

Appendix

God – The God of Jacob:

The phrase “God of Jacob” is used typically with regards to man’s frailty and God’s sovereign, powerful, merciful hand displayed in a redeeming, protecting, providing, consoling, and nurturing way. Though the whole Bible is filled with examples of the *God of Jacob*, who mercifully and sovereignly does the impossible, several psalms and stories specifically tie this concept to this name:

Gen 49:24-26: (Jacob’s blessing over his kids): Joseph is a fruitful vine, a fruitful vine near a spring, whose branches climb over a wall. With bitterness archers attacked him; they shot at him with hostility. But his bow remained steady, his strong arms stayed limber, because of the hand of the *Mighty One of Jacob*, because of the *Shepherd*, the *Rock of Israel*, because of your *father’s God*, who helps you, because of the *Almighty*, who blesses you with blessings of the heavens above, blessings of the deep that lies below, blessings of the breast and womb. Your father’s blessings are greater than the blessings of the ancient mountains, than the bounty of the age-old hills. Let all these rest on the head of Joseph, on the brow of the prince among his brothers.

Ps 20:1: May the LORD answer you when you are in distress; may the name of the *God of Jacob* protect you.

Psalm 46: In this psalm, the belief by the faithful that the “LORD Almighty is with us; the *God of Jacob* is our fortress” is likened to a river that makes the City of God secure, sustainable, and blessed (Jerusalem had no river— God’s presence and essence was her river). This is the psalm Luther used to pen the hymn, “A Mighty Fortress is our God.” 46:5 (repeated in v 11): The *LORD Almighty* is with us; the *God of Jacob* is our fortress.

Ps 81:1: “Sing for joy to *God our strength*; shout aloud to the *God of Jacob!*” This entire song encourages the believer to “open wide their mouth” (10) to the *God of Jacob* for his ability to strengthen, protect, bless and deliver his people, as well as subdue Israel’s enemies (13) so that they could walk in God’s ways (10-12) and the LORD might feed them “with the finest of wheat” (16).

Psalm 146: Those who place their hope in the *God of Jacob*, whether alien, widow, oppressed, prisoner, fatherless ... will have their needs faithfully upheld. 146:5-6: Blessed is he whose help is the *God of Jacob*, whose hope is in the LORD his God, the *Maker of heaven and earth, the sea, and everything in them*—the LORD, who remains faithful forever.

Jacob’s Life:

When I realize that God chooses to be identified by the name God of Jacob, I’m filled with hope and patience - not only for myself but also for others. You wouldn’t have wanted Jacob for:

1. A friend—his name means that “he supplants” or “connives” his way into what he wants. Yet God wouldn’t let this be his final end.
2. A brother—for a bowl of soup, he manipulated from his famished brother his birthright (Gen 25:31; 27-34). Yet God wouldn’t let this be his final end.
3. A son—he deceived his father into giving him his deathbed blessing (27:35; 1-40). Yet God wouldn’t let this be his final end.

4. As an employee or church member (Jacob's Dream). After God emphatically gave Jacob an unconditional, gracious promise that started "now," Jacob responded with unbelieving conditional vow that wouldn't start until "tomorrow" (28:10-22). Yet God wouldn't let this be his final end.

You also wouldn't have wanted to be in Jacob's family: he comes from a divided, stress-filled, dysfunctional home.

1. His dad loved his brother but his mom loved him, and dad and mom, at times, independently made big decisions contrary to the other's wishes (25:27; 27:41-46). Most kids coming out of that type of home are damaged for life. Yet God ...
2. His flesh and blood brother, Esau, wanted to kill him (27:41). Yet God ...
3. He had several wives - none of them got along, and they were always fighting for his attention - and his favorite wife stole from her own father, lied to him about it, and was an idol worshiper (31:34). Yet God ...
4. He had an uncle, his father-in-law, who "cheated him and changed his wages ten times" (31:7). Yet God ...

There were even times when people had justifiable reasons to bring harm against Jacob and also had the "power to harm" him (31:22, 24, 29). Yet God ...

Despite Jacob's fallen nature and tangled family mess, God sovereignly and mercifully protected, blessed, and in the end exalted Jacob. How? One day, Jacob came to grips with his true identity and confessed, "I am Jacob. I'm all about the bargain, conditional love, never having a fully surrendered heart, and always looking out for myself, foremost; I'm a poser, a pretender, and fearful of allowing others to know my true heart and identity."

This Jacob had an encounter with the Living God that resulted in a surrendered life: the "conniver" was touched and changed by God and his future changed! His name became Israel and from this "new man" the nation of Israel finds not only its name but also its lineage.

The God of Jacob, who from death brings life and from nothing makes something (Rom 4:17), is my God! And your God! And your neighbor or co-worker's God! And ...

May the LORD answer you when you are in distress;
may the name of the God of Jacob protect you.
(Ps 20:1)

Despite Jacob's conniving nature and tangled family mess, God sovereignly and mercifully protects, blesses, and exalts Jacob, all the while changing his nature. God, who from death brings life and from nothing makes something (Rom 4:17), is Jacob's God and Abraham and Sarah's (barren yet had descendants became as the stars) and Mary's (who as a virgin conceived Jesus) and Paul's (who though being shipwrecked as a prisoner lived) and Moses's (decreed to be aborted, set afloat in a wicker basket) and David's (who at life's end confessed "as surely as the LORD lives, who had delivered me out of every trouble"; 1 Ki 1:29) and Elizabeth and Hannah's (barren women who became fertile) and Ruth's (widowed, famine stricken, begging in a field) and Esther's (in a land where females were property, exiled with political forces wanting to exterminate her race) and Joseph's (hated by siblings, sold into slavery, lied about and thrown into prison) and Hezekiah's (Jerusalem surrounded by the mighty forces of the Assyrian King, Sennacherib), ... and mine and yours! The God of Jacob transcends reason (Isa 55:8-9; Rom 11:33) and does the impossible and unthinkable. 1 Cor 1:28-30: He chose the lowly

things of this world and the despised things—and the things that are not—to nullify the things that are, so that no one may boast before him. It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption. Therefore, as it is written: “Let him who boasts boast in the Lord.”

What kind of dysfunctional mess is on my and your heart? There is the *God of Jacob* to call upon! Will I allow the *God of Jacob* to flow through me into someone’s dysfunctional mess? Will I be an ambassador of this God, who doesn’t give up on people and desires that their present mess not be their final end? What humanly unfixable problem is on my heart today? Is there a river flowing from my heart that believes that God knows the end from the beginning and that he is mercifully sovereign and can be trusted? Will I choose to remember that God can make out of nothing something and bring from death life? Will I trust him to see that my epitaph will be more about his triumphs and love than my mistakes? Will I rest in the fact that regardless of the circumstances, God desires to not let what Satan has meant for evil to be my final end?

The God of King Jesus, who was dead and now lives but who does not create mayhem or rape or murder, will cause all things to work together for good (Rom 8:28). The Creator, who spoke into nothingness and formed the heavens and the earth, will ... We do not have, as the heart beat of our faith or cornerstone of our foundation, a Creed or Golden Rule but foremost a belief that Jesus rose from the dead, that we who were dead in trespasses will not only rise on that Day, but today arise to newness of life.

(one blog Jan 2015; SA devotional April 2015)

King – That’s My King:¹

The Bible says my King is a seven-way King:
He’s the King of the Jews – that’s a racial King.
He’s the King of Israel – that’s a national King.
He’s the King of Righteousness.
He’s the King of the Ages.
He’s the King of Heaven.
He’s the King of Glory.
He’s the King of kings and He’s the Lord of lords.
That’s my King.

Well, I wonder do you know Him?

David said, “The heavens declare the glory of God and the firmament shows His handiwork.”
My King is a sovereign King – no means of measure can define His limitless love.
No farseeing telescope can bring into visibility the coastline of His shoreless supply.
No barrier can hinder Him from pouring out His blessings.
Well... Well...
He’s enduringly strong.
He’s entirely sincere.
He’s eternally steadfast.
He’s immortally graceful.
He’s imperially powerful.
He’s impartially merciful.
That’s my King!

Do you know Him?

He’s the greatest phenomenon that has ever crossed the horizon of this world.
He’s God’s Son.
He’s the sinner’s Savior.
He’s the centerpiece of civilization.
He stands alone in himself.
He’s august and He’s unique.
He’s unparalleled, He’s unprecedented.
He’s supreme.
He’s preeminent.
He is the loftiest idea in literature.
He’s the highest personality in philosophy.
He is the supreme problem in higher criticism.
He’s the fundamental doctrine of true theology.

¹ Written by Dr. Shadrach Meshach Lockridge (1913-2000); Pastor of Calvary Baptist Church in San Diego, CA; the forthcoming words were preached first within a Detroit sermon in 1976; the internet provides many slightly varied versions of this sermon excerpt, what follows being one of them.

He is the cardinal necessity of spiritual religion.
That's my King.
He's the miracle of the age, He's... yes He is.
He's the superlative of everything good that you choose to call Him.
He's the only one able to supply all of our needs simultaneously.

I wonder if you know him today?

He supplies strength for the weak.
He's available for the tempted and the tried.
He sympathizes and He saves.
He strengthens and sustains.
He guards and He guides.
He heals the sick.
He cleansed the lepers.
He forgives sinners.
He discharges debtors.
He delivers the captive.
He defends the feeble.
He blesses the young.
He serves the unfortunate.
He regards the aged.
He rewards the diligent.
And He beautifies the meek.

