

Title: NAMES OF GOD

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NAMES OF GOD

As you walk out of here today, hearing again for the 21st time a message that I preach every year, I hope that it will not just be hung up on the corner of your brain-wall somewhere, but it will flow into the bone marrow of your life and relationship to God and carry you through some of the struggles in 1996.

And with that I take you to Isaiah 50, Old Testament: “Who is among you”—and immediately the target of the message is focused in—“Who is among you that feareth the LORD, that obeyeth the voice of his servant?” Right off we know we’re not dealing with some spiritual criminal, some reprobate. We’re dealing with someone who fears the Lord in the old-fashioned meaning of that word: respect, awe, recognition of His greatness and His ultimate rights over all of us. We’re not dealing with a nonbeliever. We’re dealing with that special group of people that hopefully is represented here today.

“Who is among you that feareth the LORD, that obeyeth the voice of his servant?” Again I use the word, not a “reprobate”. Somebody is really trying—you fear the Lord, you obey the voice of His servant. As you hear the truth proclaimed, if it registers and sight sees light, you seek to align with it—pretty good people like you. Now surely there is no one in here today that doesn’t fear the Lord that isn’t at least trying to obey the voice of His servant because it is presupposed that whatever you define as the voice of His servant, you are trying to obey. So this message fits you “that walketh in darkness, and hath no light?”

Now you’ve been here before with me 20 times. Boy, I knew the truth of this last year. You are going along and all of a sudden the light goes out and you can’t see your way in any direction. Now I don’t know to whom this message will most apply today, but wherever you are—sitting here; listening on television; listening on radio around the world; I’m sure there are those at this moment, hiding—it may be in the expressions on their face not letting it leak out as an act of courage—but you know as you listen you are walking in darkness, and you can’t see any light. Whatever the pressure—pressure of circumstance, finance, health, loved ones, break-up of relationships, any number of envelopes of darkness that crowd in; and you can’t find any reason in anything you’ve done to explain the darkness. You are just in it; it’s swallowing you up. And if you’re not sitting there today, I want to tell you something: it will hit you probably before the year is up—my famous saying, “Cheer up saints, it’s going to get worse.”

Now I don’t want to go on with the rest of the message unless I know we’re on the same wavelength. You know what I’m talking about? Oh I know, a lot of Christian preachers tell you if you are serving God right, this will never happen to you. The “Sister Sals” and the “Brother Jimmys” point the finger and say—when you even hint to someone that you are in darkness, they will pull their righteous robes, self-righteous robes back from you and you’ll see the question in their eye, “Well, what have you done wrong that this is happening to you?” This darkness envelops one “that feareth the LORD and obeyeth the voice of his servant, yet walks in darkness and hath no light.”

“Well, what are we supposed to do about it?” How many want to leave because this message hasn’t got anything to say to you? Hold your hand up because I want to escort you out. How many—I’m going to ask a second time—know what I’m talking about? Darkness.... And there is always this whispering thought, “What have I done wrong,” as we flounder around. Well, let me tell you what not to do, okay?

Eleventh verse. I’m going to dispense with this in a hurry because the message is what you are supposed to do. “Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.” I want to dispense with this quickly if I can because it’s hard to..., because it is so typical of the way we react to the obstacles along the path and to the darkness that comes. I know how Gene Scott has done it for years.

Those that know me well and are around me a lot will probably laugh at this, because I smoke a pipe and smoke a cigar and began getting certain kinds of lighters, little pencil pipe lighters years ago from the friends who supply me the tobacco and the cigars. Those are the damndest irritating things you’ve ever seen. They will always go out when you need them most. They’re little pencil..., I wish I had one—see I never have them either when I need them. I’ll carry four or five of them with me, and just when I need to make a great impression by pulling this fancy lighter out, I get so frustrated I want to go back to flicking my BIC! Those things never fail you.

So those who know me well will laugh at this because I’m going to describe my tendency in figurative language. When the darkness comes, I can light a match faster than anybody, which figuratively is what it’s saying. You know, I have a guy who works for me—he typifies what I’ve been with God for years. That’s why I recognize it so quickly—“takes one to know one”. He’s a guy who works for me—I tell a classic story.

We flew up to my home on Lake Almanor. We have a car at the airport. We’re there for the first time in the spring to open up the house, so I know there are no groceries in the house. We stop in the little.... The car, it’s a wonderful car that starts no matter what the weather. You can leave it in 10 feet of snow and dig it out and it starts. They don’t make cars like that any more. It’s an old rickety station wagon but it starts.

