(6:19) Modern translators, I think they don't give us enough credit to realize there are many names for God. (6:29) And so what they do is they take the most holy name, which is Yahweh, or also Jehovah. (6:38) And Yahweh is the tetragrammaton, they call it, Y-H-W-H.

(6:44) No one knows for sure how to pronounce it, but to the best of man's ability, it's Yahweh. (6:51) And they take that and they, when you see it in your Bible, it's Lord in all capital letters. (7:00) Capital L, capital O, capital R, capital D. (7:03) So when you see that, know that word is Yahweh, or Jehovah.

(7:08) And there's so many cool aspects in the name Yahweh, or Lord, in our Bibles. (7:18) How nice of them to be condescending to think we can't keep track of all the different cool names that God has assigned to him. (7:26) Or as he calls himself, is really what it boils down to.

(7:31) But anyhow, so I'm going to be presenting you God and his attributes through his name. (7:41)

So we're going to be doing a lot of reading, and I hope you don't mind that. (7:45) When you tend to stick to scripture, you stick to truth.

(7:49) And I will just try and connect dots so we can get a good idea of the emphasis I'm trying to put on this lesson. (8:00) So, helps to have all my pages in order. (8:09) Before we start though, I did want to say a prayer on behalf of some of the people here this morning.

(8:18) Like Idris, we were asked by Nadia to remember her brother in prayer for some of the challenges coming up in his life very shortly. (8:29) And I'd like to honor that. (8:31) And was there another prayer request? (8:38) Okay.

(8:39) Francisco Juarez. (8:41) Okay. (8:42) Alright.

(8:43) So, congregation, please pray with me. (8:46) Our Holy Father in heaven, at this time we want to pray for our brother Idris. (8:50) And we pray, Father, that you'll be with him, strengthen him, give him encouragement, and help him through this challenge in his life that he has.

(9:02) And we pray your will be done. (9:03) And we ask that you bless him and give him the results that he's looking for and help us to learn from the things that you put before us. (9:16) Help us never to be discouraged because we know Satan works in many different ways to try to discourage us and keep us from depending upon you in our lives.

(9:28) And so please bless him as he faces these challenges in his life. (9:33) And, Father, we pray for Nadia's friend who passed away in a car crash. (9:38) And we pray that you'll be with the Juarez family and put peace in their hearts at this time.

(9:45) And, Father, be with me as I present the lesson. (9:48) May it be done in truth and in spirit and for your glory. (9:51) Bless us all this morning and help us all with our own personal struggles that we have, Father.

(9:58) And may we always choose and make good decisions based upon your will. (10:04) And, Father, guide us always. (10:06) In Jesus' name, amen.

(10:11) Okay. (10:13) The great question. (10:15) Who is the God of the Bible? (10:18) If we say that we're a child of God, we should know who our God is.

(10:28) And if you were to ask someone to explain or describe God, what would the answer be? (10:33) What would your answer be? (10:35) If I said, who is God? (10:37) What is he like? (10:38) Would you have an answer ready? (10:40) And at first it seems like a simple question, but it is a deep and complex question in reality (10:51) and demands a really deep investigation to answer that question in scriptures. (10:59) And we know the God of the Bible is a multi-personality. (11:11) It's the Trinity, okay? (11:14) Father, Son, Holy Spirit.

(11:17) And we know that Kevin has taken over Steve's job for morning Bible class, Kevin Clary. (11:25) And I presented an excellent class this morning, leading us in who is the Holy Spirit. (11:33) So it's kind of neat that the Spirit guides us, sort of have this harmonious continuity (11:41) in what's being taught here at Westside right now.

(11:45) And so this lesson will be right up that alley. (11:49) We'll let Kevin cover Holy Spirit. (11:52) I'm going to be looking at the entity known as the Trinity, concentrating upon Jesus Christ and the

Father.

(12:04) So keep in mind it isn't a comprehensive one. (12:07) So if you think of other names attributed to God or other characteristics, that's wonderful. (12:13) But I'm just going to cover a lot of the basic ones here.

(12:16) So who is God in the New Testament? (12:21) The Greek word theos is the word that we see when we see the word G-O-D in the New Testament, God. (12:30) And theos is the equivalent of elohim that the Hebrews have in the Old Testament. (12:38) And the idea here is that we're talking about the entity called the Trinity, okay? (12:48) Father, Son, Holy Spirit, okay? (12:51) And so that's what theos is, the Godhead.

(12:55) And so also, second right behind God, being the most referred to name in the New Testament, is Lord, capital L-O-R-D. (13:08) And that is from the Greek word kurios, which means rab, means master or teacher. (13:15) And this is a name used by Jesus and of Jesus throughout the Gospel in the New Testament.