I wonder if you know Him? Well, my King –
He is the key to knowledge.
He's the wellspring of wisdom.
He's the doorway of deliverance.
He's the pathway of peace.
He's the roadway of righteousness.
He's the highway of holiness.
He's the gateway of glory.
He's the master of the mighty.
He's the captain of the conquerors.
He's the head of the heroes.
He's leader of the legislators.
He's the overseer of the overcomers.
He's the governor of governors.
He's the Prince of princes.
He's the King of kings and He's the Lord of Lords!
That's my King! That's my King! Yah!!!!

Do you know Him?

Well, His office is manifold.

His promise is sure.
His life is matchless.
His goodness is limitless.
His mercy is everlasting.
His love never changes.
His Word is enough.
His grace is sufficient.
His reign is righteous.
His yoke is easy and
His burden is light.

I wish I could describe Him to you.
But He's indescribable – yes He is!
He's incomprehensible.
He's invincible.
He's irresistible.
I'm trying to tell you, the heavens of heavens cannot contain Him let alone a man explain Him.

Well, you can't get Him out of your mind,
You can't get Him off of your hand,
You can't outlive Him, and you can't live without Him.

Well, the Pharisees couldn't stand Him, but they found out they couldn't stop Him.
Pilate couldn't find any fault in Him.
The witnesses couldn't get their testimonies to agree.
Herod couldn't kill Him.
Death couldn't handle Him and
the grave couldn't hold Him. Yeah!
THAT'S MY KING!
THAT'S MY KING! YEAH!
He always has been and He always will be.

I'm talking about he had no predecessor
And He'll have no successor.
There was nobody before Him
And there'll be nobody after Him.
You cannot impeach Him
And he is not going to resign.
That's my King!
Praise the Lord!
That's my King!

Thine is the Kingdom, the power and the glory.
The glory is all His.
Thine is the Kingdom the power and the glory
forever and ever

and ever and ever.
And when you get through all the forevers, then Amen!

The LORD – Blaspheming the Name:

הַשֵּׁם

Hashem (haššēm = Ha-SHEM; Lev 24:11; τὸ ὄνομα): **The Name** (The son of the Israelite woman blasphemed the Name, so they put her to death by stoning.)

The son of the Israelite woman blasphemed *the Name* with a curse; so they brought him to Moses. (His mother’s name was Shelomith, the daughter of Dibri the Danite.) They put him in custody until the will of the LORD should be made clear to them. Then the LORD said to Moses: “Take the blasphemer outside the camp. All those who heard him are to lay their hands on his head, and the entire assembly is to stone him. Lev 24:11–14

Indirect Mention: “The Name” is not a formal title for God; however, in many circles it became common practice, so as to not violate the 3rd commandment, to refer to the LORD as “The Name.” Even today, within some Orthodox Jewish circles, this name is not pronounced for fear that the third commandment will be violated, instead, when the MT uses יהוה (Yahweh), either דְּוֹנָי (אֲדֹנָי) is pronounced in its place or YWHW is referred to as “the Name.”

In Mark 14:61-62² both Jesus and the High Priest, out of reverence for the divine name, indirectly reference the LORD; this was common within 2nd Temple Judaism and early Christianity. This same tendency is seen by Jesus in his plethora of “divine passives” – passive verbs whose logical prime-mover of the verb is God (Mat 5:4; 6:9; 7:1; 8:12; 10:19-20; 26:32; 28:18; Luke 4:43; 6:37; 18:14; John 3:5).³

The ultimate “divine passive,” with respect to the name of the LORD, may be found in the Lord’s Prayer: “Your name be honored as holy.” Jesus’ life – the LORD working through Jesus by the power of the Holy Spirit – was the place where the honoring of the LORD’s name became the most visible, for those who believe. As seen from Ezek 36:22-23, regardless of people’s lifestyles God is capable of honoring and sanctifying his name.

The Temple was a “dwelling place for the LORD’s name” (Deut 12:4, 10-11): That Jerusalem’s temple was “a dwelling place for the LORD’s name” has great significance for Christians living in community (1 Cor 3:16-17). During Israel’s days, God’s name was said to dwell in Jerusalem’s Temple; now, Christians are the temple of the Holy Spirit—collectively and individually (1 Cor 3:16-17; 6:19). We, who have God’s indwelling presence, should reflect God’s name. The one main distinguishing characteristic between the Church and any other organization, with its goals and efforts, is God’s tangible, efficacious presence. The local church, proclaiming Christ crucified for the world’s sin and raised that all might walk in newness of life, is that temple (that meeting point between heaven and earth) where followers of Jesus, living in communion with the *Living God* and with one another, call others into similar waters (cf. 2 Chr 6:20; Dan 9:18-19; 1 Cor 1:18-3:23; Acts 5:41; 3 John 1:7).

The Blessing: The church exists to be that community of faith that causes “God’s name to be remembered” (Exo 20:24) and not blasphemed (Rom 2:24). Wherever it is honored and remembered,

² Mark 14:61–64: [T]he high priest asked him, “Are you the Christ, the *Son of the Blessed One*?” “I am,” said Jesus. “And you will see the *Son of Man* sitting at the right hand of **the Power** [NIV: *Mighty One*]² and coming on the clouds of heaven.” The high priest tore his clothes. “Why do we need any more witnesses?” he asked. “You have heard the blasphemy. What do you think?” They all condemned him as worthy of death. Combine with “the Name”? Mighty one elsewhere?

³ Side note: Matt 1:16’s “divine passive”: “Mary of whom Jesus was born” – signals Jesus’ divinity from the start of Matthew’s gospel, a theme that echoes throughout the first gospel.

God brings a blessing. Israel's failure to fulfill this end almost cost them extinction. Wherever worship, preaching, prayer, confession, lifestyle, etc. is done, God's name is remembered and honored, and the LORD brings *shalom* (cf. Num 6:22-27; Ps 9:10; Isa 26:7-9, 12-13).

“Turn to me and have mercy on me,
as you always do to those who love your name.”⁴
(Ps 119:132)

3rd Commandment: “You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name” (Deut 5:11). Unfortunately, though a residual tradition remains, an active reverence for and living understanding of God's name has almost evaporated within Western culture and is slowly disappearing in parts of the Church. The Mosaic Covenant's Ten Commandments are the key laws found within God's covenant with Israel made at Sinai. It is virtually impossible to overstress their influence upon the development of Western society. They are the foundation of the moral values instituted throughout the Western world, and summarize both what the LORD expects from his people and enables Christians, by the Holy Spirit, to perform. Cf. Deut 28:58-59; Rom 13:8-10; Matt 22:34-40.

⁴ To love God's name means to be his loyal follower and to receive his blessings: Ps 5:11; 69:36; Isa 56:6.

LORD – The Incomparability of YHWH, the Shema, and the Trinity:

General:

1. The four-letter word YHWH is known as the Tetragrammaton (from the Greek word *tetragrammaton*, which literally means “having four letters”); the capitalized LORD represents this Hebrew word in most English Bibles. In Triune terms, this word represents what the three persons of the Trinity are and have in common.
2. YHWH may mean “He is” or “He will be”: many scholars believe that it originates from the third-person form of the verb HYH (היה), which is the verb “to be.” This possible linguistic tie between the noun *Yahweh* and the verb “to be” implies a meaning of self-existence to the name LORD and a characteristic of God that is eternal, living, active, and present; viz., meant to convey that “the LORD is.” In Exo 3:12-15, the verb HYH (היה) and its possible cognate noun YHWH (יהוה) are skillfully interwoven in one united thought that demonstrate this likely connection between HYH and YHWH. Preserving this connection, most English translations since the KJV have capitalized the phrases of 3:13 – I AM and I AM WHO I AM. Here are these phrases within Exo 3:12-15: God said (to Moses), “I will be (היה) with you ... I AM WHO I AM (היה). This is what you are to say to the Israelites: “I AM (היה) has sent me to you.” ... the LORD (יהוה) ... has sent me to you.”
 - a. If this connection between the verb “to be” and LORD is valid, when God speaks here in Exo 3:12-15 of himself he says, “I am” or “I will be” (vv 14, 12). And, when the word “LORD” is used, it literally is like saying, “He is (viz., the LORD) ... has sent me to you” (cf. v 15). Indeed, the LORD is an ever-present God, active, living, eternal, and self-existent. The phrase “I AM WHO I AM” has also been translated as: “I will be who I will be” or “I will be there as the One I will be there.”
3. Some scholars do not see a connection between the Tetragrammaton (YHWH) and the Hebrew verb “to be” (HYH); e.g., Aquinas, Ratzinger, R. Kendall Soulen. Instead, they see the phrase “I AM WHO I AM” as a phonetic wordplay on the Tetragrammaton, minus an etymological connection, that drives home God’s uniqueness being beyond any finite category or human ability to grasp God’s full essence and also void at its introduction of any conventional semantic meaning. For example, the word Father brings to us meaning because we have experienced father. But with this tetragrammaton, all sense of what it means originates from God expressing his uniqueness in a way that is not dependent on anything else besides himself, for the LORD is minus any comparison. In support of this position, Aquinas et al ask, “If there is an etymological connection, how could there have arisen confusion on how YHWH is pronounced or pointed?”
4. Either above perspective on the Tetragrammaton allows for this proper name still to represent **an expression of God’s uniqueness and self-existence**. Both sides agree that the character of the LORD is expressed in Exo 33:19; 34:5-7.
5. Moses and his generation may have pronounced this word; however, no one can truly say, in our day, what vowels separate the consonants YHWH.
6. *Jehovah* is an old, no longer accepted within scholarly realms, and German originated translation of יהוה that became popular through the 1611 KJV Bible – comes from the Hebrew letters יהוה being transliterated as JHVH, instead of YHWH and the insertion of

the vowels found in ^אדֹנָי. Today, most Hebrew scholars currently accept as the proper written rendition of יהוה either YHWH or the word *Yahweh*.

