

## Sanctification – Introduction

- I. Why this Study Fits Shavuot: the Giving of the Torah & the Outpouring of the Ruach
  - A. Focusing on *Why* God gave us the Torah:
    1. To tell us about His method of forgiving sins: Gal 3:19
    2. To tell us how He desires us to live as covenant members: Ex 24:12
    3. To teach us about Himself so that we might strive to be like Him: Lev 20:26; Deut 28:9
    4. To bless us so that we might be a witness to the nations of God’s greatness: Deut 26:16–19
  - B. Focusing on the work of the *Holy Spirit*
    1. Why is the Ruach referred to as the *Holy Spirit* (רוּחַ הַקֹּדֶשׁ)? Ps 51:11 / Is 63:10–11 / Matt 1:18; 3:11, etc.
    2. How does קֹדֶשׁ / ἅγιος, “holy” function in the Name “Holy Spirit”?
      - a. As describing the attribute of holiness: “The Spirit Who is holy” (Is 63:10; Lk 1:35)
      - b. As describing the primary function: “The Spirit Who makes holy” (Rom 15:16; Tit 3:5; 1Pet 1:1–2)

### II. Sanctification:

#### A. Definition

1. Becoming more and more like the Messiah Yeshua in thought, word, and deed.
2. “the process by which we are ‘more and more’ being ‘consecrated to the Lord in true purity of life’ and ‘our hearts formed to obedience to the law’ by the indwelling of Christ through the Holy Spirit.” (Calvin Institutes, III. iii. 14 and III. xiv. 9)
3. “The act of making something or someone clean or holy. In Christian theology, sanctification is usually understood as an act or process subsequent to salvation which renders the believer holy in fact (as opposed to justification, which is a legal declaration of innocence).” (*Eerdman’s Dictionary of the Bible*)

#### B. Justification and Sanctification Compared:

Justification	Sanctification
Legal standing	Internal condition
Once for all time	Continuous throughout life
Entirely God’s work	We cooperate
Perfect in this life	Not perfect in this life
The same in all Believers	Greater in some than in others

#### C. Three Stages of Sanctification

1. Begins at Regeneration: Tit 3:5; 1Jn 3:9
  - a. a definite moral change comes about at regeneration (Acts 20:32, note per. pass. part.)
  - b. definite break from the ruling power of sin (Rom 6:11ff)

2. Increases throughout the life of the Believer

a. 2Cor 3:18

b. Phil 3:7–14

c. Heb 12:14

D. Conclusion: Sanctification is a cooperative work between God and the believer

1. God's part

- a. Divine providence in ordering our lives to bring about conformity to Yeshua
- b. The indwelling Ruach HaKodesh: illuminating, leading, comforting, convicting
- c. The work of Yeshua as our High Priest (Intercession)

2. Our part – utilize the means of grace given to us by God

- a. The Scriptures: revealing God and His will
- b. Prayer: communion between God and the believer
- c. Fellowship: mutual encouragement, edification, and example

## The Scriptures The Self-Revelation of God in His Names

### In the Tanach

1. יהוה – 6828 x – (pronunciation uncertain)

יהוה – only found once; Ps 68:21, in the combination אֲדֹנָי יְהוִה

יהוה – found 788 times; always having a performative particle (thus the initial vowel attached to the Tetragrammaton is left off), e.g., לַיהוָה, thus this is equivalent to יהוה

יהוה – found 6 times; always having a performative particle (thus the initial vowel attached to the Tetragrammaton is left off), thus equivalent to יהוה

יהוה – found 5682 times; common vowelation for אֲדֹנָי

יהוה – found 271 times; common vowelation for אֱלֹהִים, always in the combination אֲדֹנָי יְהוִה

יהוה – found 1 time, Ps 144:15

יהוה – found twice, Gen 15:2, 8 – in the combination אֲדֹנָי יְהוִה – thus the vowels are for אֱלֹהִים

יהוה – found once, Lev 23:38 – with dagesh in the yod – same as יהוה

יהוה – found 44 times; this is a masoretic alternative to יהוה, thus the vowels of אֲדֹנָי

יהוה – found 31 times; this is a masoretic alternative to יהוה, thus the vowels of אֱלֹהִים, always in the combination אֲדֹנָי יְהוִה

יהוה – found once, Judg 16:28 – a masoretic alternative to יהוה thus the vowels for אֱלֹהִים, in the combination אֲדֹנָי יְהוִה

### Meaning

1. The Name is derived from the Hebrew verb “to be,” הָיָה (*hayah*):

Central text: Ex 3:12–14

“Then Moses said to God, ‘Behold, I am going to the sons of Israel, and I will say to them, ‘The God of your fathers has sent me to you.’ Now they may say to me, ‘What is His name?’ (מַה־שְּׁמוֹ) What shall I say to them?’” God said to Moses, “I AM WHO I AM” (אֲנִי־אֶהְיֶה אֲשֶׁר אֶהְיֶה); and He said, “Thus you shall say to the sons of Israel, ‘I AM has sent me to you (אֲנִי־אֶהְיֶה שְׁלַחְנִי אֵלֵיכֶם).’”

a. Note the use of מַה־שְּׁמוֹ (“what is His name”) not מִי הוּא, “Who is He?”

b. Ex 6:2–3 & the meaning of יהוה

God spoke further to Moses and said to him, "I am the LORD; and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, LORD, I did not make Myself known to them.

וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה: וְאַרְא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמִי יְהוָה לֹא נִודַעְתִּי לָהֶם:

Few passages in the Bible have been made so pivotal for our modern understanding of the OT as Exodus 6:2, 3. Even so, the passage was indeed a crucial one for Moses and Israel as they received a further development to the promise theology of the patriarchs: God now would redeem His people from the bondage of Egypt. The modern question is, simply put: had God previously withheld His name Yahweh from the patriarchs in favor of using as His self-designation the name El Shaddai? Does He here declare that He now will make Himself known as Yahweh? The proper answer to this question lies in denying to the patriarchs the knowledge of the significance of the name Yahweh; not in denying to them the knowledge of the name. The two verbs "to appear" and "to make known" are both niph'al reflexive verbs, i.e. "I showed myself" and "I did not make myself known." The Heb. preposition before El Shaddai and the absence of any Heb. preposition before Yahweh is most crucial. The tr. will demand some preposition in the second case and we believe those trs. to be best which view the first preposition as extending the same force and meaning of the second term that it does over the first. This preposition is the Heb. *Beth Essentiae* which is to be tr. "as" and means that "God showed himself to Abraham, to Isaac, and to Jacob in the character of (with the attributes of) El Shaddai, but in the character of my name Yahweh, I did not make myself known to them." The name plays an important function here: it reveals the character, qualities, attributes, and essence of the name.

The correctness of this interpretation can be checked by noting the question asked earlier by Moses when God promised that He would be with him. He queried: Suppose the people ask of this God who has sent me to lead them out, "What is his name? What shall I say to them?" (Exod 3:13). As Martin Buber and others have noted, the interrogative *māh*, "what," is to be distinguished from *mī*, "who." The latter only asks for the title or designation of an individual, while the former, esp. since it is associated with the word "name," asks the question of the character qualities, power, and abilities resident in the name. What does the "God of our fathers" have to offer in a situation as complex and difficult as ours, was the thrust of their anticipated question. This is precisely the question God answers by declaring His name to be Yahweh, i.e. the God who will be present there in that situation for them.

- imperfect 1st person singular followed by עִם ("with") –  
Gen 26:3; 31:3; Ex 3:12; 4:12, 15; Deut 31:23; Josh 1:5; 3:7; Judg 6:16
- imperfect 1st person singular followed by אֱלֹהִים, in the phrase "I will be your / their God" –  
Jer 11:4; 24:7; 30:22; 31:1; 32:38; Ezek 11:20; 14:11; 34:24; 36:28; 37:23; Zech 8:8

### Meaning

1. I will always be with you as your covenant-keeping God
  - this means He must be able to control all situations
  - this means He never changes (He will be in the future what He is in the present)
2. I will always be with you to assure the success of the covenant
  - this means He remains eternally faithful to His covenant
  - this means He will bring about whatever is necessary to establish His covenant promises

### Application

1. Is the truth of God's covenant faithfulness a constant source for my praise and thanksgiving?
2. Am I able to rest in His unchanging character?
3. Am I able to trust that God is in control to establish me eternally in His covenant?
4. Do I live in the full realization of God's promise: "I will be with you"?

### Compound Names with יהוה

#### 2. יהוה יִרְאֶה – *Adonai Yir'eh* – Adonai Who Sees/Provides

Found in Gen 22:14 – Abraham called the name of that place Adonai Will Provide, as it is said to this day, "In the mount of Adonai it will be provided." (NASB)

וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֹאמַר הַיּוֹם בְּהַר יְהוָה יִרְאֶה:

- Note יהוה יִרְאֶה, יִרְאֶה = qal imperfect; יהוה יִרְאֶה, יִרְאֶה = nif imperfect
- Possible renderings of the nifal: “on the mount of Adonai it will be seen (=provided)” or “on the mount of Adonai He will be seen”
- יִרְאֶה, “to see” can also mean “to select” or “to choose.” Cf. 1Sam 16:1

Now the LORD said to Samuel, “How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil and go; I will send you to Jesse the Bethlehemite, for I have selected a king for Myself among his sons (בְּיָרְאִיתִי בְּבָנָיו לִי מֶלֶךְ).”

### Meaning

1. From the context of Gen 22 & the *Akedah*, the meaning must be “Adonai will provide.”
2. The nifal (“it will be provided” or “it will be seen” or “Adonai will be seen”) could well mean that “on this mount Adonai’s provision will be seen.”
3. Did God give Abraham a vision of the coming Messiah while on the mount (cf. Jn 8:56)? Did Abraham realize that Yeshua would be offered one day on in the same place? Is this what Abraham means when he says “Adonai will be seen”?
4. Adonai Yireh means that God is always able to provide all that is needed, even the ultimate need we have of being saved from our sins. This is a *kal v’chomer*: If God provided the way for us to escape the penalty of sin, then surely He can provide all of our needs. Cp. Rom 8:32, “He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?”

### Application

1. Do I honestly believe that God is able to supply all of my needs?
2. Do I seek God’s help first or only when other possibilities have been exhausted?
3. Am I growing in my appreciation for all that God has provided for me in His Son, Yeshua?