...So we get in the station wagon with my guys who come up to help open the house up and we drive to Chester, the little town maybe a mile from the airport, before we go to my house. And we’re in the gas station refilling the car and I know we don’t have any groceries in the house so I say to—what shall I call him? I don’t want to identify him. Is there a name that I can use? I don’t have anybody named Jacob, so let’s call him Jacob, though everybody that works with me knows who he is. “Jacob....” Now there’s a grocery store across the street. It’s a big four-lane road going through town, cars coming and going, and we’re at the service station on the other side. I say “Jacob, go over to that grocery store....” (And I was going to say, “and get the following things”), but when I said “go”, he started moving; and when I said “over to the grocery store”, he was turning that direction; and by the time I got to the end of the sentence, he was across the road. He had no idea what I wanted to buy at the grocery store, but he was going to the grocery store.

That’s me with God. That’s Jacob in the Old Testament. There was nothing wrong with what Jacob set out to do. God made it clear before Jacob and Esau were born: “Jacob I loved; Esau I hated.” But Jacob set out to encompass God’s will in his own strength. He couldn’t wait on God to work it out. He... and when he coupled with his mother in conspiracy, the two of them could always figure out how to get God’s work done before God got there. His name means “heel-catcher.” He came out of the womb

grabbing Esau's heel. Esau was born first and out comes Jacob, right behind him grabbing that heel. Esau wasn't supposed to be born first in Jacob's mind. They wrestled in the womb: "And by God, I'll make it hard for him to get out!" That was his life story until he ran his string out, and returning to face the music in that famous night when he wrestled all night with the angel, he was finally reduced to a cripple as the angel touched his thigh and he could not fight back anymore. All he could do is hang on. And then the angel changed his nature, changed his name from Jacob, "heel-catcher" to "Israel". Is-ra-el: "a prince that has power with God"; but literally, it translates *El*, or "God-governed". Governed by God—a new power was in control. That's what is being said here.

Whatever darkness you're facing, the first reaction is to solve the problem ourselves—to start striking matches, kindling the flame, building a fire to drive the darkness out—using nothing but our own God-given talent and moving ahead of God to solve the problem our way. I've been preaching this for the last many weeks. You commit your way to the Lord, you rest and wait patiently—you rest and wait patiently. What is promised here is certain. I don't care how dedicated you are to God, how good you are, how hard you're trying to do what's right; part of the journey is going to include darkness—a situation that moves in and clouds out the eyesight. And if you start flailing away, building your own fires—your own fleshly instruments of deliverance, your own talent as the only solution, if you start going every direction at once, cross the road to the grocery store before you know what God wants ordered, then you're going to "walk in the light of your own fire". You're going to get light that you produce and no more. And "ye shall lie down in sorrow". I don't know how to say it plainer. I don't want to preach the whole message on this.

There has to be built into the Christian life—to those that have come to believe in the invisible presence of God with us at all times—there has to be built in...that limp of Jacob, or that pause. Or as I've said it for 20 years, shove the matchboxes a little bit out of reach until it takes a little more effort to start lighting your own fire.

I'm speaking figurative language. Christianity is not a life that we direct with God as a handy bellhop on the rare occasions when we can't do it ourselves. Christianity is a way, it's a walk, it's a journey. It's a lifestyle that recognizes and commits to an invisible presence. He's always there. You didn't have to make the commitment to create His presence. But whereas the world, the flesh, and the devil will crowd in on us, possess us, take control of us; God's Spirit is a gentle Spirit. He doesn't presume. He isn't going to help those that don't invite Him. He really is not a great admirer of the self-reliant; and if you want to strike your own matches, solve your own problems, build your own fire, light your own darkness, He'll let you. And that's what a lot of you been doing; and that's what Gene Scott does most of the time, but I'm getting smarter.

Shove the matchbox out of reach! Jacob walked with a limp the rest of his life to remind him he was God-governed. Let God call the shots instead of creating a mess for God to undo. That's not the way out of darkness. Darkness comes. What not to do? Hey, listen to God. If He doesn't speak, then go ahead and light a match. But stop making our floundering effort, our spinning of the wheels, our frantic tension, our nervousness, our felt need to deliver ourselves the first act. I ain't going to waste any more time on it. If you haven't got it by now, good-bye!