Incomparable:

1. There are several prominent Old Testament themes that speak about God's character.⁵ The revelation of God as incomparable—a characteristic that distinguished Israel's God and resultantly her religion and nation from all others—is one of the OT's greatest revelations about God. Barth would describe God as entirely "other."
2. The incomparability of YHWH in the Old Testament is shown via:
 - a. The *Shema*: "The Lord our God, the Lord is one." (Deut 6:4; see below section on the *Shema*.)
 - b. Negation: "There is none like YHWH" or "There is no Rock like our God."⁶
 - c. Rhetorical questions: "Who among the gods is like you, O Lord?" (Exo 15:11)⁷
 - d. Comparison: "To whom, then, will you compare God?" (Isa 40:18)⁸
3. YHWH is incomparable in that he miraculously and mercifully intervenes in history as a gracious and redeeming God, who calls a community of people to be in relationship with him. There is no God but the LORD. This is the predominant characteristic of YHWH experienced by Israel and the core of Israel's religion.⁹

⁵ E.g., God is holy; living and actively engaged; powerful and purposeful; present ("with you"); in a dynamic covenant relationship with Israel—God's inheritance, freely and graciously chosen.

⁶ Cf. Exo 8:10; 9:14; Deut 33:26; 1 Sam 2:2; 2 Sam 7:22; 1 Ki 8:23; 1 Chron 17:20; Isa 46:9-10; Jer 10:6-7; 51:19; Ps 86:8: Among the gods, there is none like you, O Lord.

⁷ A rhetorical question forces the listener to wrestle with the question but is phrased in such a way as to imply the answer. Other examples: Deut 3:24; 4:7; Job 36:22; Ps 35:10; 71:19; 77:13; 89:6-8; 113:5; Micah 7:18.

⁸ Other examples: Isa 40:25; 46:5.

⁹ The Ten Commandment's preamble, "I am the LORD your God who brought you out," gives life and perspective to all that follows and the other nine commandments are only justifiable because of the preamble. All nine commandments are organically connected to this First Commandment, showing nine ways of living out the First Commandment, and nine assaults on God as being God, when violated. The central issue of the Decalogue is God's lordship over our lives. Luther, who used the Roman Catholic numbering system for the Decalogue (The normal Protestant 1st & 2nd are Luther's 1st Commandment and the 10th Luther's 9th and 10th.) wrote in the Larger Catechism, "with respect to the First Commandment ... it is of chief importance, because ... where the heart is rightly disposed toward God and this commandment is observed, all the others follow." That is, all the other commandments are anchored in this first one and find life and light from it; anyone who wants to be right before God apart from faith, but instead by their efforts and achievements, denies God's rightful place in their lives and makes himself into a God. Luther saw the commandments as written on the heart of each person, a part of natural law, and therefore applicable before the law (e.g. in the Creation account and the conversation with Cain and Able) and also after the law (Matt 5-7).

Per Luther, a proper response to the 1st commandment is personal, active faith that comes alive by hearing and responding to the gospel of Jesus, who demonstrates through his death and resurrection a loving, merciful, and sovereign God that is gracious and kindly disposed to us because of Jesus and not because of our works. This faith can only come from God and be sustained by God. He wrote at length on this topic in *A Treatise on Good Works*, which Melancthon called Luther's "best book." What was Luther's intent in this treatise? He states within it: "I have wished to show how in all good works we should practice and make use of faith, and let faith be the chief work." Luther understood the First Commandment as if the LORD was saying: "Since I alone am God, thou shalt place all thy confidence, trust, and faith in me alone and in no one else." To which Luther would write: "For you do not have a god if you [just] call him God outwardly with your lips ... But [only] if you trust him with your heart and look to him for all good, grace, and favor" (30), in everything you do and in every situation in life – which for Luther especially meant times of suffering, when it might appear that God's love, favor, and goodness were concealed behind what seemed to be his wrath (28). Such "faith and confidence" can be only established when it "spring[s]

4. Because YHWH is holy, God’s covenant people are to be holy (Lev 20:26); as YHWH was incomparable among the gods, Israel was to be incomparable among the nations.¹⁰

The LORD’s Essence:

The LORD, the LORD,¹¹
the compassionate and gracious God,
slow to anger,
abounding in love and faithfulness,
maintaining love to thousands,
and forgiving wickedness, rebellion and sin.

Yet he does not leave the guilty unpunished;
he punishes the children and their children
for the sin of the fathers
to the third and fourth generation.
(Exo 34:6-7)

up and flow[s] from the blood and wounds and death of Christ. If you see in these that God is so kindly disposed to you that he even gives his own Son for you, then your heart in turn must grow sweet and disposed toward God. And in this way your confidence must grow out of pure good will and love – God’s toward you, yours toward God” (38).

In the context of Israel’s reception of the Decalogue, this meant that the first commandment was such because YHWH, via his redeeming act, had proven himself without equal. The *second* commandment was equally made clearer by understanding the importance of God’s incomparability in Israel’s religion: God is not like the other gods and therefore will not be cast into an image like them; he will not find himself standing in the company of idols, substitute gods. In the *third* commandment, because YHWH is incomparable, his name is unlike any other and should be revered; the *fourth*—the Sabbath day distinguishes Israel from all its surrounding nations (see point four above); commandments five through ten, similarly bring about a distinction to Israel’s conduct and are only possible to a people, who look the YHWH as their *Redeemer* and only God, who believe that God is good and his goodness is brought about to us and others by such a lifestyle.

¹⁰ Israel *alone* has heard the voice of God and lived (Deut 5:23); she *alone* was given existence via deliverance from bondage (2 Sam 7:23); she *alone* was made a people via the redeeming, miraculous, gracious, historical intervention of YHWH (Exo 15:16; Deut 32:6; 15, 18). Israel is, with respect to the other nations, *incomparable* (Deut 4:7; 33:29; 2 Sam 7:23); *alone* (Num 23:9; Deut 33:28. Mic 7:14); *distinct* and separate (Est 3:8; Exo 33:16); *first* or foremost among the nations (Amos 6:1). So is the Church (God’s Israel; Gal 6:16)—*alone, without equal*. Holiness in scripture – for a community, person, family, nation, or church – is derived from their unique relational connection with the LORD: Exo 31:13: “Say to the Israelites, “You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the LORD, who makes you holy. Lev 11:44-45: I am the LORD your God; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves about on the ground. I am the LORD who brought you up out of Egypt to be your God; therefore be holy, because I am holy. 20:7: Consecrate yourselves and be holy, because I am the LORD your God. 20:26 You are to be holy to me because I, the LORD, am holy, and I have set you apart from the nations to be my own. 22:32: Do not profane my holy name. I must be acknowledged as holy by the Israelites. I am the LORD, who makes you holy.

In the ANE, when the word holy was used with reference to gods, it was not a moralistic claim but rather a declaration that the deity was apart from the common stuff of life but not different from other gods. But for Israel the idea of “holy” had the connotation of being something decidedly different—*Yahweh* is truly different from all others, his character and his essence setting him apart from everything.

¹¹ The words and thoughts of Exo 34:6-7 are often specifically repeated (e.g., Neh 9:17; Ps 86:15; 103:8; 145:8; Joel 2:13; Jonah 4:2) and echoed throughout the entire OT (e.g., Ps 57:10; 108:4).

Compassionate and Gracious: The description of the LORD as “compassionate and gracious” is a recurring declaration in the OT: e.g., 2 Kings 13:23; 2 Chr 30:9; Ps 111:4; 116:5; Isa 30:18. Because the LORD is “compassionate and gracious,” he expects his people to be so (cf. Ps 112:4).

The verb translated in the Good Samaritan’s story in Luke 10:33 as “pity” is used 12x in the NT, each time, excepting the description of the Good Samaritan, to describe the affections of Jesus/God.

(σπλαγχνίζομαι, *splagchnizomai*); its cognate noun (σπλάγχνον, *splagchnon*) is used 11x in the NT, primarily to describe the affections of both God and his people:

1. Matt 9:36; 14:14; 15:32; 18:27; 20:34; Mark 1:41; 6:34; 8:2; 9:22; Luke 1:76-78; 7:13; 15:20; Acts 1:18; 2 Cor 6:12; 7:15; Phil 1:8; 2:1-2; Col 3:12; Philem 7, 12, 20; 1 John 3:17.
2. “Humanity was Jesus’s neighbor. He loved all, live for all, labored for all, and laid down his life for all. Being what he was and is, but it could be nothing less, and we look up to him today and glory in his mightiness of his humanity and the magnificence of his heart. If we are indeed Spirit-born, then there must be something of his loving-kindness in us, and the world is waiting for our touch.” TC Horton

Love and Faithfulness: The LORD’s “love and faithfulness” is an often repeated OT phrase, used to describe God; e.g., Deut 7:9; 11:13; Ps 25:10; 26:3; 31:23; 36:5; 37:28; 40:10; 57:3, 10; 61:7; 85:10; 88:11; 89:1-2, 14, 24, 33, 49; 92:2; 97:10; 98:3; 100:4-5; 108:4; 115:1; 117:2; 138:2; 145:13; Prov 3:3; 14:22; 16:6; 20:6, 28; Isa 16:5; 55:3; 61:8; Hos 4:1.