### 3. יהוה רופא – Adonai Rophe’ – Adonai Who Heals

Found in Ex 15:26 – And He said, “If you will give earnest heed to the voice of Adonai your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, Adonai, am your healer (כִּי אֲנִי יְהוָה (רֹפֵאֶךָ).”

1. Physical healing: Gen 20:17; 2Ki 20:5; Ps 103:3
2. Soul healing / Spiritual healing: Is 6:10; 30:26; 61:1; Jer 30:17; 33:6; Hos 6:1; 14:4; Ezek 34:16; Job 5:18; Ps 147:3
3. God’s ability to heal is demonstrated in the work of His Messiah, Yeshua: Matt 4:23–24; 10:1ff; Mk 2:17; Lk 6:18–19

### Meaning

All that we need by way of healing is to be found in God. He is “Adonai the Healer.” If we find physical healing through whatever means, ultimately the praise is to be given to God. He alone is able to heal the soul and to bind up the brokenhearted.

### 4. יהוה נָסִי – Adonai Nissi – Adonai is My Banner

The Hebrew word נָס (neis) means “a flag, ensign (banner), or standard.” [In later Hebrew and Aramaic (and in modern Hebrew as well) the word also came to mean “miracle,” probably on the basis that a miracle was a “sign” and a “flag or banner” also functioned as a sign. Note Syriac נִסָּא.]

The Name יהוה נָסִי, “Adonai is my banner,” is found in Ex 15:14–16, at the conclusion of the battle

against Amalek:

Then Adonai said to Moses, “Write this in a book as a memorial and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven.” Moses built an altar and named it Adonai is My Banner (וַיִּקְרָא שְׁמוֹ יְהוָה נְסִי); and he said, “Adonai has sworn; Adonai will have war against Amalek from generation to generation.”

The Lxx translates the phrase ἐπωνόμασεν τὸ ὄνομα αὐτοῦ κύριός μου καταφυγή, “and he called its name My Lord is a refuge.” Targum Onkelos translates our verse this way: “So Moses built an altar and worshipped on it before the Lord, who had done miracles for him (Ps. Jon. = the Word of the Lord is my miracle).

### Meaning

1. How is נָסִי used in the Tanach?
  - a. a warning: Num 26:10
  - b. a standard around which troops rally (perhaps identifying the commander): Is 5:26; 11:12
  - c. a standard or banner pointing in the direction of advance or attack: Jer 51:12 / often set on a mountain or hill to provide orientation (Is 13:2; 18:3; 30:17)
  - d. a standard or banner / flag declaring the victor’s possession: Jer 50:2, accompanied by trumpets
2. How does this help us understand the use of נָסִי in *Adonai Nissi*?
  - a. Those who belong to Adonai rally to His banner.
  - b. He is the commander Who calls us to Him and through Whom we gain the victory.
  - c. Note Num 21:8 and cp. Jn 3:13–14. Yeshua, through death, conquered death, and in this sense the cross is the standard around which we rally.
  - d. In the battle of life, God raises the standard / banner to assure our victory.
  - e. Don’t go into the battle unless you see God’s standard before you.
  - f. Consider the context of Ex 15 where the Name occurs. What can be derived from the context which helps to explain the meaning of *Adonai Nissi*?

### Application

1. Do I find my primary self-identity in Yeshua? Do I seek to be known as someone who lives “under His banner”?
2. Am I becoming wiser in understanding the spiritual battles in which I am engaged? Do I engage in the battle by rallying around His standard, or do I tend to fight my own battles my own way?
3. Am I able regularly to take courage in the fact that victory in battle is assured to those who are led by *Adonai Nissi*?

### 5. יהוה מקדש – *Adonai Meqaddeish* – Adonai Who Sanctifies

This combination is found 10 times in the Tanach (i.e., the declaration אֲנִי יהוה מקדש, “I am Adonai Who sanctifies,” usually with objective suffix attached to מקדש, e.g., אֲנִי יהוה מקדשְׁכֶם, “I am Adonai Who sanctifies you.”

Text	MT	Lxx	NASB
Ex 31:13	וְאָתָּה דַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר אֲדָבִיר אֶת-שַׁבְּתוֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא בֵּינִי וּבֵינֵיכֶם	καὶ σὺ σύνταξον τοῖς υἱοῖς Ἰσραὴλ λέγων ὁρᾶτε καὶ τὰ σάββατά μου φυλάξεσθε σημεῖόν ἐστιν παρ’ ἐμοὶ καὶ ἐν ὑμῖν εἰς τὰς γενεὰς ὑμῶν ἵνα γινώτε ὅτι ἐγὼ κύριος ὁ ἀγιάζων ὑμᾶς	But as for you, speak to the sons of Israel, saying, ‘You shall surely observe My sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you.
Lev 20:8	וּשְׁמַרְתֶּם אֶת-חֻקֹּתַי וְעָשִׂיתֶם אֹתָם אֲנִי יְהוָה מְקַדְּשְׁכֶם:	καὶ φυλάξεσθε τὰ προστάγματά μου καὶ ποιήσετε αὐτά ἐγὼ κύριος ὁ ἀγιάζων ὑμᾶς	You shall keep My statutes and practice them; I am the LORD who sanctifies you.

Text	MT	Lxx	NASB
Lev 21:8	וְקִדְשֵׁתוֹ כִּי־אֶת־לֶחֶם אֱלֹהֶיךָ הוּא מִקְרִיב קֹדֶשׁ יְהוָה־לְךָ כִּי קָדוֹשׁ אֲנִי יְהוָה מְקַדְּשֶׁכֶם:	καὶ ἁγιάσει αὐτόν τὰ δῶρα κυρίου τοῦ θεοῦ ὑμῶν οὗτος προσφέρει ἅγιος ἔσται ὅτι ἅγιος ἐγὼ κύριος ὁ ἁγιάζων αὐτούς	You shall consecrate him, therefore, for he offers the food of your God; he shall be holy to you; for I the LORD, who sanctifies you, am holy.
Lev 21:15	וְלֹא־יְחַלֵּל זָרְעוֹ בְּעַמּוֹ כִּי אֲנִי יְהוָה מְקַדְּשׁוֹ:	καὶ οὐ βεβηλώσει τὸ σπέρμα αὐτοῦ ἐν τῷ λαῷ αὐτοῦ ἐγὼ κύριος ὁ ἁγιάζων αὐτόν	so that he will not profane his offspring among his people; for I am the LORD who sanctifies him.
Lev 21:23	אִךְ אֶל־הַפְּרֻכָּת לֹא יָבֹא וְאֶל־הַמִּזְבֵּחַ לֹא יִגַּשׁ כִּי־מוֹם בּוֹ וְלֹא יְחַלֵּל אֶת־מִקְדָּשֵׁי כִּי אֲנִי יְהוָה מְקַדְּשָׁם:	πλὴν πρὸς τὸ καταπέτασμα οὐ προσελεύσεται καὶ πρὸς τὸ θυσιαστήριον οὐκ ἐγγιεῖ ὅτι μῶμον ἔχει καὶ οὐ βεβηλώσει τὸ ἅγιον τοῦ θεοῦ αὐτοῦ ὅτι ἐγὼ εἰμι κύριος ὁ ἁγιάζων αὐτούς	only he shall not go in to the veil or come near the altar because he has a defect, so that he will not profane My sanctuaries. For I am the LORD who sanctifies them.
Lev 22:9	וְשָׁמְרוּ אֶת־מִשְׁמַרְתִּי וְלֹא־יִשְׂאוּ עָלָיו חַטָּא וּמָתוּ בּוֹ כִּי יְחַלְּלוּ אֲנִי יְהוָה מְקַדְּשָׁם:	καὶ φυλάξονται τὰ φυλάγματά μου ἵνα μὴ λάβωσιν δι' αὐτὰ ἁμαρτίαν καὶ ἀποθάνωσιν δι' αὐτὰ ἐὰν βεβηλώσωσιν αὐτὰ ἐγὼ κύριος ὁ θεὸς ὁ ἁγιάζων αὐτούς	They shall therefore keep My charge, so that they will not bear sin because of it and die thereby because they profane it; I am the LORD who sanctifies them.
Lev 22:16	וְהִשְׂיֵאוּ אוֹתָם עוֹן אֲשֶׁמָה בְּאֲכֹלָם אֶת־קִדְשֵׁיהֶם כִּי אֲנִי יְהוָה מְקַדְּשָׁם:	καὶ ἐπάξουσιν ἐφ' ἑαυτοὺς ἀνομίαν πλημμελείας ἐν τῷ ἐσθίειν αὐτούς τὰ ἅγια αὐτῶν ὅτι ἐγὼ κύριος ὁ ἁγιάζων αὐτούς	and so cause them to bear punish- ment for guilt by eating their holy gifts; for I am the LORD who sanctifies them.
Lev 22:32	וְלֹא תְחַלְּלוּ אֶת־שְׁמִי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקַדְּשֶׁכֶם:	καὶ οὐ βεβηλώσετε τὸ ὄνομα τοῦ ἁγίου καὶ ἁγιασθήσομαι ἐν μέσῳ τῶν υἱῶν Ἰσραὴλ ἐγὼ κύριος ὁ ἁγιάζων ὑμᾶς	You shall not profane My holy name, but I will be sanctified among the sons of Israel; I am the LORD who sanctifies you
Ezek 20:12	וְגַם אֶת־שַׁבְּתוֹתַי נָתַתִּי לָהֶם לְהוֹת לְאוֹת בֵּינִי וּבֵינֵיהֶם לְדַעַת כִּי אֲנִי יְהוָה מְקַדְּשָׁם:	καὶ τὰ σάββατά μου ἔδωκα αὐτοῖς τοῦ εἶναι εἰς σημεῖον ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον αὐτῶν τοῦ γινῶναι αὐτούς διότι ἐγὼ κύριος ὁ ἁγιάζων αὐτούς	Also I gave them My sabbaths to be a sign between Me and them, that they might know that I am the LORD who sanctifies them.
Ezek 37:28	וַיְדַעוּ הַגּוֹיִם כִּי אֲנִי יְהוָה מְקַדְּשׁ אֶת־יִשְׂרָאֵל בְּהוֹת מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם:	καὶ γνώσονται τὰ ἔθνη ὅτι ἐγὼ εἰμι κύριος ὁ ἁγιάζων αὐτούς ἐν τῷ εἶναι τὰ ἅγια μου ἐν μέσῳ αὐτῶν εἰς τὸν αἰῶνα	And the nations will know that I am the LORD who sanctifies Israel, when My sanctuary is in their midst forever.