What do you do then if you don't do that? Well, you pause long enough before you start lighting your own fire in the midst of whatever your darkness is to do the following: "Let him trust in the name of the LORD." Well now, that's a pretty simple statement. Let me elaborate. "Let him trust"—*ibeteh* is the word in the Hebrew. Really the root is *beteh*. It means "to throw oneself upon"—to get helpless in giving up of yourself to the degree that it is sometimes used to paint a picture of throwing yourself face

down before someone. It is one of the most colorful Hebrew words to describe the attitude before God in your time of need. “Let him cast himself face down” if you will “onto God”. This is so simple I feel like I’m insulting your intelligence. But it’s the simple things we miss.

“Oh, I’m in darkness!” Scratch, scratch, scratch, scratch, scratch. “Where’s my... where’s this damn lighter?” Darkness comes. Cast yourself in solicitous searching, prayerful helpless thrusting of the self on what? “In the name of the Lord.” Crowding everything else out of focus, crowding the darkness itself out of focus, with total abject commitment, I fling myself on what? “The name of the Lord.”

Now here’s where I get theological and heavy, but the sentence ceases to be meaningless: “Names of the Lord.” Why so many names? We start out in the beginning. “In the beginning *Elohim* created the heavens and the earth.” The root—that marvelous word said in reverse as the Hebrew reads from right to left but turned around in the English—*El*, “Most High”. The first expression of God’s name—“Most High”, above everything and in the plural in the opening of Genesis. “In the beginning *Elohim*”, the Most High Ones; Gods—“created the heavens and the earth”. But then you come to God’s choice of a people, Abraham. And then God begins to add to the word *El* other words. You have *El* plus. *Elolam*—*Elolam* meaning ‘Utmost High’, God Most High—if the High One isn’t enough, the “Most High Above All”.

El Shaddai—I preach on this on Mother’s Day; literally, “the breasted one”. It’s the picture of a mother nourishing a child at her breast and providing all that the child needs. And these names keep coming forth as God reveals Himself to the one man who trusted Him, Abraham—and God chose him out of all people of the earth to be the foci of His revelation of Himself.

And then comes that great revelation of Israel—the people led out by Moses, and ultimately receiving all the revelations on Mount Sinai. But God then says, “I’ve been known by My name *El*”—“The High One”—“but now I’m going to reveal Myself as *Yahweh*, as Jehovah”—another name for God so prominent in the change that some Bible scholars try to have two different writers recording this early Pentateuch section of the Bible, because one worships *El* and one worships Jehovah or *Yahweh*. No! It’s the same God who is expanding His revelation of Himself to the people and He does it by names. Names mean something, not just random appellations. As He reveals a trait, He then describes the trait by adding a permanent name to Himself. And along comes the tetra-grammaton, *Yahweh*. This great four-letter-consonant word—ya-ha-wa-h, Y-H-W-H; and... (because the Germans couldn’t pronounce a “w” and it becomes a “v”), it matriculated into the English from *Yahweh* to Jehovah, but the original is the four-consonant tetra-grammaton: Yod-He-Vav (or Wav) and -He. *Yahweh*, Jehovah.

Now I’ve told you that always the Hebrew is a picture language. What’s the picture of Jehovah? From the “Most High One” that you look up to and you get a sense of His qualities He says, “I’m going to reveal Myself as Jehovah.” The picture word is best illustrated, though they didn’t have it when the word came, but it’s a nice modern illustration of what is carried in the meaning of Jehovah. Stay with me on the theology; grab your brain and imagine holding a hose. Have you ever held a hose and backed the water up by pinching your hand—and you feel the pressure build up, and you release it and out comes the pressure? That is as close as I can come to giving you an abstract mental picture of the name Jehovah. It’s as though God’s nature is pressuring like the water on a pinched-up hose to get out and spray forth or pour forth its benefit. That’s the name Jehovah—God pressuring to come forth in revelation.

And to a people that He selected as His oracle designed by God to be the voice that would tell the whole world about God, He says, “I’m now going to reveal Myself, not just as *El*, “Most High” and up there, but as Jehovah seeking to come forth and reveal Myself to you.”

What a tragedy that Satan moves in and the exact opposite of God's intention occurred among the oracle people themselves because the scholars came up with the hair-brained idea suggested by heathenism that Jehovah should be a name so far above mankind it was not even to be pronounced. So when they read the Scripture, in your *King James* when you have "LORD" in capital letters, you know that it is translating *Yahweh*, Jehovah.