1. Scriptures related to the faithfulness of God and believers, using some derivative of the Hebrew root מִן (ʾmn): Exod 17:12; Deut 7:7-11; 32:18-20; 1 Sam 26:23; 2 Kgs 22:7; 1 Chr 9:26, 31; 2 Chr 19:9; 31:12, 15; 34:12; Ps 33:4; 36:5; 37:3; 89:1, 5, 8, 14-17; 119:30, 75, 86, 138; Prov 12:17, 22; Isa 11:5; 25:1; 33:6; 59:4; Jer 5:1, 3; 7:28; 9:3; Hos 2:20; Hab 2:2-5;¹² 2 Tim 2:11-13
2. NIVSB Ps 4:1: “Very often the “righteousness” of God in the Psalms (and frequently elsewhere in the OT) refers to the faithfulness with which he acts. This faithfulness is in full accordance with his commitments to his people and with his status as the divine King—to whom the powerless may look for protection, the oppressed for redress and the needy for help.”
3. Ps 78 instructs Israel not to repeat their sinful past but to remember, instead, God’s saving acts and steadfast grace; doing so will help Israel trust in God and stay loyal to him.
 - a. In like manner, Ps 105 and 106 encourage worship to and trust in the LORD, because of all his saving acts done in fulfillment of his covenant with Abraham.
 - b. Similarly, Psalm 100: “A psalm. For giving thanks. ... For the LORD is good and his love endures forever; his faithfulness continues through all generations.”
4. Though Israel had its shining moments, her history was typically characterized by disbelief and resultant unfaithfulness and disloyalty. They consistently aroused God’s jealousy with their idols, tested him by demanding that he provide them with the food they craved (78:18, 41, 56), neglected God’s works and ways, and did not wait for his counsel (Ps 106:1-3). Even though they “sought him daily ... and delighted to draw near to God” (Isa 58:2), they did so with their own interests in mind (58:3) and their lives didn’t display God’s faithful loving kindness to the undeserving (58:6-7; cf. 2 Cor 8:9).
5. The faithful Christian, instead, is to be like an oarsman, whose back is toward the future and eyes are on the boat’s wake, stroking their oars in the water—steadily, worshipfully, and trustfully—and, despite not being able to see the future, their lives lived *with* God, *for* God,

¹² The “revelation” of v 2 refers to the end of the Babylonians, whom God amazingly used to discipline Israel (1:5-6); the “it” of vv 2-3 refers to the fall of Babylon in 539 BC, approximately 66 years after Habakkuk’s prophecy; the “he” of vv 4-5 refers specifically to Babylon’s king but also representatively to the Babylonians.

and *to* God are given life because they see in their wake a past filled with a faithful God and his goodness and mercy (Ps 23:6).

The Shema:

1. The word *shema* comes from the transliteration of the Hebrew nominative form of the first word of Deut 6:4 (šema^c, שְׁמָע) – “Hear, O Israel, ...”; it can mean hear, listen, understand, or heed.
2. In its minimal form, the *Shema* is composed of the six Hebrew words found within Deut 6:4, which are translated various ways.¹³ It is typically understood as having three possible translations that emphasize either YHWH’s uniqueness, his wholeness, or Israel’s consecration:
 - a. Uniqueness: “The LORD our God, the LORD is one.” That is, the LORD is a “stand alone God,” one of a kind, incomparable. He stands “alone” without peers: this *one God* and no other.
 - b. Wholeness: “The LORD our God is one LORD.”
 - c. Consecration: “The LORD is our God, the LORD alone.” That is, Israel will have no other gods than the LORD.
 - d. The Lord is both unique and whole in his being and purpose for creation, history and Israel; through the gospel, annunciated through the Church, he calls everyone to consecrate their lives to him. This command first began with Israel, who was to have no other gods than the LORD and acts holy as the LORD was holy.
 - e. The *Shema* has been used to deny the Trinity but this is naïve: Gen 2:24 uses the same Hebrew word as Deut 6:4, which is translated in both places as one. This former verse states that Adam was united to his wife “and they became one flesh.” In the case of Adam and Eve, this word one is used to describe a male and female joined through the covenant of marriage that form one united whole.
 - f. The *Shema* was initially a confession made in the context of pagan religions whose gods were part of a family of gods. Israel’s declaration that YHWH alone created, sustained, and governed all things was in radical opposition to all the religions of the ANE world.¹⁴ Unlike the plethora of ANE pagan gods, the LORD is *uniquely whole* and resultantly calls his people to *consecrate* their lives to him.
 - g. When Israel said the *Shema*, she declared YHWH to be without peer, the one and only God who gave Israel’s unique place amongst the nations because of their consecration to the LORD, their God.
 - h. Today’s orthodox Jew recites the *Shema* at least twice a day. Resultantly, the Jewish answer to “Who are the people of God?” is “The people who say the Shema!”
 - i. In orthodox Jewish liturgy, the following verses are recited as part of the Shema: Deut 6:4-9; 11:13-21; Num 15:37-41.

¹³ These translations are dependent on: (1) which words are paired up with each other; (2) where the missing copula is placed; viz., where “is” finds its placement in the sentence; (3) the emphasis or meaning of the Hebrew word typically translated “one/alone.” The sentence structure of the MT puts the emphasis of the *Shema* first on Israel “hearing” and secondly on God’s uniqueness and/or his wholeness: שְׁמָע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד | יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

¹⁴ Both Deut 32 and Jer 10, which declare the incomparability of YHWH, are statements made to people caught up in the worship of other gods. Other examples: Deut 4:34-35; Exo 8:6; Josh 24:14ff; 1 Ki 18:21ff; Ps 18:31; Isa 44:7f, 46:9; Jer 49:19.

The Trinity:

1. Though the NT occasionally references the *Shema*,¹⁵ God's triune nature is also explicit in the NT, via the:
 - a. Triune expression of God in one complete thought.¹⁶
 - b. Declaration of Jesus as divine¹⁷ and the NT's use of OT scriptures that refer to YHWH but are now used in the NT to refer to Jesus.¹⁸ Similarly, both God and Holy Spirit are used interchangeably in the same paragraph and are both described as possessing identical divine attributes¹⁹ or Jesus and God, the Father, are given the same title within the NT and, at times, within the same book or by the same author.²⁰
 - c. Each person of the Trinity being identified with similar characteristics or functions or importance. For example:
 - i. In John 16:7 (cf. John 14:16, 26; 15:26) and Rom 15:5²¹ and 1 John 2:1 the Holy Spirit, God, and Jesus are all identified with either the noun παράκλητος or παράκλησις. That is, the Holy Spirit, Jesus in his exalted state, and God all are described as sharing a part in the process of encouraging and comforting and drawing us deeper into God.
 - ii. A person's confession or denial of the Son in 1 John 2:18-23 determines whether one possess the Father or not. Similarly, a person's confession or denial of the Son in 4:13 determines whether the Spirit inspires a person or not.²²
 - d. God is triune in persons and one in essence.
2. The Trinity is *the* distinctive Christian understanding of who God is, how he works, and how he is to be approached. It is an endeavor to explain the astonishing depth of Christianity's understanding of the God, who redeemed us. This doctrine was not invented as much as it was

¹⁵ The following NT scriptures reference the *Shema*: Mark 12:29; cf. Matt 19:17; Mark 10:18; Luke 18:19; John 5:44; 17:3; Rom 3:30; 1 Cor 8:4-6; Gal 3:20; Eph 4:6; 1 Tim 1:16-17; 2:5; James 2:19; 4:12; Jude 25.

¹⁶ E.g., Matt 1:23; 3:16-17; 28:19; Luke 8:39; John 1:1f; Rom 8:11; 2 Cor 13:14; Gal 4:6; Eph 2:18.

¹⁷ E.g., John 1:1, 14; 8:58; Phil 2:6-11; Col 1:15-20; Heb 1:1-10.

¹⁸ E.g., in 1 Cor 8:1-6, Paul uses an OT monotheistic statement and puts Jesus, and therefore the cross, at its center. Similarly, Joel 2:32 (Everyone who call on the name of the LORD will be saved), which refers to YHWH, is used by Paul in Rom 10:13, which refers to Jesus. See also Paul's use of Isa 45:23 in Phil 2:10-11 (cf. Rom 14:11); John's use of Isa 44:6 in Rev 1:17; 2:8; 22:13 as well as Isa 65:16 in Rev 3:14; Peter and Paul's sermons in Acts 2:27, Acts 3:14, and Acts 13:35 where Jesus is called the *Holy One*, which is a common reference for God in the OT (cf. above entry *The Holy One of Israel* listed within "Other Hebrew Names."). Further, Mark 4:35-41's calming of the storm gives Jesus an attribute in the Bible previously only given to God (cf. Ps 65:7; 89:9; 107:28-29). Lastly, in 1 Cor 10:9, Paul writes that the Corinthians must not be like the Israelites, who put Christ to the test, but Exo 17:2 and Num 14:22 declare it was the LORD, who was put to the test by the Israelites.

¹⁹ Cf. Acts 5:3-4; 1 Cor 6:19-20; 1 Cor 2:10-11; John 3:5-8; 16:13; Heb 9:14.

²⁰ E.g., in the case of God, my Savior: Luke 1:47; 2:11; cf. Eph 5:23 (Savior) in "Names of God Canonically Listed – NT."

²¹ Rom 15:4-5 brings out so well that God is found and encountered through the Scriptures.

²² John Stott, in his Tyndale NT commentary on 1 John 4:3, wrote this: "The person of Christ is central. No system can be tolerated, however loud its claims or learned its adherents, which denies that Jesus is the Christ come in the flesh, in other words either [deny] his eternal deity or his historical humanity. Those who deny the Son have neither the Father nor the Spirit."

uncovered.²³ If we believe scriptures like John 17:24; Heb 1:1-3, etc., this relationship was before time.