(13:25) And one of my favorite names attributed to Christ is the word, word, and that is the Greek word logos. (13:35) And it refers to Jesus being the giver of the word. (13:41) We know that in the Old Testament, he was the angel of the Lord.

(13:48) And he was also the angel of the covenant. (13:53) He gave that word in the Old Testament and also in the New Testament. (14:00) So it's an awesome word describing our Savior Jesus.

(14:05) And we can find that in the Gospel of John, Chapter 1, in the first few verses. (14:13) So those are two of the main names in the New Testament. (14:18) So let's look at some of these examples here of other names attributed to God.

(14:25) In Revelation 1.8, if you'd like to turn there, (14:30) we have Jesus meeting John who's caught up in the Spirit in heaven. (14:36) And this is Jesus describing himself in his title. (14:43) In Revelation 1.8, he says, I am the Alpha and the Omega, says the Lord, (14:49) who is and who was and who is to come, the Almighty.

(14:55) And in Revelation 1.17, just a few verses down, (15:01) John says, When I saw him, I fell at his feet as though dead. (15:07) Then he placed his right hand on me and said, Do not be afraid. (15:11) I am the first and the last.

I am the living one. (15:14) I was dead and behold, I am alive forever and ever. (15:18) And I hold the keys of death and Hades.

(15:21) So this is Jesus describing who he is to his apostle, John. (15:28) And these names that he gives himself, though they're New Testament names, (15:35) it has a lot of relationship with who he was in the Old Testament. (15:42) He doesn't change.

Sometimes the names may change a little bit. (15:45) The character is still the same. (15:47) And we're going to see that in later examples.

(15:50) Now, other attributes of God in the New Testament, (15:57) I personally like 1 Timothy 6, verses 15 and 16. (16:03) And this is speaking in reference to the word God. (16:08) So we know it's talking about the Trinity.

(16:11) And I know it seems weird when you come across the word God in the Bible. (16:17) You think in a singular sense. (16:20) But it's important to know that our God is a three-person Godhead.

(16:28) The three individual beings make up this one God. (16:32) So the word is uniformly singular, but the essence of it is Father, Son, Spirit. (16:40) So let's see what this says.

(16:42) By Paul, he says, (16:43) God, the blessed and only ruler, the King of kings and Lord of lords, (16:49) who is alone, who alone is immortal and who lives in unapproachable light, (16:56) whom no one has seen or can see. (17:00) To him be honor and might forever. Amen.

(17:05) So in these words, we're given the idea that nobody has seen God. (17:14) But we have seen, well, the people have seen Christ. (17:19) We see him through Scripture.

(17:24) But the Godhead, nobody has seen the Father. (17:29) Nobody has seen Holy Spirit. (17:32) They are the unseen, the invisible forces of the Godhead.

(17:38) So there is always a representative who interacts and intercedes with mankind. (17:45) And we're going to see that it's Jesus. (17:48) And to look at Jesus as a God figure, let's look at John chapter 1, verses 1 and 3. (17:57) Verses we're all very familiar with.

(18:00) John chapter 1, verses 1 and 3. (18:04) And this particular passage I've taken from the New International Version. (18:12) In the beginning was the Word, and the Word was with God, and the Word was God. (18:18) He was with God in the beginning.

(18:21) Through him all things were made. (18:23) Without him nothing was made that has been made. (18:27) So here we have the Word, Logos.

(18:31) And this is talking about the Christ. (18:34) Because later, in verse 14, it said that this Word is Jesus. (18:39) John comes right out and tells us this.

(18:42) But he's saying that Jesus is God. (18:47) If you can wrap your head around that. (18:49) Jesus, the man, is God.

(18:52) And that everything was made through him. (18:59) But we're going to see the uniqueness of God, the Trinity. (19:06) So we're going to also look at Colossians chapter 1, verses 15 through 20.

(19:11) So please turn there and read along with me. (19:13) We're going to do a lot of reading. (19:16) But if all of a sudden I start reading like a third grader, I've got this thing now.

(19:21) It's something that you gain when you get older. (19:23) Sort of a badge of honor. (19:25) It's posterior vitreous detachment.

(19:31) So I've got this giant blob in my right eye that loves to go right where I'm trying to focus. (19:38) And I've only been told it gets better because my left eye can do the same thing. (19:42) It's already happened to my wife, so she can relate to me.

(19:45) But it's just something you can't avoid when you get older. (19:48) Sometimes these things happen. (19:50) I'm not going to let it discourage me.

(19:52) I will serve the Lord, regardless of this little new challenge in my life. (19:58) Okay. (19:59) Colossians 1, 15 through 20.

(20:02) Christ, who is the image of the invisible God, the firstborn of all creation, (20:08) for by him all things were created in the heavens and on earth, (20:13) things invisible and things visible, whether thrones or dominions or principalities or powers. (20:21) That's talking about angels, folks. (20:24) All things have been created through him and for him.