But in the old Hebrew patterns of worship when they read the Scripture they come to Jehovah, they substitute *Adonai* or another word for "LORD". They will not pronounce "Jehovah". They flung it back into mystery land. When God intended His names to reveal what He wanted to be to Himself, and to and through Jehovah—as with *El* adding *Shaddai*, Jehovah coming forth like the water in that pinched-up hose revealed Himself to these people with specific expressions aimed to specific needs.

And now I'm at the subject matter of cure. I don't know what your darkness is, but the name Jehovah throughout Scripture has appended to it: Jehovah—"some specific". In your darkness and in mine we find the name expression which is a revelation of what God wants to be for us and faith grabs it and says that fits my need. James Dunn once said God is like a great tree; there's a branch for everybody. I don't like generalized preaching that doesn't hit where we live and through some heavy theology and Biblical linguistics we've come to the point of what the solution to darkness is. In my darkness where there is no light, I'm not to doubt in the dark what God said in the light; and I in my darkness, instead of creating my own light as my first act, I better go down the names of God and see is there one that fits my situation.

Well, you say yours is economic disaster—Jehovah-jireh. I started out by saying I'm preaching to people of faith, believers that obey the voice of His servant that are in darkness. Is your darkness financial—your darkness, you don't see any way out? Well before you go and find some criminal juice-man that's going to charge you 33% a day—maybe before you light that match, abject on your face opening your mouth, humbling yourself asking God's help, you might specifically reach through your darkness—though you can't see, God can see you—and say, "Hey, wait a minute! 'The LORD will provide': Jehovah-jireh." That's what the word means.

We've got a painting back there in the foyer. The greatest gift that God has given Abraham, God said, "I'm taking him back. Take him to this hill and offer him as a burnt offering." At the bottom of the hill, Isaac says, "I see the fire; I see everything else; where's the sacrifice?"—not knowing that he was going to be the sacrifice.

Abraham says, as they leave the servants at the bottom of the hill and he and Isaac set up the hill, a little phrase that most people miss: "We shall return."; not "I will return." That's why Abraham gets his greatest promise from God at that stage; and that is why it's an icon in our foyer. Abram had finally come to the point that he could trust God to the degree that, even though this was the promised son, the seed that he had waited throughout his lifetime to receive; if he obeyed God and sacrificed him, God would raise him from the dead. It was a miracle when Isaac came the first time; it would be a miracle if He raised him from the dead. Abraham didn't even have a doubt; he and Isaac would come back down that hill. And in that scenario comes the name "The LORD will provide".

In an impossible situation, faith grabbed hold of it and Abraham stated it: "The LORD will provide." He will, one day at a time. Now I don't know who is in that darkness, and you don't need to tell me about it; but before you start trying to light your own matches out of that financial darkness this verse is saying, "Cast yourself on the name of the LORD." And it happens to be "Cast thyself—trust in the name of the LORD." Isn't it in capital letters in your *King James*? Jehovah—Jehovah-jireh.

“Well, that isn’t my problem.” Maybe yours is sickness. I’m just going to play a keyboard for a few minutes this morning. Maybe yours is sickness—either you or loved ones, and you are desperately trying to find a way out of that darkness. You have no idea the number of times that I’ve dealt with situations where doctors say, “It is terminal; there’s nothing that can be done.” Well our extremity is God’s beginning.

Or maybe your problem somewhere across this audience is sickness. I mean you’ve battled it. There’s no way out it seems, there is no light. Stop whatever fire-building you’re doing at least long enough to exercise the faith act of casting yourself on the name of the Lord—Jehovah-raphah. Some of these carnival hucksters surfboarding on God’s healing nature periodically in the history of the church have turned people off on this side of God’s nature. But it was to a disobedient people who were murmuring at their first test in the wilderness to whom God said, “I am Jehovah-raphah.”

Now let me tell you something about the names of God. Sometimes God would just lead these people that were His Oracle in a series of experiences until they would come to a conclusion, having watched and seen the way God acted. They then, quite accurately—because of a consistent set of happenings by God—they would project onto Him a name. “Well, God is this way.” Isaiah did that as he watched and went over in his mind the long history of God dealing with his people. Isaiah said it; God didn’t. Isaiah said, “Thou art a God that hidest thyself.”