3. In very general terms, Christians can declare that:
 - a. The gospel is the declaration of the Monotheistic, Triune God: There is only one God (YHWH); he appeared, died, and rose again via his Son (*Redeemer*), in order to reconcile (Holy Spirit) us to him. The gospel is the power of God, recapturing us from darkness and bringing us into the kingdom of his light and love.
 - i. John 20:30–31: Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ the Son of God, and that by believing you may have life in his name. Here we see the Trinity, also: Father-Son from “Son of God”; Holy Spirit from “Christ,” i.e., the One anointed by the Spirit.
 - ii. Matt 28:18–20: Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing [i.e., immersing] them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”
 - b. God is one in three and three in one:²⁴ (1) Father/Provider (*Uncreated-Creator*)²⁵ and (2) Son (*Redeemer*) and (3) Holy Spirit (*Regenerator, Reconciler*).
4. This triune concept is seen in:
 - a. Christian prayer. Eph 2:18: “For this reason we both [Jews and Gentiles] have access to the Father through the Son by the Holy Spirit.”
 - b. Christian living, by the terms of God, Christ, and Spirit. Rom 8:11: And if the *Spirit of him* who raised *Jesus* from the dead is living in you, *he who raised Christ* from the dead will also give life to your mortal bodies through *his Spirit*, who lives in you. Rom 8:12–17: Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; but if by the *Spirit* you put to death the misdeeds of the body, you will live, because those who are led by the *Spirit of God* are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the *Spirit of sonship*. And by him we cry, “*Abba, Father.*” The *Spirit* himself testifies with our spirit that we are God’s children. Now if we are children, then we are heirs—heirs of God and co-heirs with *Christ*, if indeed we share in his sufferings in order that we may also share in his glory.
5. R. Kendall Soulen, in *The Divine Name(s) and the Holy Trinity: Distinguishing the Voices*, argues that YHWH is expressed often in the OT in Triune Terms that support the Trinity: the

²³ During the first two centuries of the Church, little effort was made to formulate what is now known as the Trinity. The tri-fold nature of God was first formally stated in the Nicene Creed (325 AD); a statement made by the Church, under the prompting of Constantine. Within extant literature, Irenaeus, who died in 202 AD, is the first non-canonical writer to assign distinct functions to each person of the Trinity and link them together as a “rule of faith” (A. McGrath. *The Christian Reader*, 3.3). For example, with respect to Jesus’ baptism, Irenaeus wrote: “The one who anointed is the Father, the one who was anointed is the Son, and he was anointed with the Spirit who is the anointing.”

²⁴ As in the case of *God the Comforter*, found in the above entry listed under Isa 51:11-13, many of the above names and their accompanying characteristics are also attributed to Father, Son, and Holy Spirit.

²⁵ The Father is ultimately the source of all creation (Acts 4:24; Rom 11:36; 1 Cor 8:6a); however, the Son is also dynamically involved, with the Father, in the act of creation (John 1:3; 1 Cor 8:6b; Col 1:16; Heb 1:2, 10), as is the Holy Spirit (Gen 1:2; cf. entry entitled “God”). Perhaps the reason why there is a very close association between the Father and Son, in this area of creation, is that the Son is referred to as the “Word” (John 1:1) and YHWH spoke the world into existence (Gen 1:1ff; Heb 11:3).

LORD's uniqueness (Father), the LORD's presence (Son), and the LORD's blessing (Holy Spirit).

Glory be to the Father of mercies, **the Father** of men and angels, the Father of our Lord Jesus Christ. Glory be to the most holy and **eternal Son** of God, the blessed Savior and Redeemer of the world, the Advocate of sinners, the Prince of Peace, the Head of the Church, and the mighty deliverer of all them that call upon Him. Glory be to the holy and **eternal Spirit** of God, the Holy Spirit the Comforter, the sanctifying and life-giving Spirit. All glory and thanks, all honor and power, all love and obedience, be to the blessed and undivided Trinity, one God Eternal. The heavens declare your glory, the earth confesses your providence, the sea manifests your power; and every spirit, and every understanding creature celebrates your greatness for ever and ever. All glory and majesty, all praises and dominion be unto you, O God, Father, Son, and Holy Ghost, for ever and ever. Jeremy Taylor

O my Lord God Almighty, Immortal, Invisible, the mysteries of whose being are unsearchable: accept, we ask you, our praises for the revelation which you have made of yourself, Father, Son, and Holy Spirit, three Persons and one God; and mercifully grant that, ever holding fast this faith, we may magnify Your glorious Name; who lives and reigns, one God, world without end. Bishop John Dowden

Derivatives from This Name: Most understand YAH (יְהוָה, *yāh*) as an abbreviation of YHWH, occurring first in Exo 15:2. As such, among the many words derived from YAH, the following are notable:

1. Halelu–Yah (הַלְלֵי־יְהוָה, *hal'lu^eyāh*), with halelu being the plural imperative to praise the LORD; e.g., “Praise the LORD. Give thanks to the LORD, for he is good; his love endures forever.” (Ps 106:1)
2. Elijah (אֵלִיָּהוּ, *ʿĒlyāhû*), which means “The LORD is my God,” strongly resisted, by word and action, Baal worship. (1 Ki 17:1; 18:21, 39)
3. Isaiah (יִשְׁעַיָּהוּ, *y'ša^eyāhû*), which means “The LORD saves,” is a book that displays the fullness of God's judgment and salvation.
4. Jeremiah (יֵרֵמְיָהוּ, *yirm^eyāhû*); NIVSB: “The meaning of his name is uncertain. Suggestions include ‘the LORD exalts’ and ‘the LORD establishes,’ but a more likely proposal is ‘the LORD throws,’ either in the sense of ‘hurling’ the prophet into a hostile world or of ‘throwing down’ the nations in divine judgment for their sins.”
5. Joshua, which is a translation of יְהוֹשֻׁעַ (*yehoshua*; Exo 17:9; also written as either יְהוֹשֻׁעַ or יֵשׁוּעַ [*yeshua*]), is the name given by Moses to Hoshea son of Nun (Num 13:16).
 - a. Hoshea (הוֹשֻׁעַ, *hōšēa^c*) is derived from the primary YSH root (help, liberate, save); the “ye” prefix in the word *yehoshua* likely gives this word the meaning of “Yahweh saves.” That is, the name Joshua means “The LORD saves.”
 - b. The LXX regularly translates this word as *Iēsous* (Ἰησοῦς), which is equivalent to the English word Jesus (Matt 1:21): “She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.”
6. Zechariah (זְכַרְיָהוּ, *z^ekaryāh*), which means “the LORD remembers,” is also the name of an OT book that is about God who remembers his covenant promises and takes action to fulfill them; viz., the promises to bring Israel back from Babylonian exile, restore a kingdom community, and create a functioning temple (Zec 1:3-6, 12-17); cf. 1 Sam 17:45 (LORD of Hosts) in “Hebrew Names with LORD.”

7. Zedekiah, (זְדַקְיָהוּ, *ṣidqîyyāh*), which means the LORD is righteousness. A name of six different people in the OT, the sixth being the last king of Judah.

My Presence:

Exo 33:14–16: The LORD replied, “*My Presence* will go with you, and I will give you rest.” Then Moses said to him, “If your Presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?”

1. The above phrase, “my presence,” is literally interpreted as “my face” (from *pāneh*, פָּנֶה). Using this same, *pāneh*, Ps 114 is notable as a psalm that briefly narrates Israel’s exodus experience and portrays their community as God’s sanctuary (v 2) and God’s presence (v 7) as the factor that moves mountains and turns rocks “into a pool of water.”
2. When the LORD turns his face towards or away from a people it respectively yields a blessing or a curse, light or darkness.
3. The Levites were to bless the Israelites by praying:
 - a. “The LORD bless you and keep you; the LORD make his face shine upon you and be gracious to you; the LORD turn his face toward you and give you peace. **So they will put my name on the Israelites**, and I will bless them.” Num 6:22–27
4. Though there are many prayers in the Bible that ask for God’s face to shine upon the petitioner, Ps 80 is most notable one among them; it repeats three times the phrase “Restore us, O God; make your face shine upon us, that we may be saved.” (3, 7, 19)
 - a. Ps 80:3, 7, 19 invoke remembrance of the above Aaronic Blessing and what theologians call “a theophanic shining forth.” (cf. 50:2; 94:1)
 - b. The psalmist of Psa 80 requests for Israel what the psalmist of Psa 23 is personally experiencing: the Shepherd to guide, restore, and lead them into safe paths.
 - c. Later Jewish tradition interpreted v 17 in a messianic sense: “Let your hand rest on the man at your right hand, the son of man you have raised up for yourself.”
 - d. Similar to the petitions of vv 3, 7, 19 is:
 - i. 18b: “revive us, and we will call on your name.”
 - ii. 14a: “return to us, O God Almighty! Look down from heaven and see!”
 - e. All of these requests – restore and shine, return and revive, lead and guide, etc. – anticipate “the son of man you have raised up for yourself.”
5. “Christ is the face and visage of God, because in the way that each of us is recognized by his face, God, in the same way, is shown to us in it and is revealed in a very clear and perfect way to us. This is true because no creature or assemblage of creatures causes the rays of the divine qualities to shine in our eyes more clearly or abundantly than Christ’s soul, His body, all His gifts, deeds, and words, together with everything that belongs to His mission.” “We are recognized by our faces and in the same way God wants to be recognized through Christ. Whoever recognizes Him without this means does not recognize him.” (*The Names of Christ*; Luis de Leon; 72, 78)
 - a. We’re clearly and personally both recognized and understood by our face and its expressions; so too is God by the Lord Jesus Christ: the Face of God! (Tweet; April 2015)
6. Cf. Deut 4:37-38; 31:15–19; 32:15–21; 2 Sam 21:1; Job 13:24; Ps 4:6; 13:1; 27:7–9; 30:6–7; 31:1, 16–17; 34:15–16; 44:3; 67:1; 80:3, 7, 19; 89:15; 114:7; 119:135; Isa 1:15–20; 54:5-8; 63:9–14; Jer 7:14–15, 22–24; Ezek 39:25-29; 2 Cor 4:1–5; Isa 7:14 (*Immanuel*) in “Hebrew Names with God.”