### Meaning

1. Do these occurrences of Adonai Meqaddeish indicate that God automatically sanctifies His people? Why or why not?
2. How does the word “holy” function when used of God Himself? E.g., Lev 19:2; 21:8.
3. Since the names of God reveal His essential character (attributes), how does Adonai Meqaddeish function in this way?
4. What is the connection between the Name Adonai Meqaddeish and the requirement for His people to be obedient to His commandments?

### Application

1. If I confess that my life goal is to become like Yeshua, how am I progressing in holiness? Am I gaining ground against the sins that easily trip me up?
2. Do I live with the reality that God’s presence is with me? How does His presence affect my private life? Do I live with the idea that I am in the presence of Adonai Meqaddeish?

3. How important is it to me that I grow in holiness?

6. יהוה שָׁלוֹם – *Adonai Shalom* – Adonai Shalom

This Name is found in connection with the altar Gideon built after the Angel of the Lord appeared to him.

When Gideon saw that he was the angel of Adonai, he said, “Alas, O Lord GOD (אֲדֹנָי יְהוִה)! For now I have seen the angel of Adonai face to face. Adonai said to him, “Peace to you, do not fear; you shall not die.” Then Gideon built an altar there to Adonai and named it *Adonai Shalom*. To this day it is still in Ophrah of the Abiezrites. (Judg. 6:22–24)

Read the Judges 6:1–24 to understand the fuller context.

*Meaning*

1. Why does Gideon have fear after realizing that he has seen the angel of Adonai face to face? Is such fear appropriate?
2. Why does he use the combination אֲדֹנָי יְהוִה (*Adonai YHVH*) when addressing the angel of Adonai?
3. How do the words of the angel of Adonai, in response to Gideon’s fear, underscore the Name give to the altar by Gideon?
4. What is the general meaning of the Hebrew word שָׁלוֹם (*shalom*)?
5. With these data in mind, how should we understand the meaning of the Name *Adonai Shalom*?

*Application*

1. Is Shalom a significant trait of my life? Do people who are around me recognize that I am at peace with God, with myself, and with others?
2. Do I consistently give God the credit for victories in my life? Do I really believe that victories I win are because of what God has accomplished in me and for me?
3. Where does peace fall in the list of my life’s priorities?

7. יהוה צְבָאוֹת – *Adonai Tzeva’ot* – Adonai of Hosts

The Name *Adonai Tzeva’ot* is found 259x in the Tanach:

Gen–Judges, 0x; 1Sam, 5x; 2Sam, 5x; 1Ki, 1x; 2Ki, 1x; Is, 62x; Jer, 77x; Ezek–Jonah, 0x; Mic, 1x; Nahum, 2x; Hab, 1x; Zeph, 2x; Hag, 14x; Zech, 53x; Mal, 24x; Ps, 8x; Job–Neh, 0x; 1Chron, 3x; 2Chron, 0x.

Number of occurrences of *Adonai Tzeva’ot* per 1000 words



We see from these data that *Adonai Tzeva'ot* in the Tanach is especially favored by the Prophets.

1. What does the Hebrew word צָבָא (plural צְבָאוֹת) mean? (from *HALOT*)
  - a. military service; military campaign
  - b. military men, troops; collective, the armies of the nations
  - c. the people of Israel as they left Egypt (e.g., Ex 12:17, 41, 51)
  - d. heavenly body, especially the stars
  - e. the heavenly entourage of יהוה
  
2. Sampling of texts using *Adonai Tzeva'ot*

Text	MT	Lxx	NASB
1Sam 1:11	וַתְּדַר נָדָר וַתֹּאמֶר יְהוָה צְבָאוֹת אֲסִרְאָה תִּרְאָה בְּעֵי אֶמְתָּךְ וְזָכַרְתָּנִי וְלֹא־תִשְׁכַּח אֶת־אֶמְתָּךְ וְנִתְתָּה לְאֶמְתָּךְ יָרַע אַנְשִׁים וְנִתְתִּיו לַיהוָה כְּלִימֵי חַיֵּיו וּמוֹרָה לֹא־יֵעָלֶה עַל־רֹאשׁוֹ׃	καὶ ἠῤῥατο εὐχὴν κυρίῳ λέγουσα Ἀδωναι κύριε ελωαι σαβαωθ ἐὰν ἐπιβλέπω ἐπιβλέψῃς ἐπὶ τὴν ταπεινώσωιν τῆς δούλης σου καὶ μνησθῆς μου καὶ ὧς τῆ δούλη σου σπέρμα ἀνδρῶν καὶ δώσω αὐτὸν ἐνώπιόν σου δοτὸν ἕως ἡμέρας θανάτου αὐτοῦ καὶ οἶνον καὶ μέθυσμα οὐ πίεται καὶ σίδηρος οὐκ ἀναβήσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ	She made a vow and said, "Adonai Tzeva'ot, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a son, then I will give him to Adonai all the days of his life, and a razor shall never come on his head."
1Sam 4:4	וַיִּשְׁלַח הָעָם שְׁלֵה וַיֵּשְׂאוּ מִשָּׁם אֵת אֲרוֹן בְּרִית־יְהוָה צְבָאוֹת יֹשֵׁב הַכְּרֻבִים וְשֵׁם שְׁנֵי בְנֵי־עֲלִי עִם־אֲרוֹן בְּרִית הָאֱלֹהִים חֲפְנֵי וּפִינְחָס׃	καὶ ἀπέστειλεν ὁ λαὸς εἰς Σηλωμ καὶ αἴρουσιν ἐκεῖθεν τὴν κιβωτὸν κυρίου καθημένου χερουβιμ καὶ ἀμφοτέροι οἱ υἱοὶ Ἡλι μετὰ τῆς κιβωτοῦ Ὀφνι καὶ Φινεες	So the people sent to Shiloh, and from there they carried the ark of the covenant of Adonai Tzeva'ot who sits above the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.
1Sam 17:45	וַיֹּאמֶר דָּוִד אֶל־הַפְּלִשְׁתִּי אַתָּה בָּא אֵלַי בַּחֶרֶב וּבַחֲנִית וּבְכִידוֹן וְאֲנֹכִי בֹא־אֵלֶיךָ בְּשֵׁם יְהוָה צְבָאוֹת אֱלֹהֵי מִעַרְכוֹת יִשְׂרָאֵל אֲשֶׁר חָרַפְתָּ׃	καὶ εἶπεν Δαυιδ πρὸς τὸν ἀλλόφυλον σὺ ἔρχῃ πρὸς με ἐν ῥομφαίᾳ καὶ ἐν δόρατι καὶ ἐν ἀσπίδι κἀγὼ πορευομαι πρὸς σὲ ἐν ὀνόματι κυρίου σαβαωθ θεοῦ παρατάξεως Ἰσραηλ ἣν ἀνείδισας σήμερον	Then David said to the Philistine, "You come to me with a sword, a spear, and a javelin, but I come to you in the name of Adonai Tzeva'ot, the God of the armies of Israel, whom you have taunted.
2Sam 6:2	וַיָּקָם וַיֵּלֶךְ דָּוִד וְכָל־הָעָם אֲשֶׁר אִתּוֹ מִבְּעָלֵי יְהוּדָה לְהַעֲלוֹת מִשָּׁם אֵת אֲרוֹן הָאֱלֹהִים אֲשֶׁר־נִקְרָא שֵׁם שָׁם יְהוָה צְבָאוֹת יֹשֵׁב הַכְּרֻבִים עָלָיו׃	καὶ ἀνέστη καὶ ἐπορεύθη Δαυιδ καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ ἀπὸ τῶν ἀρχόντων Ἰουδα ἐν ἀναβάσει τοῦ ἀναγαγεῖν ἐκεῖθεν τὴν κιβωτὸν τοῦ θεοῦ ἐφ' ἣν ἐπεκλήθη τὸ ὄνομα κυρίου τῶν δυνάμεων καθημένου ἐπὶ τῶν Χερουβιν ἐπ' αὐτῆς	And David arose and went with all the people who were with him to Baalejudah, to bring up from there the ark of God which is called by the Name, the very name of Adonai Tzeva'ot who is enthroned above the cherubim.
Is 1:24	לָכֵן נְאֻם יְהוָה אֱלֹהֵי צְבָאוֹת אֲבִיר יִשְׂרָאֵל הוּא אֲנַחֵם מִצָּרֵי וְאֲנַקְמָה מֵאוֹיְבָי׃	διὰ τοῦτο τάδε λέγει ὁ δεσπότης κύριος σαβαωθ οὐαὶ οἱ ἰσχύοντες Ἰσραηλ οὐ παύσεται γὰρ μου ὁ θυμὸς ἐν τοῖς ὑπεναντίοις καὶ κρίσιν ἐκ τῶν ἐχθρῶν μου ποιήσω	Therefore the Lord Adonai Tzeva'ot, the Mighty One of Israel, declares, "Ah, I will be relieved of My adversaries and avenge Myself on My foes.
Is 5:16	וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדְקָה׃	καὶ ὑψωθήσεται κύριος σαβαωθ ἐν κρίματι καὶ ὁ θεὸς ὁ ἅγιος δοξασθήσεται ἐν δικαιοσύνῃ	But Adonai Tzeva'ot will be exalted in judgment, and the holy God will show Himself holy in righteousness.