But once in a while these names come straight out of the mouth of God. It’s as though He doesn’t want to wait until our experience teaches it to us. He flings a window open and says of Himself, “This is the way I am; this is what I want to be.” And He picks an occasion where it’s a disobedient people and He says, “I am”—existential state of being, quality of person; the person cannot be there without this distinguishing mark—“I am Jehovah-raphah.”

I remember the leading scientist at the University of Minnesota who for so many years had been used by Billy Graham in his meetings as a testimony of a life of a scientist that had a faith in God. I got a call from George Otis saying, “Gene, Fred is in the hospital. He has a total blockage in his stomach; he’s facing death unless they can operate and solve the problem, and I think the person to fly in and talk to him, because of your mutual academic background, is you.” I didn’t hesitate. I flew to Minnesota into Minneapolis. I went in to see Fred and I must have spent an hour with him... with Fred who was trying to find reasons why that we could then pray together and God might heal him. Finally, in exasperation, I said, “Fred, God doesn’t need a reason other than being who He is. He said it’s part of His nature. You don’t need all this other falderal that is so capitalized on by others. You and I (two).... The Scripture says that ‘If two of you on earth shall agree as touching any thing that they shall ask,’ and ‘if two of you gathered in His name, He’s in their presence, in the midst.’ All we have to do, Fred, is let God be Himself. We don’t have to talk Him into healing. That is His nature; He’s a healing kind of God. I don’t understand His sovereignty—we can’t take the keys of life out of His hand, but I know when I’m talking about healing, I’m on His side. He didn’t create us to suffer. We mess up our life, and we create problems and suffering comes just like darkness comes; but God says concerning the saint, when death comes, ‘He just taketh their breath away.’”

I’m one of the Preachers that will... I’m just going to say it: You’re going to get a fight with me if you suggest that because some saint is sick they somehow are a second-class Christian citizen. But, paradoxically, in the same breath I’m going to say if in your darkness of sickness, or wherever the darkness of sickness is touching you, before you try to solve the problem yourself, throw yourself on

this Name. “God, you said it; it’s your nature to heal. I’m going to take that specific revelation and let it be the light for my darkness.”

I just flew in from New York. I’m telling you above the clouds—the stars, the moon—everything’s still shining up there. Underneath the clouds you can forget it, but you have to remember that up above the darkness God is the same yesterday..., today..., and forever... and throw yourself, if your darkness is sickness, on this Name.

“Well, that’s not my problem. I’m sitting here today and I don’t even feel worthy to be in the service because of a sense of sin.” We all stumble. Now, of course, I don’t define sin like the fundamentalists do—which is everything. Sin is when we turn from God’s way to our way. And sin is falling short, and the closer you get to God the more sensitive the conscience gets. And all of us carry a sense of short-fallen-ness which is why that song “Amazing Grace” has such a universal appeal; but there are darker hours that do come. That’s normal. And maybe in the sound of my voice there’s another prodigal son... or daughter that is being beat to death with the darkness of falling short, and you’re in a darkness that is of a different kind. It’s the kind that happens: you fear the Lord, you obey the voice of His servant; but in the midst of the darkness guilt comes, as Satan the accuser of the brothers sits there and reminds us of our past misdeeds.

Jehovah-tsidkenu. I’m going to go fast now. Jehovah-tsidkenu: “He is our righteousness.” God is not interested in my righteousness. He has revealed in the name Jehovah He wants to be our righteousness. He takes our trust, puts a set of spectacles on and looks at us as though we are Jesus Christ incarnate again; and puts in us His life to dwell in us and help us overcome the drag of our nature. He gives us His righteousness. That is why I’m so fanatic about condemning the self-righteousness of the fundamentalists. If your darkness is guilt, fall on the name of Jehovah-tsidkenu.

“Well, I’m about to have a nervous breakdown. And always it’s things I see coming. I’m so anxious I don’t know what it is. I’m just... it’s my nerves!” Jehovah-shalom. Suck in your breath and before you go to that psychiatrist and pay him \$500 an hour to tell him all about your messed-up past; that was then, and this is now. Just suck in your breath and say... throw yourself on the Lord and say, “Lord, your name is Jehovah-shalom.” You say it coming and you say it going: “He is our peace.” He really can be if you can just focus yourself away from the darkness and focus on His Name. The Bible says, “He will give his angels charge over us” and “will keep him in perfect peace... perfect peace, whose mind is stayed on thee.” I’m telling you folks, I’ve been in this way a long time. I’m the hardest rebel God ever tried to control, but I know when I do it God’s way... (I’m not just preaching abstract ideas), it works. He can be your peace. He is present with you. He’s bigger than your problems.