Blessed are those who have learned to acclaim you,
who walk in the light of your presence, O LORD.

They rejoice in your name all day long; they exult in your righteousness.

Ps 89:15–16

Names of Jesus:

Advocate	1 John 2:1	Heir of All Things	Heb 1:2
Almighty	Rev 1:8	High Priest.....	Heb 3:31; 6:20; 7:26
Alpha and Omega	Rev 1:8; 22:13	Holy Child	Luke 1:35
Amen	Rev 3:14	Holy, Blameless, Pure, Set Apart	Heb 7:26
Angel of the Lord	Judg 13:18; Zech 1:12	Holy One of God	Mark 1:24
Anointed Beyond Your Companions	Psa 45:7	Holy Servant Jesus	Acts 4:27, 30
Anointed One, Ruler.....	Dan 9:25	Hope	1 Tim 1:1
Anointed with the Holy Spirit	Act 10:38	Hope of Glory	Col 1:27
Apostle of Our Confession	Heb 3:1	Horn of Salvation.....	Luke 1:69
Author and Perfector of Our Faith ...	Heb 12:2	Husband	2 Cor 11:2
Author of Life	Acts 3:15	I AM	John 8:58
Author of Salvation	Heb 2:10	Image of the Invisible God	Col 1:15
Baby	Luke 2:12, 16	Immortal	1 Tim 1:17
Beginning and End	Rev 22:13	Invisible	1 Tim 1:17
Beloved	Eph 1:6	Israel	Isa 49:3
Beloved Son	Matt 3:17; 2 Pt 1:17	Israel's Consolation	Luke 2:25
Blessed and Only Sovereign	1 Tim 6:15	Jesus	Matt 1:21; 1 Thes 1:10
Branch	Isa 11:1; Zach 3:8	Jesus Christ	Matt 1:1; John 1:17; 17:3
Branch of Righteousness	Jer 33:15	Jesus Christ Our Lord	Rom 1:3; 5:21; 7:25
Bread of Heaven	John 6:51	Jesus Christ Our Savior	Titus 3:6
Bread of Life	John 6:48	Jesus of Nazareth	John 18:5; Acts 10:38
Bright Morning Star	Rev 22:16	Jesus the Son of God.....	Heb 4:14
Brother.....	Mark 3:35; Heb 2:11	Jesus the Son of Joseph.....	John 6:42
Builder	Zech 6:13	Judge of the Living and the Dead	Acts 10:42
Carpenter	Mark 6:3	King	Matt 21:5
Carpenter's Son	Matt 13:55	King of Israel	John 1:49
Chief Shepherd	1 Pet 5:4	King of Kings	Rev 17:14; 19:16
Child	Isa 9:6	King of the Jews.....	Matt 2:2; 27:37
Chosen of God	Isa 42:1; Matt 12:18	King of the Ages.....	Rev 15:3
Christ Jesus.....	Rom 3:24; 8:1	King of Zion	Psa 2:6; Zech 9:9
Christ Jesus Our Lord	Rom 8:39; 1 Tim 1:12	King Over all the Earth	Zech 14:9
Christ, a King	Luke 23:2	Lamb	Rev 5:6; 13:8
Christ the Lord.....	Luke 2:11	Lamb of God	John 1:29; 36
Commander.....	Josh 5:14; Isa 55:4	Last Adam	1 Cor 15:45
Cornerstone.....	Matt 21:42; Eph 2:20	Leader and Commander	Isa 55:4
David Their King	Jer 30:9; Ezek 37:24	Liberator	Rom 11:26
Doctor.....	Matt 9:12	Life	John 14:6
Door of the Sheep	John 10:7, 9	Light	John 12:46
Eternal Father.....	Isa 9:6	Light of the World	John 8:12; 9:5
Faithful and True Witness	Rev 1:5; 3:14	Light for Revelation to the Gentiles ...	Luke 2:32
First and Last.....	Rev 2:8; 22:13	Light to the Gentiles	Isa 42:6
Firstborn	Psa 89:27; Heb 1:6	Lion from the Tribe of Judah	Rev 5:5
Firstborn among Many Brothers	Rom 8:29	Living Bread	John 6:51
Firstborn from the Dead	Col 1:18; Rev 1:5	Living Stone	1 Pet 2:4
Firstborn Over All Creation	Col 1:15	Lord Jesus.....	Acts 7:59; 16:31; 20:21
Firstfruits.....	1 Cor 15:20, 23	Lord Jesus Christ	Acts 11:17; 1 Cor 1:3
Fountain to Wash Away Sin	Zech 13:1	Lord and Savior Jesus Christ	2 Pet 1:11; 3:18
Forerunner.....	Heb 6:20	Lord of All	Acts 10:36
Fragrant Offering	Eph 5:2	Lord of Glory	1 Cor 2:8
Friend of Sinners	Matt 11:19	Lord of Lords	Rev 17:14; 19:16
Gift of God	John 4:10	Lord of the Sabbath.....	Mark 2:28; Luke 6:5
Glory of the Lord.....	Isa 40:5	Lord's Christ (Messiah)	Luke 2:26
God	Rom 9:5; 2 Pet 1:1	(The) Man.....	Acts 2:22; 17:31
God with Us.....	Matt 1:23	(The) Man, Christ Jesus.....	1 Tim 2:5
God's Messiah.....	Luke 9:20; 23:35	(The) Man at God's Right Hand	Psa 80:17
God's Power and God's Wisdom	1 Cor 1:24	(The) Man of Suffering	Isa 53:3
Good Teacher	Mark 10:17	Mediator	1 Tim 2:5; Heb 9:15
Great Shepherd of the Sheep	Heb 13:20	Merciful and Faithful.....	Heb 2:17
Groom.....	Matt 9:15; 25:1, 10	Messenger of the Covenant.....	Mal 3:1
Him Who Is True.....	1 John 5:20	Messiah.....	John 1:41; 4:25
Head	Eph 4:15; Col 2:19	Mighty God.....	Isa 9:6
Head of the Church	Eph 5:23; Col 1:18		
Head of Every Man.....	1 Cor 11:3		
Head of Everything	Eph 1:22		

Minister of the Sanctuary Heb 8:2
Morning Star..... 2 Pet 1:19; Rev 22:16
Nazarene..... Matt 2:23; Luke 24:19
Offspring of David Rev. 22:14
One and Only Son..... John 3:16; 1 John 4:9
Only God Our Savior..... Jude 25
Our Peace Eph 2:14
Overseer of Your Souls..... 1 Pet 2:25
Priest Heb 5:6; 7:17; 21
Prince of Peace Isa 9:6
Prophet..... Luke 24:19; Acts
3:22-23
Rabbi Matt 26:25, 49; John
1:38
Rabboni John 20:16
Ransom for All..... 1 Tim 2:6
Redeemer..... Isa 59:20; 60:16
Redemption 1 Cor 1:30
Resurrection and the Life John 11:25
Righteous Branch..... Jer 23:5
Righteous Judge 2 Tim 4:8
Righteous Man Matt 27:19
Righteous One Isa 53:11; Acts 7:52;
22:14
Rock that Makes Men Fall..... Isa 8:14; 1 Pet 2:8
Root of David..... Rev 5:5; 22:16
Root of Jesse Isa 11:10; Rom 15:12
Ruler and Savior..... Acts 5:31
Ruler over Israel Micah 5:2
Ruler of the Earth's Kings Rev 1:5
Ruler of God's Creation Rev 3:14
Sacrifice for Our Sins 1 John 2:2; 4:10
Sacrificial to God Eph 5:2
Salvation..... Luke 2:30
Sanctification 1 Cor 1:30
Sanctuary Isa 8:14
Savior Luke 2:11; Acts 5:31
Savior Jesus Christ 2 Pet 1:1
Savior of the Body Eph 5:23
Savior of the World..... John 4:42; 1 John
4:14
Scepter from Israel..... Num 24:17
Second Man 1 Cor 15:47
Seed of the Woman..... Gen 3:15
Servant Isa 42:1; Matt 12:18
Servant of Rulers..... Isa 49:7
Shepherd of Your Souls 1 Pet 2:25
Shoot from the Stump of Jesse Isa 11:1
Son of the Blessed One Mark 14:61
Son of David..... Matt 9:27; Mark
10:47-48
Son of the Father..... 2 John 3
Son of God Matt 4:3; 8:29
Son of Man Daniel 7:13; Matt.
8:20
Son of Mary Mark 6:3
Son of the Most High..... Luke 1:32
Son of the Gods Daniel 3:25
Spiritual Drink 1 Cor 10:4
Spiritual Food 1 Cor 10:3
Spiritual Rock 1 Cor 10:4
Star from Jacob Num 24:17
Stone that Causes Stumbling Isa 8:14; 1 Pet 2:8
Sun of Righteousness Mal 4:2
Teacher Matt 26:18; Mark
14:14
Teacher, Come from God..... John 3:2

Tested Stone Isa 28:16
True God and Eternal Life 1 John 5:20
Truth John 14:6
Vine John 15:1, 5
Way John 14:6
Wisdom of God..... Luke 11:49; 1 Cor
1:24
Witness to the Peoples..... Isa 55:4
Wonderful Counselor..... Isa 9:6
Word..... John 1:1, 14; 1 John
1:1
Word of God Rev 19:13

“[Christ] himself is at the same time the priest and the sacrifice, the shepherd and the pasture, the doctor and the doctrine, the advocate and the judge, the reward and the distributor, the guide and the road; the physician, the medicine, riches, light, protection, and the consolation, He Himself, and He alone. In Him we have joy in sadness, discernment in doubt; in danger and desperation we find protection and health.” (*The Names of Christ*; Luis de Leon; 107)

“As Christ is a source or rather is an ocean which holds in itself all that is sweet and meaningful that belongs to man, in the same way the study of his person, the revelation of the treasure, is the most meaningful and dearest of all knowledge ... and the goal at which all the actions and thoughts of the Christian aim.” (*Ibid.*, 39)

God, who said, “Let light shine out of darkness,” made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ. (2 Cor 4:6)

He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority. (Col 1:15–20; 2:9-10)

The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. (Heb 1:3)

This list's origin has been long forgotten; however, I have also significantly edited it over the last 30 years.