(20:28) He is before all things, and in him all things hold together. (20:33) And he is the head of the body, the church. (20:35) He is the beginning and the firstborn from among the dead, (20:39) so that in everything he might have supremacy.

(20:43) For God was pleased to have all his fullness dwell in him (20:48) and through him to reconcile himself all things, (20:53) whether things on earth or things in heaven, (20:55) by making peace through his blood shed on the cross. (21:01) So, Paul is telling us here in the Colossian letter (21:06) that Jesus, the man when he was on earth, (21:11) had all the fullness of God in him. (21:15) When we look at the Gospels, we know that when he was baptized by John, (21:19) Holy Spirit came upon him.

(21:21) He had the fullness of the Holy Spirit in him. (21:26) So within Jesus, the man, who was born of a virgin, by the way, (21:31) by Holy Spirit, that's why it says (21:35) in Isaiah 7, 14, his name will be Emmanuel, (21:40) which means God with us. (21:44) This Christ, though he was in the flesh of a man, is God.

(21:50) So all the people who had the absolute honor and privilege (21:55) to be around Jesus, to be taught by Jesus, (21:59) to see the miracles, (22:02) Jesus was God in the flesh. (22:05) And I know it's a hard concept. (22:08) We're finite.

We're just flesh and blood (22:13) and this skin-filled bag we live in. (22:17) But our souls are spirit. (22:20) That goes on.

These will be left behind. (22:23) So our thinking is just worldly. (22:27) It's finite.

It's incomplete. (22:31) But there's going to be a time where we shed this skin (22:34) and we're going to be united with God in heaven one day. (22:38) Then we'll know everything.

(22:40) Then we'll get the big picture finally at last. (22:45) But God gives us a glimpse of who he is (22:48) and what his will is for us (22:50) through this book, the Bible. (22:55) And so it's very important for us to know this book, (22:58) to know our God, to know what he's like.

(23:01) What does he like? What does he not like? (23:04) What's his personality like? (23:07) And so the coming verses will be very helpful for us. (23:13) Now, the Apostle John in the first chapter of his gospel (23:17) alludes to the complexity of knowing (23:21) who God the Father is. (23:23) And in John 1.18 he says, (23:27) No man, this is John telling us this, (23:32) he says, (23:33) No man has ever seen God at any time.

(23:38) The only begotten God is in the bosom of the Father. (23:42) And that's a reference to Jesus. (23:44) He's the only begotten son by God.

(23:47) He had another son who was created by him. (23:50) That was Adam. (23:51) But we're talking about the Christ here.

(23:55) And it says, (23:56) You have neither heard his voice, (23:58) I'm sorry, (23:59) who is in the

bosom of the Father. (24:01) He has explained him. (24:03) So Jesus has explained God the Father to us.

(24:07) Also in John 5:37, (24:10) And the Father who sent me has borne witness of me. (24:13) This is Jesus talking. (24:16) You have neither heard his voice at any time (24:18) nor seen his form.

(24:20) So no man in the whole Bible (24:25) has ever seen God the Father. (24:31) No one. (24:32) No human flesh has seen him.

(24:35) That's why in the previous reading we had, (24:38) he is in unapproachable light. (24:42) We can't in these bodies (24:45) go to heaven and see God the Father. (24:48) We would, I don't know, melt.

(24:50) I don't know. (24:52) We just couldn't be in his presence (24:55) in this present state. (24:57) As Paul says in Corinthians 15, (25:00) we have to shed this earthly body (25:02) and put on our spiritual body (25:04) to be able to go there (25:06) and be with our Father.

(25:08) So in our present state, (25:09) we just can't see God. (25:12) Which means we also can't see Holy Spirit. (25:15) But somebody we do see, (25:18) and that was Jesus God.

(25:21) So it would look like Jesus God (25:24) is the one who is the representative (25:27) of the Trinity (25:29) who will intercede, interact with mankind. (25:40) Let's look at John 14, 8-7. (25:45) Gospel of John, chapter 14, verses 8-7.

(25:49) Jesus comes right out and tells us (25:53) about himself and the Father. (25:56) And Philip asks a question of him. (26:00) Philip said to him, (26:01) Lord, show us the Father, (26:02) and it is enough for us.

(26:04) Jesus said to him, (26:06) Have I been so long with you, (26:08) and yet you have not come to know me, Philip? (26:12) He who has seen me has seen the Father. (26:17) How do you say, show us the Father? (26:20) Do you not believe that I am in the Father (26:22) and the Father is in me? (26:24) The words that I say to you (26:26) I do not speak on my own initiative, (26:28) but the Father abiding in me (26:33) does his works. (26:35) Believe me that I am in the Father (26:37) and the Father in me.