Text	MT	Lxx	NASB
Is 6:3, 5	<p>וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ  קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא  כָּל־הָאָרֶץ כְּבוֹדוֹ:  וְאָמַר אֲוִי־לִי כִי־נִדְמִיתִי כִי אִישׁ  טָמֵא־שִׁפְתַיִם אָנֹכִי וּבְתוֹךְ עַם־  טָמֵא שִׁפְתַיִם אָנֹכִי יוֹשֵׁב כִּי  אֶת־הַמֶּלֶךְ יְהוָה צְבָאוֹת רָאוּ  עֵינָי:</p>	<p>καὶ ἐκέκραγον ἕτερος πρὸς τὸν  ἕτερον καὶ ἔλεγον ἅγιος ἅγιος ἅγιος  κύριος σαβαωθ πλήρης πᾶσα ἡ γῆ  τῆς δόξης αὐτοῦ  καὶ εἶπα ὦ τάλας ἐγὼ ὅτι  κατανένυγμαί ὅτι ἄνθρωπος ὢν καὶ  ἀκάθαρτα χεῖλη ἔχων ἐν μέσῳ λαοῦ  ἀκάθαρτα χεῖλη ἔχοντος ἐγὼ οἰκῶ  καὶ τὸν βασιλέα κύριον σαβαωθ  εἶδον τοῖς ὀφθαλμοῖς μου</p>	<p>And one called out to another and  said, “Holy, Holy, Holy, is Adonai  Tzeva’ot, the whole earth is full of His  glory.”  Then I said, “Woe is me, for I am  ruined! Because I am a man of unclean  lips, and I live among a people of  unclean lips; For my eyes have seen  the King, Adonai Tzeva’ot.”</p>
Is 13:13	<p>עַל־כֵּן שָׁמַיִם אֲרִגְזוּ וְתַרְעֵשׁ  הָאָרֶץ מִמְקוֹמָהּ בְּעִבְרַת יְהוָה  צְבָאוֹת וּבְיוֹם חֲרוֹן אַפָּי:</p>	<p>ὁ γὰρ οὐρανὸς θυμωθήσεται καὶ ἡ γῆ  σεισθήσεται ἐκ τῶν θεμελίων αὐτῆς  διὰ θυμὸν ὀργῆς κυρίου σαβαωθ τῆ  ἡμέρα ἣ ἂν ἐπέλθῃ ὁ θυμὸς αὐτοῦ</p>	<p>Therefore I will make the heavens  tremble, and the earth will be shaken  from its place at the fury of Adonai  Tzeva’ot in the day of His burning  anger.</p>
Jer 11:20	<p>וַיְהוָה צְבָאוֹת שֹׁפֵט צֶדֶק בְּחֵן  כְּלִיֹּת וְלֵב אֲרָאָה נִקְמָתָךְ מֵהֵם  כִּי אֵלֶיךָ גִּלִּיתִי אֶת־רִיבִי:</p>	<p>κύριε κρίνων δίκαια δοκιμάζων  νεφροῦς καὶ καρδίας ἴδοιμι τὴν παρὰ  σοῦ ἐκδίκησιν ἐξ αὐτῶν ὅτι πρὸς σέ  ἀπεκάλυψα τὸ δικαίωμά μου</p>	<p>But, Adonai Tzeva’ot, who judges  righteously, Who tries the feelings and  the heart, let me see Your vengeance  on them, for to You have I committed  my cause.</p>
Zech 1:3	<p>וְאָמַרְתָּ אֲלֵהֶם כֹּה אָמַר יְהוָה  צְבָאוֹת שׁוּבוּ אֵלַי נְאֻם יְהוָה צְבָאוֹת  וְאִשׁוּב אֲלֵיכֶם אָמַר יְהוָה צְבָאוֹת:</p>	<p>καὶ ἐρεῖς πρὸς αὐτούς τάδε λέγει  κύριος παντοκράτωρ ἐπιστρέψατε  πρὸς με καὶ ἐπιστραφήσομαι πρὸς  ὑμᾶς λέγει κύριος</p>	<p>“Therefore say to them, ‘Thus says  Adonai Tzeva’ot, “Return to Me,” de-  clares Adonai Tzeva’ot, “that I may re-  turn to you,” says Adonai Tzeva’ot.</p>

### Meaning

1. The word *tzeva’ot* clearly combines the Name יהוה with the idea of war, armies, troops, battle. What does this tell us about the essential nature or attributes of God?
2. This Name stresses the power or omnipotence of God to conquer His enemies. How does this produce fear on the one hand, and full confidence on the other?
3. What are some of the battles we face in life, which require us to depend more fully upon *Adonai Tzev’ot*?

A quote from C. H. Spurgeon:

“The Lord rules the angels, the stars, the elements, and all the hosts of Heaven; and the Heaven of heavens is under His sway. The armies of men though they know it not are made to subserve His will. This Generalissimo of the forces of the land, and the Lord High Admiral of the seas, is on our side – our august Ally: woe unto those who fight against Him, for they shall flee like smoke before the wind when He gives the word to scatter them.”

### Application

1. What battles am I trying to win that have already been won by *Adonai Tsev’ot*?
2. What are my three greatest fears in life?  
Am I willing to entrust these to God and live in confidence that He will be my protector?
3. Is God urging me to a particular task that seems utterly impossible? Am I willing to entrust the outcome to Him and move forward in His strength?
4. Do I fear the uncertainty of the future? Am I willing to entrust my future to Him?

8. יהוה רעי – Adonai Ro'i – Adonai my Shepherd

This Name is found in Psalm 23:1 –

MT	Lxx	NASB
<p>מְזֹמֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחְסָר: בְּנֵאוֹת דְּשָׁא יְרִבְעִינִי עַל־מֵי מְנַחֹת יְנַהֲלֵנִי: נִפְשִׁי יִשׁוּבָב יְנַחֲנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ: גַּם כִּי־אֵלֶּךְ בְּגֵיא צַלְמוֹת לֹא־אֶירָא רָע כִּי־אֶתֶּה עַמְדֵי שְׁבִטָּה וּמִשְׁעֲנֵתֶּה הִמָּה יְנַחֲמֵנִי: תַּעֲרֹךְ לְפָנַי שִׁלְחֹן נֶגֶד צָרָי דְּשַׁנְתָּ בְּשֶׁמֶן רֹאשִׁי בֹסֵי רֹוּחַ: אֵךְ טוֹב וְחֶסֶד יְרַדְּפוּנִי כָּל־יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית־יְהוָה לְאָרְךָ יָמִים:</p>	<p>1 ψαλμὸς τῷ Δαυὶδ κύριος ποιμαίνει με καὶ οὐδέν με ὑστερήσει 2 εἰς τόπον χλόης ἐκεῖ με κατεσκλήνωσεν ἐπὶ ὑδάτος ἀναπαύσεως ἐξέθρεψέν με 3 τὴν ψυχὴν μου ἐπέστρεψεν ὠδήγησέν με ἐπὶ τρίβους δικαιοσύνης ἕνεκεν τοῦ ὀνόματος αὐτοῦ 4 ἐὰν γὰρ καὶ πορευθῶ ἐν μέσῳ σκιᾶς θανάτου οὐ φοβηθήσομαι κακὰ ὅτι σὺ μετ' ἐμοῦ εἶ ἡ ῥάβδος σου καὶ ἡ βακτηρία σου αὐταὶ με παρεκάλεσαν 5 ἡτοίμασας ἐνώπιόν μου τράπεζαν ἐξ ἐναντίας τῶν θλιβόντων με ἐλίπανας ἐν ἐλαίῳ τὴν κεφαλὴν μου καὶ τὸ ποτήριόν σου μεθύσκον ὡς κράτιστον 6 καὶ τὸ ἔλεός σου καταδιώξεταί με πάσας τὰς ἡμέρας τῆς ζωῆς μου καὶ τὸ κατοικεῖν με ἐν οἴκῳ κυρίου εἰς μακρότητα ἡμερῶν</p>	<p>A Psalm of David 1 Adonai is my shepherd, I shall not want. 2 He makes me lie down in green pastures; He leads me beside quiet waters. 3 He restores my soul; He guides me in the paths of righteousness for His name's sake. 4 Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff, they comfort me. 5 You prepare a table before me in the presence of my enemies; You have anointed my head with oil; My cup overflows. 6 Surely goodness and lovingkindness will follow me all the days of my life, and I will dwell in the house of Adonai forever.</p>

Thoughts from Psalm 23 – What we learn from that fact that God is *Adonai Ro'i*

V.1 – Because HaShem is my Shepherd, I will never lack

– how are we to understand “I shall not want”? What does this tell us about our wants?

- What is the relationship between a Shepherd and his sheep? How does one come to have Adonai as his or her Shepherd?

V.2 – What does the metaphor of “laying down” mean in practical terms?

- What is meant by the metaphors of “green pastures” and “quite waters”?
- What are my own personal “green pastures” and “quite waters”?

V.3 – What does it mean to have one’s soul restored? (cp. Prov 25:13)

- What are “paths of righteousness” in which the Shepherd guides His sheep?
- What does it mean, “for His own Name’s sake”?
- Note the progression of the four phrases that comprise vv. 2–3  
 He makes me lie down in green pastures; = REST  
 He leads me beside quiet waters. = REFRESHMENT  
 He restores my soul; = RENEWED STRENGTH/ENERGY  
 He guides me in the paths of righteousness  
 for His name’s sake. = PURPOSE/SIGNIFICANCE

- V.4 – What is the “valley of the shadow of death”?
- cp. Jer 2:6; Amos 5:8; Ps 107:10; Job 38:17
  - What kinds of things do we encounter in life that are a “valley of deep darkness”?
  - According to v. 4, what dispels the fear that would otherwise accompany such darkness?
  - How should we understand the metaphors of “rod” (שֶׁבֶט) and “staff” (מִשְׁעָנָה)?
  - Rod:
  - Staff:
  - How should we apply this our lives?
- V.5 – A victory feast comes after the battle is won and the enemies are destroyed. What then is the picture here, that HaShem prepares a table “in the presence of my enemies”?
- What is the significance of “You anoint my head with oil”?
  - What is the significance of “my cup overflows”?
- V.6 – When the Psalmist speaks of “goodness” and “lovingkindness,” of what is he speaking? (cp. Ps 118:1, 29)
- It says “goodness and lovingkindness will follow me all the days of my life.” Why do they “follow” and not “lead”? What does the word רָדַף (*radaph*) mean here?
  - What does it mean to “dwell in the house of Adonai”?
  - Does the expression “length of days” (לְאֹרֶךְ יָמִים) mean “forever”?  
Cp. Deut 30:20; Psa 21:4; 91:16; 93:5; Job 12:12; Prov 3:2, 16; Lam 5:20

### *Meaning*

1. Adonai Ro'i provides all my needs.
2. Adonai Ro'i gives me rest.
3. Adonai Ro'i energizes my soul and strengthens me for life.
4. Adonai Ro'i guides me in life so that I am able to honor Him.
5. Adonai Ro'i remains with me in life's deepest struggles so I have no need to fear.
6. Adonai Ro'i is beside me to protect and guide me in the darkness.
7. Adonai Ro'i assures me of the final victory even in the midst of the battle.
8. Adonai Ro'i gives me overflowing joy.
9. Adonai Ro'i gives me hope for the future because He has proven His goodness and lovingkindness.
10. Adonai Ro'i will be my dwelling place forever.