Praying through the Bible:

I remember my affliction and my wandering, the bitterness and the gall. I well remember them, and my soul is downcast within me. Yet this I call to mind and therefore I have hope: Because of the LORD's great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness. I say to myself, "The LORD is my portion; therefore I will wait for him." The LORD is good to those whose hope is in him, to the one who seeks him. (Lam 3:19–25)

The above words could have been Jeremiah's, as he watched both the destruction of all he held precious (symbolized by Jerusalem and the Temple) and God's people being dragged into captivity. Wow! It must have been a hard, long season for Jeremiah, as he warned about this judgment happening and then saw people he knew and loved suffer through it.

Can you relate with Jeremiah's above choice of either focusing on his crushing, frustrating circumstance or meditating on the deep, sure truths of God (cf. Ps 77:1-20; Heb 10:32-12:12)? I can! Through the years, though the circumstances of my life have always varied, the choice has always been the same: will I look within and be depressed, or look without and be distressed, or look to the LORD and be at rest? Let me be honest; my first inclination has often been a natural one. But then, when I bow my heart in God's presence, I find life and hope, steadfast love and great faithfulness.

I believe Jeremiah lived a victorious, pleasing life before God and others because he read, meditated, and "prayed through" the Bible he had in hand, entered into its story, and as a result walked daily and relationally with the *LORD God Almighty*, the *Living God*. David also knew such a lifestyle and resultantly walked successfully through various trials. Read in the ESV the words of Psalm 116:10-11. Within the context of David's life and Psalm 116 can you see in verses 10-11 the Psalmist's choice either to despairingly agree with the affliction and death around him or instead to steadfastly and tenaciously call on the LORD and have faith in what was sure and eternal, even when his world was falling apart?

Again, let's be honest – most of us have a long way to go before we're even close in stature to David or Jeremiah. But there's hope. We too, like Elisha's servant of 2 Kings 6:8-17, can have our eyes opened; we too can grow in God; we too can be people of faith. How has that happened for me?

Every day, first thing in the morning, my goal is to have a time of solitude, where **I slowly and prayerfully read through portions of Scripture**, meditate on its truth, and allow these thoughts to give life to my prayers and forthcoming day (cf. Mark 1:35; Luke 5:16, 9:18; Matt 14:23). Over the decades, this quiet, steady habit in my life of prayerfully reading though the Bible and entering into its story, and attempting to walk with God, for God, and towards God is slowly growing into a deep, abiding presence of God that is taking over my entire life – every thought, every choice, every prayer. The ancients called this practice *Lectio Devina* (spiritual reading); I call it a life-giving habit that brings about God's peace, joy, love, and perspective into my life and the lives of those around me. The Christian faith is not foremost a set of truths to be believed; our faith should give meaning to life; it should inform us of dangerous, dark alleys to be avoided and life-giving paths to be taken; and it should anchor us in life's storms.

"Faith's story gives meaning to all we do, from the smallest act to the weightiest. Is what we do in concord with that story? Then it is meaningful and will remain, glistening like corrosion-resistant gold. Does it clash with the story? Then it is ultimately meaningless and will burn like straw, even if we find it the most thrilling and fulfilling activity in which we've ever engaged. For Christian faith not to be idle in the world, the work of doctors and garbage collectors, business executives and artists, stay-at-home moms or dads and scientists needs to be inserted into God's story with the world. That story needs to

provide the most basic rules by which the game in all these spheres is played. And that story needs to shape the character of the players.” Miroslav Volf

RUNNING THE RACE:

People are always on the go and most of us have a destination in mind for our lives; however, not everyone is traveling *with* God, *towards* God, and *for* God. The Christian life consists primarily of these three intertwined facets.

- First and foremost, the LORD God Almighty calls us into fellowship with their Father (John 1:12, John 3:16) – we live life *with* God.
- Second, into a process of being conformed into the image of his Son, Jesus (Rom 8:29), and running towards the goal line of one day standing fully in his presence (2 Cor 5:9-10; 1 John 4:16-18) – we are journeying *towards* God.
- Third, into a lifestyle of playing a part in God’s goodness not only shining into their life but into their world (Matt 5:13-16) – we live life *for* God.

This threefold cord constitutes what Paul metaphorically calls “the race,” a journey through life *with*, *towards*, and *for* God. One day, for those who have run their race well, they’ll hear from their LORD and Savior, “Well done, good and faithful servant. You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!” (Matt 25:23)

Whose we are and who we are during this “race” is more important than what we do. (1 Cor 15:10; Phil 2:16). Perhaps the following questions will help you successfully run your race (2 Tim 4:7). Is your race: CHANGE tract in brochures file.

1. **Worthy?** Does my race involve a transformational relationship with God, a life that contends for the Faith, and works for the benefit of people, whether as a parent, nurse, mechanic, or pastor? Am I wrongly running after significance, money, influence, fame, a spouse, a degree . . . or running away from someone or something? Is my race about God’s glory and purposes or me; i.e., *my* life, *my* experience, *my* ministry, *my* sacrifice and effort? Am I attempting to lay hold of what God has apprehended me for and pursuing things that have eternal consequences? Am I living “against the world—for the world”? Josh 5:13-15; Mic 6:1-8; Matt 7:21-23; Phil 2:1-10, 19-21; 3:7-16; Col 2:1-2; 1 Thes 2:19; 1 Tim 6:11-12; 1 John 2:15-17
2. **Guided?** Do the Scriptures help me see my life from God’s perspective and in comparison to the people of faith who have journeyed before me? Does the Bible help me see how my life fits into God’s continuing story? Do I regularly spend time in the Bible in hopes of encountering its Author? Am I aware of the Bible’s metanarrative? Have I entered this Grand Story? Am I playing my God-given part? Am I regularly helping others to enter and play their part in this Grand Story – by my prayers and actions? Do I know its main heroes, villains, and the virtues it esteems? Read 2 Tim 2:1-4:8, which is highlighted by 2 Tim 2:1-2; 15, 20-21; 3:10-12; 14-17; 4:6-8.
3. **Empowered?** By whose strength do I run? Am I fulfilling rules and obligations or allowing God’s grace and indwelling Spirit to propel me forward? Are my eyes fixed on Jesus, and do I recognize him as the author and finisher of my race? Am I fighting the good fight of the Faith, living in the world but not necessarily by the world’s standards? Is faith, which brings forth obedience, a major characteristic in my life? Rom 9:15-16; 1 Cor 15:10; 2 Cor 10:3-5; Gal 2:20; Col 1:28-29; 1 Tim 6:11-12; Heb 12:2; 1 John 2:15-17

4. **Unique?** What unique race has God set before me to run? Minus a set course, am I running aimlessly from one thing to the next? Am I running a race marked out for me or imposed upon me by someone? John 21:20-22; Acts 22:14-15; Rom 12:3-7; 1 Cor 9:26; Heb 12:1-4
5. **Examined?** Am I willing to have seasoned believers, trusted and respected by me and others, judge and bear witness to my life and the race God has marked out for me to run, like Paul did for Timothy? Do I run as one *with* authority and *under* authority, and as having respect for other people's gifts and callings? Does my race find a degree of continuity and commonality with those who have run before me? Matt 8:5-13; Rom 14:7-9; 1 Cor 12:12-31; 2 Cor 13:10; Gal 2:1-2, 10; Phi 2:1-11; 4:9; Heb 10:19-12:3
6. **Measured?** Am I aware that I am running a marathon, not a 100-yard dash? Have I started and will I, by God's grace, finish the race that the Lord has set before? Acts 13:25; 20:24; 2 Tim 4:7; Heb 12:1
7. **Disciplined?** Do I discipline myself so that I can run the best race possible, making these sacrifices knowing that a future crown awaits me? Are there large weights that I need to cast aside in order to run more effectively? Is there a sin hindering my ability to run? Nothing was more important to Paul than running his race, not even life itself. Is there something more vital to me than running God's race set out for me? Luke 13:24; Acts 20:24; Rom 14:10; 1 Cor 9:24-27; Heb 12:1-4
8. **Grateful?** Am I grateful to God and others for the opportunity and gifts given to me to run this race? Do I see my race as an unbearable burden? Do I complain a lot? Am I squandering or making the most of my talents and opportunities? Matt 25:14-30; 1 Cor 10:10-11; 2 Cor 4:1; Eph 5:15-18.
9. **Fruitful?** Do I have a lifestyle like that depicted in John 15:1-17?