(26:38) Otherwise, believe on account (26:40) of the works themselves. (26:43) So Philip, who has been (26:45) about three years at this time (26:47) being with Jesus, (26:49) asks him, Jesus, show us God. (26:52) They wanted to see the Father.

(26:54) That's the image in their mind (26:56) that they had from the Old Testament (26:59) idea of God. (27:01) You know, this great being (27:04) he wanted to see. (27:06) And Jesus came right out and said, (27:08) Philip, you've been with me all this time.

(27:12) When you see me, you see the Father. (27:16) And so, with all the other verses (27:17) we've read, like from Colossians, (27:20) Jesus is the exact representation (27:22) of the being of God. (27:24) So, Jesus is God the Father on earth.

(27:30) In Hebrews 1, verses 1 through 6, (27:36) we're going to read that. (27:38) So if you'd like to turn to Hebrews 1, (27:41) we're going to see that Jesus (27:43) is a singular representative (27:46) of the Godhead. (27:48) Him being the singular, the Godhead (27:51) being all three living in the body

(27:54) of Jesus Christ, the man.

(27:57) So, (27:59) In the past, God spoke to our forefathers (28:02) through the prophets at many times (28:04) and in various ways. (28:06) But in these last days, he has spoken (28:08) to us by his Son, (28:10) whom he appointed heir of all things, (28:13) and through whom he made the universe. (28:17) Side note, (28:19) through whom he made the universe.

(28:22) Jesus made the universe, (28:23) but it was God working through him. (28:26) Here's this idea again (28:28) of the trinity of that being God. (28:31) In the beginning, God created, right? (28:35) But it was Jesus, the person of Jesus, (28:38) doing the creating.

(28:39) However, I don't know if it was this, (28:41) but he was the one who created. (28:44) Okay? (28:46) End of side note. (28:48) Through whom he made the universe.

(28:50) The Son is the radiance (28:52) of the glory of God (28:53) and the exact representation (28:56) of his being, (28:57) sustaining all things by his powerful word. (29:01) So Jesus is keeping all that you see (29:04) together by his powerful word. (29:07) All the laws of science, (29:09) all the matter that there is in the world (29:13) is held together (29:15) by the power of Jesus Christ.

(29:20) How that works, I don't know. (29:22) I am but a peanut and don't know nothing (29:24) compared to the infinite mind of Christ (29:27) who knows everything. (29:29) We'll know perhaps when we get to heaven, right? (29:33) After he had provided purification for sins, (29:35) he sat down at the right hand (29:38) of the majesty in heaven.

(29:40) And there's another word for God, (29:41) the majesty. (29:43) So the gospel in the New Testament (29:45) representative of the Godhead (29:47) that interacts with mankind (29:49) is Jesus Christ. (29:51) Jesus spoke and taught (29:53) and acted on his father's behalf.

(29:56) He is Jesus God the creator. (29:58) We are told by the Hebrew writer (30:00) that he is the exact representation (30:04) of God. (30:06) The father's image.

(30:07) And that he sits at God's right hand (30:10) on a throne in heaven (30:11) with angels worshipping him. (30:15) So Jesus is God. (30:19) Our savior who walked on earth, (30:23) who lived a perfect life, (30:25) died on that cross, (30:27) rose again by the power of God, (30:30) is God, our God.

(30:37) Now to find out (30:39) who of the Godhead (30:41) interacted with mankind (30:43) before the Gospels (30:46) in the Old Testament, (30:48) let's dig into the Holy Text (30:50) and see what we have here. (30:59) Let's look at Isaiah 9. (31:01) We're going to look at verses 6 and 7. (31:04) This is our clue as to (31:07) who did the interacting (31:09) in the Old Testament. (31:18) Isaiah made a lot of prophecies (31:21) concerning our savior.

(31:23) This is one of them. (31:25) Earlier I mentioned Isaiah 7.14 (31:27) which was the prophecy (31:28) about the virgin bearing a child (31:31) who would be Emmanuel, (31:33) God with us. (31:35) Okay.

(31:36) Isaiah 9.6 and 7. (31:38) For to us, (31:39) this is speaking of that child (31:40) by the way. (31:42) For to us a child is born (31:43) to us a son is given (31:45) and the government will be on his shoulders (31:48) and he will be called (31:50) wonderful, counselor, (31:52) mighty God, (31:54) everlasting father, (31:56) prince of peace. (31:59) Of the increase of his government and peace



(32:01) there will be no end.

(32:03) He will reign on David's throne (32:05) and over his kingdom. (32:07) So this child born to the virgin (32:10) who is God with us (32:12) is going to have a kingdom on earth. (32:25) And these prophecies are fulfilled of course (32:28) in the early gospels (32:30) and we can see that in Matthew and Luke.