### *Application*

1. Am I able to rest in the strong arms of my Shepherd?
2. Do I feed on the “green pastures” and am I satisfied by the “quite waters”?
3. Is my soul regularly restored and refreshed by the words of my Shepherd?
4. Is my “cup overflowing” with the goodness and lovingkindness of God?

9. יהוה צדקנו – Adonai Tzidqeinu – Adonia our Righteousness

This Name is found twice in Jeremiah’s prophecy:

Text	MT	Lxx	NASB
Jer 23:6	בְּיָמָיו תִּשְׁעַתְּ יְהוּדָה וְיִשְׂרָאֵל יִשְׁכֹּן לְבֶטַח וְזֶה־שְׁמוֹ אֲשֶׁר־יִקְרָאוּ יְהוָה צְדִקְנוֹ:	ἐν ταῖς ἡμέραις αὐτοῦ σωθήσεται Ἰουδας καὶ Ἰσραὴλ κατασκηνώσει πεποιθώς καὶ τοῦτο τὸ ὄνομα αὐτοῦ ὃ καλέσει αὐτὸν κύριος Ἰωσεδεκ [ἐν τοῖς προφήταις]	“In His days Judah will be saved, and Israel will dwell securely; and this is His name by which He will be called, ‘Adonai Tzidqeinu.’
Jer 33:16	בְּיָמִים הֵהֵם תִּשְׁעַתְּ יְהוּדָה וְיִרוּשָׁלַם תִּשְׁכֹּן לְבֶטַח וְזֶה אֲשֶׁר־יִקְרָאֶלֶּה יְהוָה צְדִקְנוֹ:	[Not in the Lxx]	In those days Judah will be saved and Jerusalem will dwell in safety; and this is the name by which she will be called: ‘Adonai Tzidqeinu.’

The context of each of these verse in Jeremiah is all important in terms of gaining an understanding of the meaning of the Name יהוה צדקנו.

Jer 23:1–6

- 1 “Woe to the shepherds who are destroying and scattering the sheep of My pasture!” declares Adonai.
- 2 Therefore thus says Adonai the God of Israel concerning the shepherds who are tending My people: “You have scattered My flock and driven them away, and have not attended to them; behold, I am about to attend to you for the evil of your deeds,” declares the LORD.
- 3 Then I Myself will gather the remnant of My flock out of all the countries where I have driven them and bring them back to their pasture, and they will be fruitful and multiply.
- 4 I will also raise up shepherds over them and they will tend them; and they will not be afraid any longer, nor be terrified, nor will any be missing,” declares the LORD.
- 5 “Behold, the days are coming,” declares the LORD, when I will raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land.
- 6 In His days Judah will be saved, and Israel will dwell securely; and this is His name by which He will be called, ‘Adonai Tzidqeinu.’

Jer 33:7, 8, 16–18

- 7 I will restore the fortunes of Judah and the fortunes of Israel and will rebuild them as they were at first.
- 8 I will cleanse them from all their iniquity by which they have sinned against Me, and I will pardon all their iniquities by which they have sinned against Me and by which they have transgressed against Me.
- 14 Behold, days are coming,’ declares Adonai, ‘when I will fulfill the good word which I have spoken concerning the house of Israel and the house of Judah.
- 15 In those days and at that time I will cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth.
- 16 In those days Judah will be saved and Jerusalem will dwell in safety; and this is the name by which she will be called: Adonai Tzidqeinu.’
- 17 For thus says Adonai, ‘David shall never lack a man to sit on the throne of the house of Israel;
- 18 and the Levitical priests shall never lack a man before Me to offer burnt offerings, to burn grain offerings and to prepare sacrifices continually.

Note the following important emphases of both passages (Jer 23, 33):

1. Both contexts have the millennial reign of Messiah in view.
2. In Jer 23, it is clear that the One Whose Name is *Adonai Tzidqeinu* is Messiah Yeshua! In Jer 33, however, it is the city of Jerusalem that is known by the Name *Adonai Tzidqeinu*. What are we to make of this?
  - a. the answer is to be found in the declaration of Israel's forgiveness and cleansing (Jer 33:7–8). The language in this text is a repeat of what is stated in the "New Covenant" text of Jer 31:34, "... for I will forgive their iniquity, and their sin I will remember no more." We may conclude, therefore, that the restoration spoken of by Jeremiah is when Israel has come to accept Yeshua as the true Messiah, confessing that only through Yeshua is righteousness to be obtained.
  - b. This is why Jerusalem (which stands as a metonym for the whole of Israel) can be called *Adonai Tzidqeinu*, because the whole nation will then be known as having received Yeshua as their Messiah and King. Yeshua Himself will be the primary identifying aspect of Israel in that day.
3. From these data we may conclude that *Adonai Tzidqeinu* means "Adonai is the One Who makes us righteous" or "Adonai is our righteousness." From an eschatological perspective, *Adonai Tzidqeinu* means that there is coming a time when Israel will no longer rely upon their own righteousness (cp. Rom 10:1–4) but will fully confess Yeshua as their means of righteousness.

### Meaning

1. *Adonai Tzidqeinu* means "Adonai is our righteousness"
2. This Name looks forward prophetically to the establishment of the New Covenant when Israel as a nation will believe and confess that the only way to stand righteous before God is through the work that Yeshua the Messiah has accomplished.
3. The remnant of Israel, comprised of the descendants of Jacob who have exercised genuine saving faith and those from the nations who have been gathered into the remnant by their faith, have already confessed *Adonai Tzidqeinu*, and therefore represent the first-fruits of the eventual full ingathering of Israel.

### Application

1. Am I relying upon anything other than the person and work of Yeshua to make me righteous before God?
2. Do I trust fully in what Yeshua has done for me in His death, resurrection, ascension, and intercession, to present me righteous before the Father?
3. Do I realize the unspeakable value of standing righteous before God because I am "in Yeshua"?
4. Do I find my primary identity in the fact that I am "in Yeshua"? Is that enough for me?
5. Has my appreciation of what God has done for me in Yeshua caused me to hate the sin that remains in my own life?

## 10. יהוה עליון – *Adonai 'Elyon* – Adonai Most High

The combination יהוה עליון is found three times: Ps 7:18; 47:3; 97:9

The combination אֵל עליון, 'el 'elyon, "God Most High" is found five times: Gen 14:18–20, 22; Ps 78:35.

Text	MT	Lxx	NASB
Ps 7:18	אֹדָה יְהוָה בְּצַדְקוֹ וּבְזִמְרָה שִׁם־יְהוָה עֲלִיּוֹן:	ἐξομολογήσομαι κυρίῳ κατὰ τὴν δικαιοσύνην αὐτοῦ καὶ ψαλῶ τῷ ὀνόματι κυρίου τοῦ ὑψίστου	I will give thanks to Adonai according to His righteousness and will sing praise to the name of Adonai 'Elyon.
Ps 47:3	כִּי־יְהוָה עֲלִיּוֹן נוֹרָא מְלֶכֶד גדול על-כל- הָאָרֶץ:	ὅτι κύριος ὑψιστος φοβερὸς βασιλεὺς μέγας ἐπὶ πᾶσαν τὴν γῆν	For Adonai 'Elyon is to be feared, A great King over all the earth.
Ps 97:9	כִּי־אַתָּה יְהוָה עֲלִיּוֹן על-כל-הָאָרֶץ מֵאֵד נְעֻלִיתָ על-כל-אֱלֹהִים:	ὅτι σὺ εἶ κύριος ὁ ὑψιστος ἐπὶ πᾶσαν τὴν γῆν σφόδρα ὑπερψώθης ὑπὲρ πάντας τοὺς θεούς	For You are Adonai 'Elyon over all the earth; You are exalted far above all gods.

Text	MT	Lxx	NASB
Gen 14:18–20, 22	<p>וּמִלְכִי־צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וַיִּזֵּן וְהוּא כַהֵן לְאֵל עֵלְיוֹן: וַיְבָרְכֵהוּ וַיֹּאמֶר בְּרוּךְ אַבְרָם לְאֵל עֵלְיוֹן כִּנְהַ שְׁמַיִם וְאָרֶץ: וּבְרוּךְ אֵל עֵלְיוֹן אֲשֶׁר־מָגַן צָרִיךָ בְיָדָךְ וַיִּתֵּן־לוֹ מֵעֵשֶׂר מִכָּל: וַיֹּאמֶר אַבְרָם אֶל־מֶלֶךְ סֹדֶם הֲרִימֹתִי יָדִי אֶל־יְהוָה אֵל עֵלְיוֹן כִּנְהַ שְׁמַיִם וְאָרֶץ:</p>	<p>καὶ Μελχισεδεκ βασιλεὺς Σαλημ ἔξήνεγκεν ἄρτους καὶ οἶνον ἦν δὲ ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου καὶ ἠυλόγησεν τὸν Ἀβραμ καὶ εἶπεν εὐλογημένος Ἀβραμ τῷ θεῷ τῷ ὑψίστῳ ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ εὐλογητὸς ὁ θεὸς ὁ ὑψιστος ὃς παρέδωκεν τοὺς ἐχθρούς σου ὑποχειρίους σοι καὶ ἔδωκεν αὐτῷ δεκάτην ἀπὸ πάντων εἶπεν δὲ Ἀβραμ πρὸς βασιλέα Σοδομων ἔκτενῶ τὴν χεῖρά μου πρὸς τὸν θεὸν τὸν ὑψιστον ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν γῆν</p>	<p>And Melchizedek king of Salem brought out bread and wine; now he was a priest of El ‘Elyon, He blessed him and said, “Blessed be Abram of El ‘Elyon, Possessor of heaven and earth; And blessed be El ‘Elyon, Who has delivered your enemies into your hand.” He gave him a tenth of all. Abram said to the king of Sodom, “I have sworn to Adonai El ‘Elyon, possessor of heaven and earth,</p>
Ps 78:35	<p>וַיִּזְכְּרוּ כִי־אֱלֹהִים צוּרָם וְאֵל עֵלְיוֹן גֹּאֲלָם:</p>	<p>καὶ ἐμνήσθησαν ὅτι ὁ θεὸς βοηθὸς αὐτῶν ἐστὶν καὶ ὁ θεὸς ὁ ὑψιστος λυτρωτὴς αὐτῶν ἐστὶν</p>	<p>And they remembered that God was their rock, and the Most High God their Redeemer.</p>

We also find the combination אֱלֹהִים עֵלְיוֹן, *Elohim ‘Elyon* (Psa 57:3; 78:56) and עֵלְיוֹן, *‘Elyon* used alone as a Name of God, often parallel to יהוה or אֱלֹהִים (Num 24:16; 2 Sam 22:14; Psa 9:2; 18:13; 21:7; 46:4; 50:14; 73:11; 77:10; 78:17; 82:6; 83:18; 87:5; 91:1, 9; 92:1; 107:11; Is 14:14; Lam 3:35, 38).