Sabbath:

God has created three repetitive, foundational times in my life from which I live for him 24-7. I've found it helpful, as a habit but not a legalistic rule, to take a segment of each day, a "day" per week, and an extended period per year to more fully engage with my LORD, who gives perspective, life, refreshment, etc.

For me, these periods are an oasis in the midst of life, a time that involves rest, retreat, remembering, refocusing, release, refreshment, or reconnecting. Without Jesus there is no rest or renewal or reconnection, even if someone "takes a day off." For me, my "weekly day off" involves stopping the many obligations, duties, and "ought to do things" of life. It's "a day" to be experienced, enjoyed and inhabited more than kept, examined, and done. On the one hand, God uses these periods in my life to replenish me but also renew my relationships with him, my wife, my family, etc. On the other hand, it stands as both a regular reminder that my efforts are not the primary reason why "things get done" but also in stark contrast to my culture, which values unending activity and a perspective that "God helps them who help themselves." God's work is first done by "shouts of grace" to the temple builders (Zech 4) and "handfuls of plenty" thrown out in front of the harvesters (Ruth 2:16), my labors being an important but lagging apart of this dynamic.

The NT's special mention of the Lord's Day may *encourage* Sunday as a day of worship and rest, but I do not believe that it *mandates* it. Further, how a "Sabbath rest" is experienced is a disputable matter (Rom 14:4-5; Gal 4:10-15; Col 2:16-17). Key scriptures on the Sabbath, for me, are God's Creation pattern of rest and work summarized in Gen 2:2-3, which was mandated to the nation of Israel through the Fourth Commandment, and the "Sabbath rest" promised to every believer (Ps 62:5; Matt 11:28-30; Heb 4:9-10). Peterson in his book *Working the Angles* describes the Sabbath thus: "Uncluttered time and space to distance ourselves from the frenzy of our own activities so we can see what God has been and is doing. If we do not regularly quit work for one day a week we take ourselves far too seriously. The moral sweat pouring off our brows blinds us to the primal action of God in and around us." Blomberg's reminder is also helpful: "a key component of what Paul wants to combat is an approach to the Christian life in which believers judge one another based on their observance or nonobservance of practices that are not core to the gospel."

Gen 2:2-3: By the seventh day God had finished the work he had been doing; so on the seventh day he rested (root - שָׁבַת) from all his work. Then God blessed the seventh day and made it holy, because on it he rested (root - שָׁבַת) from all the work of creating that he had done. Exo 16:21, 22: Each morning everyone gathered as much [manna] as he needed, and when the sun grew hot, it melted away. On the sixth day, they gathered twice as much. 31:13, 16-17: Say to the Israelites, "You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the LORD, who makes you holy. ... It will be a sign between me and the Israelites forever, for in six days the LORD made the heavens and the earth, and on the seventh day he rested and was refreshed."

4th ^{Deut 5:12-15} Observe the Sabbath day by keeping it holy, as the LORD your God has commanded you. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your donkey or any of your animals, nor the alien within your gates, so that your manservant and maidservant may rest, as you do. Remember that you were slaves in Egypt and that the LORD your God brought you out of there with a mighty hand and an outstretched arm. Therefore the LORD your God has commanded you to observe the Sabbath day.

Here's my prayer based on the Fourth Commandment's plea to "observe the Sabbath day by keeping it holy":

LORD, you said "there remains a Sabbath-rest for the people of God"; help me to leave the normal and enter the holy, setting aside, habitually but not legalistically, a portion of each day, week and year to rest and commune with you, my Creator and Redeemer, and feed from you – your Word, your presence, Christ in others – so that my entire life may rest in and live from your finished work. (Deut 5:12; Gen 2:1-3; Luke 5:16; Heb 4:1-13)²⁶

I wish I walked 24-7 in God's rest, but I don't. Blessed be the LORD, who calls me into his rest: that special place where all things – time and space, past and future, things in heaven and earth – can once again take their proper shape and weight.

²⁶ Most current prayer found in document called "Daily Devotional Template."

Biblical Hebrew Alphabet²⁷

Name	Letter	Pronunciation	Academic	Informal
Alef	א	(Silent)	ʾ	ʾ or omit
Bet	ב	b as in <u>b</u> oy	<i>b</i>	<i>b</i>
Bet	בֿ	v as in <u>v</u> ine	<i><u>b</u></i>	<i>v</i>
Gimel	ג	g as in God	<i>g</i>	<i>g</i>
Gimel	גֿ	gh as in a <u>gh</u> ast	<i><u>g</u></i>	<i>gh</i>
Dalet	ד	d as in day	<i>d</i>	<i>d</i>
Dalet	דֿ	dh as in <u>th</u> e	<i><u>d</u></i>	<i>dh</i>
He	ה	h as in hay	<i>h</i>	<i>h</i>
Waw	ו	w as in way	<i>w</i>	<i>v or w</i>
Zayin	ז	z as in Zion	<i>z</i>	<i>z</i>
Ĥet	ח	ch as in <u>Bach</u>	<i><u>h</u></i>	<i>h or kh</i>
Tet	ט	t as in toy	<i>t</i>	<i>t</i>
Yod	י	y as in yes	<i>y</i>	<i>y</i>
Kaf	כ	k as in king	<i>k</i>	<i>k</i>
Kaf	כֿ	ch as in <u>Bach</u>	<i><u>k</u></i>	<i>kh</i>
Lamed	ל	l as in lion	<i>l</i>	<i>l</i>
Mem	מ	m as in mother	<i>m</i>	<i>m</i>
Nun	נ	n as in now	<i>n</i>	<i>n</i>
Samek	ס	s as in sin	<i>s</i>	<i>s</i>
Ayin	ע	(Silent)	ʿ	ʿ or omit
Pe	פ	p as in pastor	<i>p</i>	<i>p</i>
Pe	פֿ	ph as in <u>alph</u> abet	<i><u>p</u></i>	<i>f</i>
Tsade	צ	ts as in boots	<i>ṣ</i>	<i>ts</i>
Qof	ק	k as in king	<i>q</i>	<i>q</i>
Resh	ר	r as in run	<i>r</i>	<i>r</i>
Sin	ש	s as in sin	<i>ś</i>	<i>s</i>
Shin	שׁ	sh as in <u>sh</u> ip	<i>š</i>	<i>sh</i>
Taw	ת	t as in toy	<i>t</i>	<i>t</i>

²⁷ Originally, the Hebrew Bible had no written system for vowels and only contained the below 22 forms; however, while Hebrew vowels did not initially consist in written form, they were a part of Israel’s spoken language. Similarly, in English that would mean that someone who would say, “Love God” would write this command as “LV GD.”

Around 500 AD, a group of scribes, called Masoretes (or Masorites), developed a pointing system in order to put in written form the spoken vowels of Hebrew words. Those vowels, which are beyond the scope of the average layperson, are not represented in the below chart; they can, however, be seen by the various dots and dashes found in the Hebrew names of God within this document. This pointing system was designed to not alter the existing text, which was considered sacred; instead, the symbols went either above, below or within the existing text. The Hebrew OT that is punctuated with these vowels is known as a Masoretic Text (MT). All the rules for Hebrew pronunciation and transliteration are not included here but the Hebrew fonts, words, and transliterations are per *The SBL Handbook of Style*, 1999.

Taw

ת

th as in thin

t

th

Koiné Greek Alphabet²⁸

Name		Transliteration	Lower Case	Pronunciation
Alpha	ἄλφα	<i>a</i>	α	a as in father
Beta	βῆτα	<i>b</i>	β	b as in Bible
Gamma	γάμμα	<i>g</i> ²⁹	γ	g as in gone
Delta	δέλτα	<i>d</i>	δ	d as in dog
Epsilon	ἔψιλόν	<i>e</i>	ε	e as in met
Zeta	ζῆτα	<i>z</i>	ζ	z as in daze
Eta	ἦτα	<i>ē</i>	η	e as in obey
Theta	θῆτα	<i>th</i>	θ	th as in thing
Iota	ἰότα	<i>i</i>	ι	i as i intrigue
Kappa	κάππα	<i>k</i>	κ	k as in kitchen
Lambda	λάμβδα	<i>l</i>	λ	l as in law
Mu	μῦ	<i>m</i>	μ	m as in mother
Nu	νῦ	<i>n</i>	ν	n as in new
Xi	ξῖ	<i>x</i>	ξ	x as in axiom
Omicron	ὀ μικρόν	<i>o</i>	ο	o as in not
Pi	πί	<i>p</i>	π	p as in peach
Rho	ῥῶ	<i>r</i> <i>rh</i>	ρ ῥ	r as in rod
Sigma	σίγμα	<i>s</i>	σ or ς	s as in study
Tau	ταῦ	<i>t</i>	τ	t as in talk
Upsilon	ῥῖψιλόν	<i>u</i> or <i>y</i> ³⁰	υ	u as the German u with <u>umlaut</u>
Phi	φῖ	<i>ph</i>	φ	ph as in phone
Chi	χῖ	<i>ch</i>	χ	ch as in loch
Psi	ψῖ	<i>ps</i>	ψ	ps as in lips
Omega	ὦ μέγα	<i>ō</i> <i>h</i>	ω ·	o as in tone with vowel or diphthong

²⁸ All the rules for Greek pronunciation and transliteration are not included here but the below Greek fonts, words, and transliterations are per *The SBL Handbook of Style*, 1999. Koiné Greek basically follows English rules for syllabification. For specific rules on syllabification and pronunciation, go to Teknia.com.

²⁹ *n* before γ, κ, ξ, or χ

³⁰ *Upsilon* is transliterated with a *u*, when it is found in diphthongs (*au*, *eu*, *eu*, *ou*, *ui*) and a *y*, when not.