(32:35) All those names that were assigned to him (32:40) by Holy Spirit (32:42) through Isaiah the prophet, (32:44) wonderful counselor. (32:45) Well, who is that? (32:47) Holy Spirit, right? (32:48) John 14 (32:50) talks about this counselor (32:53) who is going to come, the comforter. (32:55) One of the names attributed to the Spirit.

(32:59) That being will be in this child. (33:04) Okay. (33:07) Mighty God.

(33:08) Okay. (33:09) The idea, (33:10) and I'm going to get into it in a minute, (33:13) about the name God in the Old Testament (33:16) is Elohim (33:18) and that is the trinity name (33:21) for God in the Old Testament. (33:23) When you see God in the Old Testament, (33:25) G-O-D, (33:26) that's Elohim.

(33:28) And that means mighty God. (33:33) And I'll get deeper into that in a second. (33:36) So the idea of the trinity (33:39) will be in this child (33:41) in the New Testament (33:43) or in the gospel.

(33:44) And everlasting Father. (33:48) So the essence and power of the Father (33:54) will be in this child. (33:56) Okay.

(33:57) So this child being born to the virgin (34:00) will have the entirety of the Godhead (34:04) in him. (34:09) And of course, (34:11) he's also called Prince of Peace (34:12) which is the name given to Jesus (34:15) because Jesus' kingdom (34:17) is a kingdom of peace. (34:19) And he is the head of his kingdom.

(34:22) The Prince of Peace. (34:24) And that being is going to be in this child. (34:29) The Jews were looking for a mighty warrior (34:31) which the God of the Old Testament was.

(34:34) Indeed he was. (34:35) Kevin mentioned it earlier in his class this morning. (34:39) It wasn't pretty (34:40) when they were conquering the Holy Land.

(34:43) It was a bloody war. (34:46) And led by the captain of the Lord's army (34:50) which is another name for this being (34:52) that interacted with mankind. (34:56) And they conquered that new land (34:58) through him.

(35:00) But anyhow, (35:02) all these, (35:04) the essence of the trinity (35:06) is in this child (35:09) who is going to be the Christ by the way. (35:15) So, (35:16) the Godhead (35:17) or the Trinity as we know it (35:19) is Father, Son, and Holy Spirit. (35:22) And the three are eternal spirits.

(35:25) Individual. (35:26) Yet they are one. (35:28) And they are equal.

(35:30) Equally God. (35:31) Equal in power. (35:32) Equal in knowledge.

(35:33) Equal in love. (35:35) United in purpose. (35:37) And we're all involved in the creation as we saw.

(35:40) And in Genesis chapter 1 (35:42) we're introduced to God. (35:44) In the beginning, God.

(35:47) And that word God is Elohim.

(35:49) And so keep in mind, (35:51) Elohim is the Trinity. (35:53) Okay? (35:54) And so the Trinity (35:56) is involved in creation. (36:00) So, in the beginning, God.

(36:03) And (36:04) God is translated from Elohim (36:07) which is plural masculine Hebrew. (36:14) Elohim. (36:15) The Him is the three of them (36:19) in masculine form.

(36:20) Father, Son, Holy Spirit. (36:23) So when you envision them (36:25) you're envisioning the masculine. (36:28) And (36:30) the El being strong God.

(36:33) So the three are (36:36) when you see (36:38) God it's Elohim (36:39) and it's the Trinity. (36:41) So every time you come across (36:43) God in the Old Testament (36:45) it's that word. (36:46) Why translators just couldn't use that word (36:49) they must have (36:51) thought we couldn't figure that out.

(36:53) But there it is. (36:55) So anyhow (36:57) and again (36:58) God is uniformly singular. (37:01) So when we see it we think, ah, it's one.

(37:04) And it's apropos, actually. (37:06) Even though God (37:09) is singularly stated (37:11) as if it was one person (37:14) Moses tells us (37:17) that in Deuteronomy 6.4 (37:20) he said, (37:22) Hear, O Israel, (37:24) the Lord (37:25) and it's all capital, so that's Yahweh. (37:28) Yahweh (37:29) Our Elohim (37:31) is one.

(37:34) But what the translators (37:35) wrote was, Hear, O Israel, (37:37) the Lord our God, the Lord (37:39) is one. (37:41) And so there's the idea (37:42) even though it's talking about (37:45) you know (37:47) a singular being, it's (37:49) the Trinity. (37:51) So (37:55) that's also why (37:56) in chapter 1 (37:58) of Genesis we can see (38:00) that during the (38:02) creation process (38:04) as they're speaking (38:06) to each other during this creation (38:08) process, God (38:10) says, Let us (38:12) make man in our (38:14) image.

(38:16) A plurality here. (38:18) Let us. Our image.