Note, for instance, Ps 91:1–9

- 1 He who dwells in the shelter of ‘Elyon  
Will abide in the shadow of the Shaddai.
- 2 I will say to Adonai, “My refuge and my fortress,  
My God (אֱלֹהֵי), in whom I trust!”
- 3 For it is He who delivers you from the snare of the trapper  
And from the deadly pestilence.
- 4 He will cover you with His pinions,  
And under His wings you may seek refuge;  
His faithfulness is a shield and bulwark.
- 5 You will not be afraid of the terror by night,  
Or of the arrow that flies by day;
- 6 Of the pestilence that stalks in darkness,  
Or of the destruction that lays waste at noon.
- 7 A thousand may fall at your side  
And ten thousand at your right hand,  
But it shall not approach you.
- 8 You will only look on with your eyes  
And see the recompense of the wicked.
- 9 For you have made Adonai, my refuge,  
Even ‘Elyon, your dwelling place.
- 10 No evil will befall you,  
Nor will any plague come near your tent.

The Name “Most High” is found 10 times in Daniel (Aramaic ה/אֵלְיוֹן) – Dan 3:26; 4:2, 17, 24–25, 32, 34; 5:18, 21; 7:25. Note, e.g., 4:17 –

This sentence is by the decree of the angelic watchers and the decision is a command of the holy ones,  
In order that the living may know that the Most High is ruler over the realm of mankind, and bestows  
it on whom He wishes and sets over it the lowliest of men.

We should also note that in the Apostolic Scriptures Yeshua is referred to as the “Son of the Most High” (Mark 5:7; Luke 1:32, 35; 8:28).

### *Meaning*

1. The noun עֲלִיּוֹן means “highest” or “top most.” When combined with a divine Name (יהוה, אֱלֹהִים, אֱלֹהִים) or when in parallel with a divine Name, the noun functions as personal name of God and reveals that the God of Israel is the supreme sovereign over all other beings.
2. This means His authority is absolute, and that His power to enforce this authority is unmatched.
3. This, in turn, means that He cannot be overpowered but that He is always victorious over His enemies.
4. It is foolhardy, then, to fight against Him, for all who do will only be defeated.
5. The utter sovereignty of God as “Most High” therefore secures the ultimate success of His kingdom, and all who are citizens of His kingdom are therefore assured of His full and complete protection.
6. It also means that He controls the events of our world in such a way so as to bring about his will and the establishment of His eternal kingdom.
7. Since the God of Israel is the Most High God, He alone is worthy of our full devotion and worship.

### *Application*

1. We may entrust all things into the hands of the Most High and His good providence. Nothing is too difficult for Him or beyond His ability.
2. We may be constantly comforted by the fact that the Most High is in control of our world, even when it appears to be out of control. There is no need, therefore, to be anxious about the future.
3. When we contemplate the infinite power and strength of the Most High, we realize that this is matched by His love for His own, those for whom the Messiah has given His life. Even as nothing in our world can overpower Him, so nothing in our lives is too small to be unimportant to Him. His plan for the universe includes His individual care for each of those He has saved.
4. As the supreme, eternal, and infinite Most High, He deserves our full and unending praise and worship.

## **The Scriptures & Natural Revelation**

We understand by reading the Scriptures that God has revealed Himself in the creation itself. This self-revelation of the Creator is referred to in the study of theology as Natural Revelation. Two biblical passages teach this directly:

The heavens are telling of the glory of God; and their expanse is declaring the work of His hands.  
Day to day pours forth speech, and night to night reveals knowledge.  
There is no speech, nor are there words; their voice is not heard.  
Their line has gone out through all the earth, and their utterances to the end of the world.  
In them He has placed a tent for the sun, which is as a bridegroom coming out of his chamber;  
It rejoices as a strong man to run his course.  
Its rising is from one end of the heavens, and its circuit to the other end of them;  
and there is nothing hidden from its heat. (Ps 19:1–6)

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. (Rom 1:18–20)

Yet Paul goes on in this passage from Romans to teach that even though God has revealed Himself in the physical creation of our world, apart from faith unregenerate mankind does not accept the natural revelation of God as true. Note the next verses in this Romans passage:

For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. (Rom 1:21–25)

As those who have been given the gift of faith and have come to confess the God of Israel to be the one and only true God, and Yeshua to be His Messiah, we are enabled, through the Scriptures to appreciate the natural revelation of God in our world in a way that we otherwise would not.

----- **Discussion on the Character of God as Revealed in the Physical Creation** -----

Eternal • Immutable • Omnipresent • All-Knowing • All Wise • All Powerful • Infinite in Holiness  
Infinitely Good • Sovereign • All Merciful • Infinite in Love • Infinite in Justice

## Communion with God through Prayer as a Means of Strengthening our Faith

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We have noted that the three primary means granted to us by God for our own sanctification are the Scriptures, Prayer, and Fellowship. We chose to demonstrate the use of Scripture in the process of sanctification by studying ten of the Names of God given to us in the pages of the Bible. In addition, we discussed how knowing God through the Scriptures allows us to receive and properly interpret the self-revelation of God in the created world in which we live.

We now move to Prayer as a means of grace given to us by God. Our method will be to read and discuss a sampling of prayers contained in the Scriptures themselves. In doing so our goal will be to ascertain 1) a biblical pattern of prayer, 2) the general focus of prayer as given to us in the Scriptures, and 3) the manner in which prayer aids us in strengthening our own faith in God and in His Messiah, Yeshua.

Here is a list of a few of the prayers found in the Scriptures:

Abraham's Prayer for Sodom - Gen 18:23-25  
Hannah's Prayer of Praise - 1Sam 2:1-10  
David's Prayer of Thanks - 2 Sam 7:18-29  
Solomon's Prayer of Dedication - 1 Ki 8:22-30  
Elijah's Prayer at Mount Carmel - I Ki 18:36-39  
King Hezekiah's Prayer - 2 Ki 19:15-19  
Hezekiah's Prayer when Sick - Is 38:2-8  
Habakkuk's Prayer - Hab 3:2-19  
Jonah's Prayer - Jonah 2:1-9  
The Prayer of Ezra - Ezra 9:5-15  
Daniel's Prayer for the Captive Jews - Dan 9:4-19

The Prayer of Jabez - 1 Chronicles 4:10  
The Disciple's Prayer - Matt 6:9-13  
Mary's Prayer - Lk 1:46-55  
The Tax Collector's Prayer - Lk 18:13  
Christ's Intercessory Prayer - John 17  
Stephen's Prayer at His Stoning - Acts 7:59-60  
Paul's Prayer for Spiritual Wisdom - Eph 1:15-23  
Paul's Prayer for Spiritual Growth - Eph 3:14-21  
Paul's Prayer for Partners in Ministry - Phil 1:3-11  
Paul's Prayer for Knowing God's Will - Col 1:9-12  
A Prayer of Praise - Jude 1:24-25

### **Abraham's Prayer for Sodom (Gen 18:23-25)**

- 23 Abraham came near and said, "Will You indeed sweep away the righteous with the wicked?
- 24 Suppose there are fifty righteous within the city; will You indeed sweep it away and not spare the place for the sake of the fifty righteous who are in it?
- 25 Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the Judge of all the earth deal justly?"

*Things to Learn from this Prayer*

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**Hannah's Prayer of Praise (1Sam 2:1-10) [Compare Mary's Prayer of Praise in Lk 1:46-55]**

- 1 Then Hannah prayed and said, "My heart exults in Adonai; my horn is exalted in Adonai, My mouth speaks boldly against my enemies, because I rejoice in Your salvation.
- 2 There is no one holy like Adonai, indeed, there is no one besides You, nor is there any rock like our God.
- 3 Boast no more so very proudly, do not let arrogance come out of your mouth; for Adonai is a God of knowledge, and with Him actions are weighed.
- 4 The bows of the mighty are shattered, but the feeble gird on strength.
- 5 Those who were full hire themselves out for bread, but those who were hungry cease to hunger. Even the barren gives birth to seven, but she who has many children languishes.
- 6 Adonai kills and makes alive; He brings down to Sheol and raises up.
- 7 Adonai makes poor and rich; He brings low, He also exalts.
- 8 He raises the poor from the dust, He lifts the needy from the ash heap to make them sit with nobles, and inherit a seat of honor; for the pillars of the earth are Adonai'S, and He set the world on them.
- 9 He keeps the feet of His godly ones, but the wicked ones are silenced in darkness; for not by might shall a man prevail.
- 10 Those who contend with Adonai will be shattered; against them He will thunder in the heavens, Adonai will judge the ends of the earth; and He will give strength to His king, and will exalt the horn of His anointed."

*Things to Learn from this Prayer*

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### **Elijah's Prayer at Mount Carmel – I Ki 18:36-39**

- 36 At the time of the offering of the evening sacrifice, Elijah the prophet came near and said, "O Adonai, the God of Abraham, Isaac and Israel, today let it be known that You are God in Israel and that I am Your servant and I have done all these things at Your word.
- 37 Answer me, O Adonai, answer me, that this people may know that You, O Adonai, are God, and that You have turned their heart back again."
- 38 Then the fire of Adonai fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench.
- 39 When all the people saw it, they fell on their faces; and they said, "Adonai, He is God; Adonai, He is God."