“Well, I don’t know what the next step should be in my life. I mean, I got decisions and...” How many find that you go along... you got nothing that’s an opportunity? Then you get an opportunity; and here come forty more. How many see that? I mean, I’m going along, I wish I had a choice; no doors are open, no options available, and then like a drowning man here comes a life jacket and all of a sudden on the side of the rescue ship they’re throwing forty of them until I have to dive under water to keep from getting hit on the head. Then I drown because I can’t decide which life jacket to take. Relax. Relax! One of them will bob up right in front of your nose because Jehovah-rohi. Throw yourself on the concept of trust, “The LORD is my shepherd,” He leadeth me.

I preached this two weeks ago in a different context. When you preach a philosophy, not just some isolated text without context, the Bible is saying the same thing different ways, so all of us finally get it. “The LORD is my shepherd”—the old-fashioned sense of the Middle Eastern world where the shepherd

led the flock. He didn't drive them; he led them. "The LORD is my shepherd," He leadeth me. Throw yourself on that and go home and read the 23rd Psalm—maybe the highest expression of trust in human literature: "The LORD is my shepherd; I shall not want." The Hebrew has it, "He removes the occasion for want, even prepares a table for me in the midst of mine He'll never let go. Our strength is in Him because He's with us. He is the Lord of hosts, but He's also the God of enemies, or in the presence of mine enemies."

"The LORD is my shepherd." He will lead you, but you got to do that specific act. And I have said it these past weeks several times—in the New Testament frame: you make God's promises yours. "With the heart man believeth; with the mouth the proclamation is made." You throw yourself onto God and say, "Lord, you are my shepherd. He will lead me. He will make the path straight. He will show me the way out." I didn't believe this last year. I didn't spend too much time on this particular Name last year because I didn't really believe it—I wanted to. I also had some ideas about where the Shepherd should go, and He wasn't cooperating! I thought I had a dumb shepherd and I didn't preach this part of it too well. I can tell you today, "The LORD is my shepherd." He does lead; "I shall not want." And He will be your Shepherd. Whatever your problem, He will be your Shepherd.

Jehovah-shammah. Running out of time. If I run out of other specifics, or if I need this before I need the other specifics, Jehovah-shammah—"The LORD is there." Everyone of these names were given by God to a people that He chose to be an oracle, so that they might tell the rest of the world what He was like. And He chose a word that means..., like pressuring to get out, "This is what I'm going to reveal Myself to be to my people, so that you know what is available when the darkness comes. This is the light that is above the darkness. You can't see it, but I'm there, and the light's shining. Reach up and grab it!"

All of these names of Jehovah fit my circumstance at sometime or other and if nothing else fits, Jehovah-shammah—"The LORD is there." Wherever I am in my darkness, whatever I'm doing, whatever place I go to, He is always there. I don't understand the mystical concept of omnipresence; I grab it by faith. He is there. I'm never alone; He's there—Jehovah-shammah!

I had a couple more names—Deuteronomy 33. God takes a name that is kind of unusual. Don't turn to it; I'll just tell you. (16th verse) The Lord of hosts is who he's talking about—Moses' mighty song. And out of a lifetime, Moses in Deuteronomy 33 is giving his final speech to the people that he brought out of bondage, the people he traveled with through the wilderness.

Because they vexed his spirit—and that's a problem every leader has to face, they vexed his spirit and he struck the rock a second time and ruined the type of Christ who only dies once, he was denied the promised land. He begged God that he could go, and God said, "Nope." Now, anger wasn't what got him in trouble. He got angry on Mount Sinai and broke the tablets of stone; but in that case his anger served God's revelation because it became a type that the Law would be broken—the Law is broken by human hands and could only be kept as it was with the second set of stones inside the Ark of the Covenant, the type of Christ.

So his anger served God's revelation. But when the rebels vexed his spirit in such anger that when God told him to "speak to the rock" that previously he had smitten and water came out of; in his anger he screamed at them, "Ye rebels!" And he struck it. And it wasn't the anger *per se*; it was that the anger caused him to do something that breached the revelatory type because the stone, as a type of Christ, was only to be smitten once. So he was denied the promised land. He then said, "God, can I just look at it?"