(38:21) And so we see (38:22) that it was (38:24) the Trinity, the Godhead (38:26) specifically through Christ (38:29) you know, the power (38:30) of the Spirit, the power of the Father (38:32) working with the power of Christ (38:35) to create. (38:37) So everything (38:38) seen, as we read (38:40) earlier, and unseen (38:42) was done (38:44) through Jesus (38:46) Christ. He made all the (38:48) physical earth, he made (38:50) all the heavens (38:52) and stars above us (38:54) the universe and (38:56) he made the spiritual (38:58) realm with all the (39:00) beings in it.

He made (39:02) heaven. (39:04) It was a place for the (39:06) Trinity to exist. (39:09) They have no (39:10) beginning, they have no end.

(39:12) What they were doing before this (39:14) creation where time (39:16) started, don't (39:18) know, doesn't say. It's a secret (39:20) thing of God. Deuteronomy 29 (39:22) 29.

The things revealed (39:24) he gives to us. The things revealed (39:26) on earth and by his (39:28) word. But the hidden things (39:30) belong to God.

And that's a hidden thing. (39:32) Where were you during, before the creation? (39:35) Didn't say, so (39:36) it's not important to you. (39:38) And, but the thing is (39:40) Jesus made even heaven (39:42)

and the angels and (39:44) the seraphim and the cherubim (39:46) and any other creature (39:48) that might be a (39:50) spiritual being, Jesus (39:52) made them.

(39:54) So that's who that (39:56) God character is. (39:58) Very powerful, very creative, (40:00) very awesome. (40:03) And that's (40:04) probably why John when he saw (40:06) Jesus in his glorious form (40:07) fell as a dead man.

(40:10) Okay, we're told (40:13) in the (40:14) gospels that when people (40:16) see angels, they (40:18) often take dirt naps for a (40:20) while. They just pass out. (40:23) It's just overwhelming (40:24) to our little finite (40:26) human senses.

It wobbly (40:28) legged and just fall over. (40:30) Such as the scene (40:32) when Mary and the other (40:34) women went to Jesus' grave (40:36) and there was a mighty (40:38) angel. The guards (40:40) quaked and fell over (40:42) as dead.

(40:44) But notice the women (40:45) didn't, by the way. (40:47) Women are strong. (40:49) At least the pure ones that aren't.

(40:52) They didn't have to be afraid. (40:54) Though they were a little trembly. (40:56) Okay, now God has (40:57) many other names (41:00) described in the Old Testament (41:01) that we should know (41:03) and will help us to know God.

(41:05) And in the patriarchal (41:07) age, we're told (41:11) that (41:12) in Exodus (41:13) 6-3, God tells (41:15) Moses (41:17) what he was known as during the patriarchal (41:20) age. And that's (41:21) during the time of Abraham, (41:23) Isaac, and Jacob. (41:25) God says in those verses, (41:27) I appeared to Abraham, to (41:29) Isaac, and to Jacob as God (41:31) Almighty.

But my (41:33) name, the Lord, (41:35) I did not make myself known to them. (41:38) So the patriarchs didn't (41:39) know Yahweh. (41:41) They knew (41:43) El Shaddai, (41:45) the mighty God.

(41:47) And that's what mighty God is (41:49) in Hebrew, El Shaddai. (41:52) And so, (41:53) if we were to read it the way it (41:55) actually should be, it said, (41:57) I appeared to Abraham, to Isaac, and to Jacob (41:59) as Elohim (42:02) Shaddai. (42:04) But my name, (42:05) Yahweh, I did not make myself (42:07) known to them.

So God (42:09) withheld from the (42:11) patriarch this most (42:13) holy name. Why? He doesn't (42:15) give a reason. He was known to them (42:17) as El Shaddai.

(42:21) So the Hebrew (42:21) name for God is Jehovah, which is a (42:23) variant of that (42:26) tetragrammation, a fancy \$10 (42:27) word, for (42:31) YHWH. (42:32) And that has a unique (42:33) history. So (42:35) holy was this (42:37) divine name to the Jews (42:39) that they refused to say it anymore (42:41) because they didn't feel worthy (42:43) to even utter the name.

(42:46) And so they had to ascribe (42:48) to this being, (42:50) this most holy being, (42:51) a word they could say, and that (42:53) was Adonai, which is (42:55) Lord with just a capital L, (42:58) small o-r-d. So if you (43:00) have the Jewish Bible, (43:02) the CJV, (43:03) I believe it's called Complete Jewish Bible, (43:06) that name where (43:07) we see YHWH (43:10) or Jehovah, they (43:11) see Adonai or (43:13) Lord. Okay? (43:16) Just so you can keep those (43:17) straightened out.

And (43:20) the divine (43:21) name (43:25) is (43:27) so (43:27) deep and heavy. (43:29) The essence of it is (43:31) described by God himself. (43:34) Moses wanted to see (43:36) who it was (43:37) he was dealing with.