*Things to Learn from this Prayer*

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### **King Hezekiah's Prayer - 2 Ki 19:15-19**

- 15 Hezekiah prayed before Adonai and said, "O Adonai, the God of Israel, who are enthroned above the cherubim, You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth.
- 16 Incline Your ear, O Adonai, and hear; open Your eyes, O Adonai, and see; and listen to the words of Sennacherib, which he has sent to reproach the living God.
- 17 Truly, O Adonai, the kings of Assyria have devastated the nations and their lands
- 18 and have cast their gods into the fire, for they were not gods but the work of men's hands, wood and stone. So they have destroyed them.
- 19 Now, O Adonai our God, I pray, deliver us from his hand that all the kingdoms of the earth may know that You alone, O Adonai, are God."

*Things to Learn from this Prayer*

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### **Hezekiah's Prayer when Sick – Is 38:2-8**

- 2 Then Hezekiah turned his face to the wall and prayed to Adonai,
- 3 and said, "Remember now, O Adonai, I beseech You, how I have walked before You in truth and with a whole heart, and have done what is good in Your sight." And Hezekiah wept bitterly.
- 4 Then the word of Adonai came to Isaiah, saying,
- 5 "Go and say to Hezekiah, 'Thus says Adonai, the God of your father David, I have heard your prayer, I have seen your tears; behold, I will add fifteen years to your life.
- 6 I will deliver you and this city from the hand of the king of Assyria; and I will defend this city.
- 7 This shall be the sign to you from Adonai, that Adonai will do this thing that He has spoken:
- 8 Behold, I will cause the shadow on the stairway, which has gone down with the sun on the stairway of Ahaz, to go back ten steps.'" So the sun's shadow went back ten steps on the stairway on which it had gone down.

*Things to Learn from this Prayer*

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### **The Prayer of Jabez – 1Chron 4:10**

- 10 Now Jabez called on the God of Israel, saying, "Oh that You would bless me indeed and enlarge my border, and that Your hand might be with me, and that You would keep me from harm that it may not pain me!" And God granted him what he requested.

*Things to Learn from this Prayer*

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## Ezra's Prayer of Confession - Ezra 9:5-15

- 5 But at the evening offering I arose from my humiliation, even with my garment and my robe torn, and I fell on my knees and stretched out my hands to Adonai my God;
- 6 and I said, "O my God, I am ashamed and embarrassed to lift up my face to You, my God, for our iniquities have risen above our heads and our guilt has grown even to the heavens.
- 7 Since the days of our fathers to this day we have been in great guilt, and on account of our iniquities we, our kings and our priests have been given into the hand of the kings of the lands, to the sword, to captivity and to plunder and to open shame, as it is this day.
- 8 But now for a brief moment grace has been shown from Adonai our God, to leave us an escaped remnant and to give us a peg in His holy place, that our God may enlighten our eyes and grant us a little reviving in our bondage.
- 9 For we are slaves; yet in our bondage our God has not forsaken us, but has extended lovingkindness to us in the sight of the kings of Persia, to give us reviving to raise up the house of our God, to restore its ruins and to give us a wall in Judah and Jerusalem.
- 10 Now, our God, what shall we say after this? For we have forsaken Your commandments,
- 11 which You have commanded by Your servants the prophets, saying, 'The land which you are entering to possess is an unclean land with the uncleanness of the peoples of the lands, with their abominations which have filled it from end to end and with their impurity.
- 12 So now do not give your daughters to their sons nor take their daughters to your sons, and never seek their peace or their prosperity, that you may be strong and eat the good things of the land and leave it as an inheritance to your sons forever.'
- 13 After all that has come upon us for our evil deeds and our great guilt, since You our God have requited us less than our iniquities deserve, and have given us an escaped remnant as this,
- 14 shall we again break Your commandments and intermarry with the peoples who commit these abominations? Would You not be angry with us to the point of destruction, until there is no remnant nor any who escape?
- 15 O Adonai God of Israel, You are righteous, for we have been left an escaped remnant, as it is this day; behold, we are before You in our guilt, for no one can stand before You because of this."

*Things to Learn from this Prayer*

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### **The Disciple's Prayer - Matt 6:9-13**

- 9 Pray, then, in this way: 'Our Father who is in heaven, hallowed be Your name.  
10 Your kingdom come. Your will be done, on earth as it is in heaven.  
11 Give us this day our daily bread.  
12 And forgive us our debts, as we also have forgiven our debtors.  
13 And do not lead us into temptation, but deliver us from evil. [For Yours is the kingdom and the power and the glory forever. Amen.]'

*Things to Learn from this Prayer*

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### **Stephen's Prayer at His Stoning - Acts 7:59-60**

- 59 They went on stoning Stephen as he called on the Lord and said, "Lord Yeshua, receive my spirit!"  
60 Then falling on his knees, he cried out with a loud voice, "Lord, do not hold this sin against them!"  
Having said this, he fell asleep.

*Things to Learn from this Prayer*

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### **Paul's Prayer for Spiritual Wisdom – Eph 1:15–23**

- 15 For this reason I too, having heard of the faith in the Lord Yeshua which exists among you and your love for all the saints,  
16 do not cease giving thanks for you, while making mention of you in my prayers;  
17 that the God of our Lord Yeshua Messiah, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him.  
18 I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,  
19 and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might  
20 which He brought about in Messiah, when He raised Him from the dead and seated Him at His right hand in the heavenly places,  
21 far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come.  
22 And He put all things in subjection under His feet, and gave Him as head over all things to *His* Kehilah,  
23 which is His body, the fullness of Him who fills all in all.

*Things to Learn from this Prayer*

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## Paul's Prayer for Spiritual Growth – Eph 3:14-21

- 14 For this reason I bow my knees before the Father,  
15 from whom every family in heaven and on earth derives its name,  
16 that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man,  
17 so that Messiah may dwell in your hearts through faith; and that you, being rooted and grounded in love,  
18 may be able to comprehend with all the saints what is the breadth and length and height and depth,  
19 and to know the love of Messiah which surpasses knowledge, that you may be filled up to all the fullness of God.  
20 Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us,  
21 to Him be the glory in *His* Kehilah and in Messiah Yeshua to all generations forever and ever. Amen.

*Things to Learn from this Prayer*

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### Other Scriptures on Prayer

- Ps 5:3 In the morning, O Adonai, You will hear my voice; in the morning I will order my prayer to You and eagerly watch.
- Ps 66:18f If I regard wickedness in my heart, The Lord will not hear. But certainly God has heard; He has given heed to the voice of my prayer.
- Matt 21:22 And all things you ask in prayer, believing, you will receive. (Cp. Mk 11:24)
- Matt 26:41 Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak.
- Mk 1:35 In the early morning, while it was still dark, Yeshua got up, left the house, and went away to a secluded place, and was praying there. (Cp. Lk 5:16; 6:12)
- Lk 18:1 Now He was telling them a parable to show that at all times they ought to pray and not to lose heart.
- Lk 22:40 When He arrived at the place, He said to them, "Pray that you may not enter into temptation."
- Acts 2:42 They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.
- Acts 10:4 And fixing his gaze on him and being much alarmed, he said, "What is it, Lord?" And he said to him, "Your prayers and alms have ascended as a memorial before God. (Cp. Acts 10:31; Rev 8:4)
- Rom 8:26 In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words;
- Rom 12:12 rejoicing in hope, persevering in tribulation, devoted to prayer, (Cp. Col 4:2; 1Thess 5:17)
- Eph 6:18 With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, (Cp. Jude 1:20)
- Phil 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.
- James 5:16 Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.

## Fellowship within a Believing Community as a Means of Strengthening our Faith

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The third primary means of grace which God has granted to those who are His children is the fellowship of believers (sometimes called “holy ones” or “saints”). Such “fellowship” occurs generally on two levels: individual friendships and corporate or community relationships. Both are important and vital to our growth in faith.

### Close Friends as a Means of Sanctification

We know that close friends have significant influence upon each other. It is good for us, then, to consider what a true friend is, and how we can wisely choose friends who will influence us for righteousness, and whom we can likewise influence to be strengthened in their faith.

The following data has been compiled by Gary with these thoughts in mind:

Lev. 19.17 ‘You shall not hate your fellow countryman in your heart; you may surely reprove your neighbor, but shall not incur sin because of him.

Lev. 19.18 ‘You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD.

לֹא־תִשְׁנֵא אֶת־אָחִיךָ בְּלִבְבְּךָ הוֹכַח תּוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חֲטָא:  
לֹא־תִקָּם וְלֹא־תִטֹּר אֶת־בְּנֵי עַמְּךָ וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹד אָנִי יְהוָה:  
(Lev 19:17–18)

1) אָח. *Brother, relative, fellow countryman, friend.* From a root common to all Semitic languages, אָח occurs 630 times in the OT. {TWOT} [*This word range of meaning includes those who are actual brothers from the same parents to those who are part of a common community.*]

Gen 4.2 Again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground.

Gen 9.25 So he said,

“Cursed be Canaan;  
A servant of servants  
He shall be to his brothers.”

Lev. 25.25 ‘If a fellow countryman of yours becomes so poor he has to sell part of his property, then his nearest kinsman is to come and buy back what his relative has sold.

Lev. 25.35-36 ‘Now in case a countryman of yours becomes poor and his means with regard to you falter, then you are to sustain him, like a stranger or a sojourner, that he may live with you. Do not take usurious interest from him, but revere your God, that your countryman may live with you.

Lev. 25.47-49 ‘Now if the means of a stranger or of a sojourner with you becomes sufficient, and a countryman of yours becomes so poor with regard to him as to sell himself to a stranger who is sojourning with you, or to the descendants of a stranger’s family, then he shall have redemption right after he has been sold. One of his brothers may redeem him, or his uncle, or his uncle’s son, may redeem him, or one of his blood relatives from his family may redeem him; or if he prospers, he may redeem himself.

Deut. 1.16 “Then I charged your judges at that time, saying, ‘Hear the cases between your fellow countrymen, and judge righteously between a man and his fellow countryman, or the alien who is with him.

Is. 66.2-5 "For My hand made all these things, thus all these things came into being," declares the LORD. But to this one I will look, To him who is humble and contrite of spirit, and who trembles at My word. But he who kills an ox is like one who slays a man; He who sacrifices a lamb is like the one who breaks a dog's neck...Hear the word of the LORD, you who tremble at His word: Your brothers who hate you, who exclude you for My name's sake, Have said, 'Let the LORD be glorified, that we may see your joy. But they will be put to shame.