And God took him up on Mount Nebo and let him view the promised land, but denied him entrance. And he has a final speech he gives to the people and it's relevant to Jehovah-shammah, "The LORD is there."

He speaks of the God of whom he is talking to them about. He doesn't talk about the God on Mount Sinai that ordered him to come up there and in thunderings and noise and lightning wrote the Law. No. What he says, you will have "the goodwill of him that dwelt in the bush." That's the only other reference in the Bible... the whole Book; that is the only other reference to that event where after forty years of fleeing from Pharaoh, forty years of thinking he was abandoned (talk about darkness), forty years without one word from God on the backside of the desert; and suddenly there in front of him, this bush materializes fire and is not burning and the Voice speaks. And as I said a Sunday or so ago, the Voice did not say, "Hey you, over there!" The Voice did not say, "Hey, shepherd!"

Forty years without a whisper, God knew exactly where Moses was and He materialized in that bush and He said, "Moses." He addressed him by name. Now of all the happenings: sweetening water, parting the Red Sea, lightnings and thunder on Mount Sinai, praying and healing the leprosy of Miriam, striking the rock and water coming forth... the memory that stayed with him through all the years that would cause him then to refer to God, and actually give Him a name: "the God of the bush" was that event that let him know that he never was out of God's presence, no matter what was happening.

And then he uses the phrase "the goodwill"—not quite strong enough. "The favor"... "the grace"... "the delight in".... It's a twofold-meaning word that is translated "goodwill"—"delight in" and "participation in the life with". The "goodwill" of a God who delights in you and will participate in your life and direct it if you'll ask Him, is "the God of the bush." If you've got your *26 Translation Bible*, that 16th verse of Deuteronomy 33 one translates it, "The God who shekinahed." It's a cognate word for the "*Shekinah* glory", the outraying of God's presence. We call it the "*Shekinah*" when it came into the Ark of the Covenant in the Holy of Holies, and the light would appear there on the Day of Atonement—God revealing Himself as light: *Shekinah*.

What this 16th verse says is, "God shekinahed in the bush," and your *26 Translation* says, "thorn-bush"—an ugly, dirty, dusty thorn-bush. Not in lightning and shakings and thunder and rolling back the Red Sea, that isn't what stuck in Moses' mind all those years. "The God of the thorn-bush came down to my humble place and out of that dirty little thorn-bush called me by name. The God who is with me, Jehovah-shammah"; He's always there. I don't care what your darkness may be. Wherever you are, God is there in your darkness waiting for you to throw yourself on that Name.

I'm not done. One last phrase: "Let him trust" or "throw himself... into the name of the LORD, and stay upon his God." The word "stay" is that word that we use so often: *shaan*, the root *shaan*, which is "to lean upon a staff." I've told you the many words for faith, but they all are action words. This word "stay" is "to lean upon a staff"; sometimes used in old nautical language to cast out an anchor and stay on that anchor, but primarily to lean upon a staff or a foundation on which you can support things.

We have a right... we are God's if we are Christians; but paradoxically you can invert it in your darkness and in my darkness... if you will thrust yourself onto the name that fits your need: if it's provision, Jehovah-jireh; if it's health and healing, Jehovah-raphah; if it's leading or shepherding, it's Jehovah-rohi, and all the names down to Jehovah-shammah: "The LORD is there."

Once you have focused on that revelation of God in His name that fits your need, my Bible in this verse gives me license to make that mine: "lean on his God." Let all the rest of it.... If it doesn't fit your need,

shove it aside; but reach up into the tree of God's revelation and by faith grab that particular Name of revelation that fits you. Make it yours. Become a fanatic about it! —in private.

“This is mine; this is my promise.” Let everything else in this darkness move aside. I've got my hand of faith on the one thing that I'm going to stay on, lean on, anchor on, build on. I'm making it mine. I may be God's, but He has given me license to make Him, in this specific dimension, mine. He is my God... He is my Possession... He's my Healer... He's my Provider... He's my Peace... He's my Righteousness... He's my Shepherd... He's my Presence... He's mine!”

It sets you free from the darkness in the knowledge this is mine and I'm claiming it, and if I die hanging on with a fingernail, I will wake up where there is no cloud in front of the light. That's my message for today.

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