(43:40) And so (43:41) the Lord or (43:43) YHWH, okay, that is (43:45) interacting with him (43:47) hadn't yet been seen (43:49) by him (43:51) at least not face to face. (43:54) So in Exodus (43:55) 33, 18 through 19, (43:58) and Exodus 34, (43:59) 5 through 7, I'm going to (44:01) combine these and read (44:03) them through, so (44:05) you can turn to it and find it (44:07) or just listen to me. (44:09) It says, then Moses (44:11) said, Now show me your glory.

And the (44:13) Lord, remember that's YHWH, (44:16) and the Lord said, I will (44:17) cause all my goodness to pass (44:19) in front of you, and I will proclaim (44:21) my name, YHWH, (44:23) in your presence. I will have (44:25) mercy on whom I will have mercy, (44:27) and I will have compassion (44:29) on whom I will have compassion. (44:31) Then the Lord came down from the cloud (44:33) and stood there with him and (44:35) proclaimed his name, (44:38) YHWH.

(44:39) And YHWH passed in (44:41) front of Moses, proclaiming, YHWH, (44:44) YHWH, the compassionate (44:46) and gracious God, (44:48) slow to anger, (44:50) abounding in love (44:51) and faithfulness, (44:53) maintaining love to thousands (44:55) and forgiving wickedness, (44:57) rebellion and sin. Yet He (44:59) does not leave the guilty unpunished. (45:02) He punishes the (45:03) children and their children (45:05) to the third and fourth (45:07) generation.

(45:09) So, in God's (45:11) own description of (45:13) who and what YHWH is, His (45:15) personality, His attributes, (45:17) there are 11 mentioned here. (45:19) I've got the fancy Hebrew (45:21) names. I'm not a Hebrew scholar.

(45:23) I don't even know Hebrew, but I know how (45:25) to work a Hebrew dictionary. (45:27) I love (45:29) adding to my own knowledge. (45:31) So I can tell you that and impress you (45:33) with my fancy ability to say (45:35) a Hebrew word, which is most likely (45:37) wrongly pronounced.

(45:39) But I have the translation also (45:41) for you. So, the first thing we see (45:43) is El, which is mighty (45:45) God, the strong, mighty God. (45:47) That's what He attributes to Himself.

(45:49) Racham, which is (45:51) the merciful being. (45:53) Canaan, the gracious one. (45:55) Erech Apayim, the (45:57) long-suffering and is kind.

(46:00) Rab, the great (46:01) or mighty one. (46:03) Kesed, the bountiful (46:05) being. Emeth, the (46:07) truth or true one.

(46:09) Notzer, Kesed, the (46:11) preserver of bountifulness. (46:13) Nos, Avam, (46:15) Vapesha, Vaketa, (46:17) He who bears away iniquity, (46:19) transgression, and sin (46:21) properly. (46:24) Nos, (46:25) Avam, I'm sorry, (46:27) Naked, Lo, Yekenah, (46:30) the righteous judge.

(46:31) And Poked, Avam, (46:33) He who visits iniquity. (46:35) So within the name (46:37) Yahweh are (46:39) these character (46:41) traits. He was proclaiming (46:43) to Moses all (46:45) these wonderful (46:46) attributes that He has.

(46:49) This is God describing (46:50) His personality (46:52) to Moses so that Moses would (46:54) know who He's (46:56) dealing with. (46:59) God (47:00) even uses His name in different (47:02) tenses, (47:04) which is kind of (47:06) amazing. I would (47:08) never use Wally's name in a past

(47:10) tense, present tense, or (47:12) well, Wally's name is in the present (47:14) tense.

So when we say Wally, (47:16) it's present tense. But Wally, (47:19) if he were God, would have (47:20) a future tense name, (47:22) a different name. Let me (47:24) explain.

In (47:27) Moses' (47:29) explanation to us from Exodus (47:30) 3, 13 to (47:32) 14, (47:35) Moses said to God, Suppose (47:36) I go to the Israelites and say to (47:38) them, The God of your fathers (47:40) has sent me to you. And they ask, (47:42) What is His name? (47:44) Then what shall I tell them? (47:46) He's asking this of God. (47:49) God said to Moses, (47:50) I am who I am.

(47:53) This is what you are to say (47:54) to the Israelites. I (47:56) am has sent me to you. (48:00) Now, I am (48:01) who I am is the Hebrew (48:02) name (48:04) Iyay.

Now we've heard of (48:07) Yahweh, but this is (48:08) Iyay, and it is the first (48:10) person point of view (48:12) since it is God talking of Himself. (48:15) He has a different name, Iyay. (48:17) And (48:18) where we see (48:20) Him using His name in the third person (48:23) future tense, (48:24) that's actually Yahweh, (48:27) which is to say, (48:28) I will be what I will (48:30) be.