2) The nom. **רֵעַ** occurs 12x in BH, 11x in Leviticus. There the referent is someone who is a member of the Israelite community (Levine, 172), and the term is synonymous with **אָרְבֵּי** (*THAT* 2:299).{TWOT}

Lev. 6.1 Then the LORD spoke to Moses, saying, 2 "When a person sins and acts unfaithfully against the LORD, and deceives his companion in regard to a deposit or a security entrusted to him, or through robbery, or if he has extorted from his companion, 3 or has found what was lost and lied about it and sworn falsely, so that he sins in regard to any one of the things a man may do; 4 then it shall be, when he sins and becomes guilty, that he shall restore what he took by robbery or what he got by extortion, or the deposit which was entrusted to him or the lost thing which he found, 5 or anything about which he swore falsely; he shall make restitution for it in full and add to it one-fifth more.

Lev. 18.20 'You shall not have intercourse with your neighbor's wife, to be defiled with her.

Lev. 19.11 'You shall not steal, nor deal falsely, nor lie to one another.

Lev. 19.15 'You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly.

Lev. 24.19 'If a man injures his neighbor, just as he has done, so it shall be done to him:

Lev. 25.14 'If you make a sale, moreover, to your friend or buy from your friend's hand, you shall not wrong one another.

Lev. 25.15 'Corresponding to the number of years after the jubilee, you shall buy from your friend; he is to sell to you according to the number of years of crops.

Lev. 25.17 'So you shall not wrong one another, but you shall fear your God; for I am the LORD your God.

Zech. 13.7 "Awake, O sword, against My Shepherd, and against the man, My Associate," declares the LORD of hosts. Strike the Shepherd that the sheep may be scattered; and I will turn My hand against the little ones.

3) **רֵעַ**. *Friend, companion, another person.* ...friend (used 187 times).{TWOT}

Gen. 11.3 They said to one another, "Come, let us make bricks and burn them thoroughly." And they used brick for stone, and they used tar for mortar.

Gen. 11.7 "Come, let Us go down and there confuse their language, so that they will not understand one another's speech."

Gen. 31.49 and Mizpah, for he said, "May the LORD watch between you and me when we are absent one from the other.

Ex. 2.13 He went out the next day, and behold, two Hebrews were fighting with each other; and he said to the offender, "Why are you striking your companion?"

Ex. 11.2 "Speak now in the hearing of the people that each man ask from his neighbor and each woman from her neighbor for articles of silver and articles of gold."

Ex. 18.16 "When they have a dispute, it comes to me, and I judge between a man and his neighbor and make known the statutes of God and His laws."

Ex. 20.16 "You shall not bear false witness against your neighbor.

Ex. 20.17 "You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor."

Ex. 21.14 "If, however, a man acts presumptuously toward his neighbor, so as to kill him craftily, you are to take him even from My altar, that he may die.

Ex. 21.35 "If one man's ox hurts another's so that it dies, then they shall sell the live ox and divide its price equally; and also they shall divide the dead ox.

Ex. 22.7 "If a man gives his neighbor money or goods to keep for him and it is stolen from the man's house, if the thief is caught, he shall pay double.

Ex. 22.8 "If the thief is not caught, then the owner of the house shall appear before the judges, to determine whether he laid his hands on his neighbor's property.

Ex. 22.14 "If a man borrows anything from his neighbor, and it is injured or dies while its owner is not with it, he shall make full restitution.

Ex. 22.26 "If you ever take your neighbor's cloak as a pledge, you are to return it to him before the sun sets,

Lev. 19.13 'You shall not oppress your neighbor, nor rob him. The wages of a hired man are not to remain with you all night until morning.

Lev. 19.16 'You shall not go about as a slanderer among your people, and you are not to act against the life of your neighbor; I am the LORD.

Deut. 23.24 "When you enter your neighbor's vineyard, then you may eat grapes until you are fully satisfied, but you shall not put any in your basket.

Deut. 23.25 "When you enter your neighbor's standing grain, then you may pluck the heads with your hand, but you shall not wield a sickle in your neighbor's standing grain.

Deut. 24.10 "When you make your neighbor a loan of any sort, you shall not enter his house to take his pledge.

Deut. 27.17 'Cursed is he who moves his neighbor's boundary mark.' And all the people shall say, 'Amen.'

Deut. 27.24 'Cursed is he who strikes his neighbor in secret.' And all the people shall say, 'Amen.'

Jer. 9.1 Oh that my head were waters  
And my eyes a fountain of tears,  
That I might weep day and night  
For the slain of the daughter of my people!

2 Oh that I had in the desert  
A wayfarers' lodging place;  
That I might leave my people  
And go from them!

For all of them are adulterers,  
 An assembly of treacherous men.  
 3 "They bend their tongue like their bow;  
 Lies and not truth prevail in the land;  
 For they proceed from evil to evil,  
 And they do not know Me," declares the LORD.  
 4 "Let everyone be on guard against his neighbor,  
 And do not trust any brother;  
 Because every brother deals craftily,  
 And every neighbor goes about as a slanderer.  
 5 "Everyone deceives his neighbor  
 And does not speak the truth,  
 They have taught their tongue to speak lies;  
 They weary themselves committing iniquity.  
 6 "Your dwelling is in the midst of deceit;  
 Through deceit they refuse to know Me," declares the LORD.

**Advice relating to friends, companions, and fellow countrymen.**

1Cor. 15.1-5 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that the Messiah died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures, 5 and that He appeared to Cephas, then to the twelve.

1 Cor 15.33-34 Do not be deceived: "Bad company corrupts good morals." 34 Become sober-minded as you ought, and stop sinning; for some have no knowledge of God. I speak this to your shame.

Prov. 18.24 A man of too many friends comes to ruin, But there is a friend who sticks closer than a brother.

Prov. 14.7 Leave the presence of a fool, Or you will not discern words of knowledge.

Prov 27.2-6 2 Let another praise you, and not your own mouth; a stranger, and not your own lips. A stone is heavy and the sand weighty, but the provocation of a fool is heavier than both of them. Wrath is fierce and anger is a flood, but who can stand before jealousy? Better is open rebuke than love that is concealed. Faithful are the wounds of a friend, but deceitful are the kisses of an enemy.

Prov 27.17 Iron sharpens iron, So one man sharpens another.

Prov. 10.21 The lips of the righteous feed many, but fools die for lack of understanding.

Prov. 13.20 He who walks with wise men will be wise, but the companion of fools will suffer harm.

Prov. 12.16 A fool's anger is known at once, but a prudent man conceals dishonor.

Prov. 17.9 He who conceals a transgression seeks love, but he who repeats a matter separates intimate friends.

John 15.13 "Greater love has no one than this, that one lay down his life for his friends. 14 "You are My friends if you do what I command you. 15 "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. 16 "You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.

## Ephesians 4:1–16

### The Believing Community as a Means of Sanctification

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NASB	Greek Text
1 Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called,	1 Παρακαλώ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,
2 with all humility and gentleness, with patience, showing tolerance for one another in love,	2 μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,
3 being diligent to preserve the unity of the Spirit in the bond of peace.	3 σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης·
4 There is one body and one Spirit, just as also you were called in one hope of your calling;	4 Ἐν σῶμα καὶ ἐν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·
5 one Lord, one faith, one baptism,	5 εἷς κύριος, μία πίστις, ἐν βάπτισμα,
6 one God and Father of all who is over all and through all and in all.	6 εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.
7 But to each one of us grace was given according to the measure of Messiah’s gift.	7 Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.
8 Therefore it says, “WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN.”	8 διὸ λέγει· ἀναβάς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις.
9 (Now this expression, “He ascended,” what does it mean except that He also had descended into the lower parts of the earth?	9 τὸ δὲ ἀνέβη τί ἐστίν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα [μέρη] τῆς γῆς;
10 He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.)	10 ὁ καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.
11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,	11 Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,
12 for the equipping of the saints for the work of service, to the building up of the body of Messiah;	12 πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,
13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Messiah.	13 μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ,
14 As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;	14 ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης,
15 but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Messiah,	15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστός,
16 from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.	16 ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβασζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ’ ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὐξήσιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

## General Outline of the Passage

- I. Paul's Opening Request
  - A. to walk worthy of our calling
    1. in humility
    2. in gentleness
    3. with patience
    4. showing tolerance
  - B. to persevere the unity of the Spirit in the bonds of peace
- II. The Basis of Paul's Request
  - A. The essential character of the Body of Messiah
    1. there is one body
    2. there is one Spirit
    3. there is one calling
    4. there is one hope
    5. there is one Lord (of the body)
    6. there is one faith
    7. there is one mikveh (baptism)
    8. there is one God and Father Who is
      - a. over all
      - b. through all
      - c. in all
  - B. The gifting of each member of the body
    1. According to the measure of Messiah's gift
      - a. quote from Ps 68:18
      - b. exegesis of the quote
        - 1) Ps 68:18 is applied to Yeshua
        - 2) ascended requires descending (incarnation)
        - 3) once He descended, He ascended (glorification) and gave gifts
    2. The Messiah's gifts
      - a. Apostles
      - b. Prophets
      - c. Evangelists
      - d. Shepherd-Teachers
    3. The purpose of Messiah's gifts
      - a. for the equipping of the believers
        - 1) for service
        - 2) to build up the body of Messiah
      - b. so that we all attain to the unity of the faith
      - c. so that we all attain to the knowledge of the Son of God
        - 1) to spiritual maturity
        - 2) to the stature that belongs to Messiah
- III. The Goal of Paul's Request
  - A. Members of the body will no longer be children in their faith
    1. moved by every wind of doctrine
    2. moved by the trickery of men
    3. moved by the craftiness of deceitful scheming
  - B. Members of the body will mature in Messiah
    1. by speaking the truth in love
    2. by each one (as a joint in the body) being fitted together with the rest
    3. by each one supplying what he or she is able
    4. by each one working with the other
  - C. Members of the body will cause the whole body to be built up
    1. by the proper working of each part
    2. by the expression of genuine love to each other.

**Questions, Thoughts, & Study**  
**How Do We Implement this at Beit Hallel?**

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