(48:32) So that's what His (48:34) name means. But we (48:36) got the essence of His name, or the (48:38) attributes of His name, that He (48:40) Himself gave to Moses, with (48:42) all those 11 attributes (48:44) attributed to it. (48:47) So that's kind of cool.

I think so. (48:53) In Exodus (48:54) 3.15, God also says (48:56) to Moses, (48:59) The Lord, the God (49:00) of your fathers, the God of Abraham, (49:02) the God of Isaac, the God of (49:04) Jacob, has sent (49:06) me to you. This is my name (49:08) forever.

(49:10) The name by which I am to be remembered (49:12) from generation to generation, (49:15) Yahweh. (49:17) So when you see (49:18) the word Lord (49:20) in your Bible (49:22) with all capitals, it's (49:24) that name. (49:26) And that's what He wants to be known (49:28) by.

So I think it's (49:31) sort of (49:32) wrong of modern (49:34) translators (49:36) not to honor this (49:38) statement by God. (49:41) I think we're doing God perhaps (49:42) a disservice by just saying (49:44) The Lord, even though we know (49:46) that's what it means. I think it (49:48) should actually be His name.

(49:50) You know, where we see it in the Bible, (49:52) it should say Yahweh (49:54) or Jehovah, (49:56) which is a variant of that name. (50:01) So here's some other (50:02) names that God (50:06) ascribes (50:07) to Himself (50:08) in the Hebrew (50:11) Old Testament. (50:13) Adonai, which is (50:14) Lord or Master.

(50:17) Shaddai, which is (50:18) Almighty. El Shaddai, (50:21) Almighty God. (50:23) El Sabaoth, (50:25) God of Hosts.

(50:27) Sur, T-S-U-R, (50:29) I don't know if that's how you pronounce that, (50:30) but that's the Rock, (50:33) or God talks about Himself (50:34) as the Rock. (50:37) And Barah, (50:38) which is Creator. (50:41) El Yon, (50:42) which is God the Most High.

(50:45) Kedosh, the (50:46) Holy One. Elkanah, (50:49) the Jealous God. (50:51) And we only have enough time for me (50:52) to describe (50:54) this Jealous God.

(50:56) Everything else will be in future (50:58) lessons. (51:00) In Exodus 34, (51:02) 14, (51:04) it

says, (51:06) Do not worship any other God, (51:09) for the Lord, (51:10) Yahweh, whose name is (51:12) Jealous, is a Jealous (51:14) God. That's Elkanah.

(51:17) Deuteronomy (51:18) 4.24, (51:20) For the Lord your God is a consuming (51:22) fire, a Jealous (51:24) God. (51:26) So, (51:28) Elkanah is Jealous (51:30) God. How is it that (51:32) God is Jealous? (51:33) Well, in the Old Testament and in the New Testament, (51:36) God often (51:38) uses the metaphor of a marriage (51:40) to describe His (51:41) relationship with Himself (51:44) and His people, (51:45) the faithful.

(51:46) And when His faithful people (51:50) suddenly (51:51) go off worshipping other gods (51:53) or get involved in some (51:57) bad (51:57) activity that's contrary (51:59) to what He wants them to do, (52:02) it is adultery. (52:04) And that's what the word adultery (52:05) actually means, covenant (52:07) breaker. And so, (52:10) God uses this metaphor (52:11) as if His wife (52:13) cheated on Him.

(52:15) And so, that's where the idea of Jealous (52:18) God comes in. (52:20) If your wife cheats on you, (52:22) would you not be jealous? (52:24) Like, you know, (52:26) enraged almost, but (52:29) God, (52:30) being always in control, (52:34) ascribes Himself to being (52:36) of this emotion (52:37) as being a Jealous God. (52:40) He's jealous for us.

(52:43) Okay? (52:43) He doesn't want us worshipping other gods, (52:46) idols, (52:48) vain things like that. (52:49) He wants preeminence (52:52) in our lives. (52:56) So we're going to switch (52:58) to an invitation since our time is up.

(53:00) So if you haven't made (53:01) God preeminent (53:03) in your life, (53:05) why not? (53:08) We have this amazing (53:10) God who interacts (53:11) with us. He interacts with us (53:13) through Jesus Christ, (53:15) who is the perfect Lamb (53:17) that was offered as a sacrifice (53:19) to take away (53:21) our sins. So there is an opportunity (53:24) for all (53:25) to shed off sin, (53:28) to let go (53:29) of the old life, (53:31) and put on the new.

(53:33) We have a baptistry here. (53:35) Through baptism, we can (53:37) have the washing away of our sins. (53:40) And that's how we die (53:41) with Christ and get added (53:43) into the number of His (53:45) church.

So if you need, (53:48) come on. We'll help you out. (53:50) The invitation is yours.